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Edition of the

KARUṆĀPUNḌARĪKA

with

an Introduction and Notes

Volume I

by

Isshi Yamada

London 1967

Abstract

The title of the critical edition which is presented here is "The White Lotus of Compassion" (karuṇā-puṇḍarīka), symbolizing the supreme compassion of Śākyamuni Buddha. It is by virtue of his vows (praṇidhāna) that Śākyamuni Buddha appeared in Sahā, this impure world of fivefold defilements (pañca-kaṣāya), and, having attained buddhahood, dedicated himself to saving countless beings. Therefore, Śākyamuni Buddha is compared to the white lotus, whereas numerous other buddhas in other buddhalands are likened to other flowers.

The task of the Karuṇāpuṇḍarīka is to explain the reason for Śākyamuni's choice of this impure Sahā world and instruction of inferior beings in religion, against the background of well-established Pure Land Buddhist theory. Thereupon, narrating the story of the former life (pūrvayoga) of Śākyamuni and other buddhas in the pure buddhalands, including Amitābha (=Amitāyus) in the western Sukhāvatī and Akṣobhya in the eastern Abhirati, at the time of a Past Buddha called Ratnagarbha, the



Karuṇāpūṇḍarīka introduces a comprehensive collection of prapñdhānas and vyākaraṇas. It concludes that Śākyamuni Buddha who has chosen the impure Sahā world and the salvation of helpless beings is ultimately motivated by the highest compassion, in contrast to those who have chosen the pure worlds and pure beings. Thus, in the Karuṇāpūṇḍarīka, Amitābha Buddha and Akṣobhya Buddha, who have enjoyed great popularity from an early period in Mahāyāna Buddhism, as well as many other buddhas in the pure buddhalands, are assigned no more than supporting rôles in order to illuminate the unique position of Śākyamuni Buddha.

In this way, the Karuṇāpūṇḍarīka succeeded in restoring Śākyamuni Buddha once more as the central object of worship. However, having once passed through the stage of the cults of the Pure Land Buddhism, the nature of Śākyamuni Buddha himself underwent a basic change and he came to be worshipped as an actively altruistic saviour.

INTRODUCTION AND NOTES

to the

KARUṆĀPUNḌARĪKA

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Part One

INTRODUCTION

The materials and the text

The character of materials for the edition

1) The Sanskrit materials.

The present edition of the Karuṇāpundarīka is based on the following Sanskrit manuscripts:

- A: Ms. of the Royal Asiatic Society, London.
Hodgson Collection, Ms. No.21. Folio Nos. 1-204
(Nos. 126 & 127 wanting), 6 lines, 35.9 x 9.7 cm.
- B: Ms. of the Cambridge University Library.
Add. Ms. 1367. Folio Nos. 1-94, 12-14 lines,
36.8 x 15.2 cm.
- C: Ms. of the Bibliothèque Nationale, Paris.
Ms. No. 25. Folio Nos. 1-184, 6-7 lines, 33.0 x
10.0 cm., Microfilm.
- D: Ms. of the Asiatic Society of Bengal, Calcutta.
Ms. No. A 16. Folio Nos. 1-126, 9 lines, Microfilm.
- E: Ms. of the Tokyo University Library, Tokyo.
Kawaguchi and Takakusu Collection, Ms. No. 12
(New No. 78). Folio Nos. 1-170, 9 lines, 32.3 x
12.1 cm.
- F: Ms. of the Kyoto University Library, Kyoto.
Sakaki Collection. Folio Nos. 1-183, 9 lines,
Photo-copy.

Among these six Mss., the Mss. D and E are written in Devanāgarī, while the rest are in Nepalese characters. All of them, written on paper leaves, are fairly modern.

Only the Ms. F gives us the date of copying. From the colophon of the Ms. F, we know that this Ms. was copied by a monk named Muktānanda who lived in the Padma-giridharmadhātu Temple in the city called Śankharāpura, and that he completed his work on Tuesday(bhaumavāsara), the tenth of the dark half(kṛṣṇapakṣa) of the Jyaiṣṭha
(1)
Month(May-June) in 994 of the Nepalese Era, i.e.,
A.D. 1874.

(1) Three dates are given side by side in the Ms. F(183a3 ff.), namely:

śrī-śālivāhaṇīya-samvat	1931
śrī-vikrama-samvat	1796
śrī-nepāli-śubha-samvat	994.

When we examine the above three dates, the third one seems to be reliable, for the Nepalese Era begins October A.D. 880(Viz. D. Wright, History of Nepal, Cambridge 1877, p.164). We may thus conclude that the date of the Ms. F is A.D. 1874.

As for the first two dates given above, based on the Indian Eras, the Śālivāhana Era, so-called Śaka Era, starts from A.D.78, so we have to arrive at the date A.D.2009. Similarly, the Vikrama Era starts from 58 B.C., so we arrive at the date A.D.1738.

We may presume, therefore, that the scribe made a mistake of placing the Śālivāhana Era for the Vikrama Era and vice versa, and that the first date given above should be based on the Vikrama Era, whilst the second date should be based on the Śālivāhaṇīya Era. By this operation, we obtain the dates A.D. 1873 and 1874 respectively.

I could not get hold of two other Skt. Mss., i.e., the Ms. of the Bir Library, Katmandu(Ms. No. 122) and the Ms. of the Ryūkyoku University Library, Kyoto; both of which are complete Mss. of the Karuṇāpuṇḍarīka.

There are a few minor texts related to the KP.

First, the Sarvajñatākāradhāraṇī is a summary of the 1st and 2nd chapters of the KP. I shall add my edition of the whole text in the Appendix.

Secondly, one of the two fragments of the Skt. Ms.,⁽¹⁾ preserved in the India Office Library, London(Ms. No. 7824), contains three lines which are related to the KP. The whole passages are as follows:

Karuṇāpuṇḍarīkāyāṃ likhitaṃ/ Avalokiteśvareṇa
yā pratijñā kṛtā śād(Read śaḍ)gatikān lokān nir-
vṛtān kṛtvāhaṃ nirvāṇāmi/ yena prāvartito 'haṃ,
tasmin nAmitābhe līno 'smi, tadā te paṃcabuddhāḥ
ādibuddhe līnāḥ syuḥ so 'pi prajñāyāṃ prakṛtau,
tadā mahāśūnyatājātā prajñātmakī/

(1)Viz. Catalogue of the Sanskrit and Prākṛit Manuscripts in the Library of the India Office. Vol. II, Part II, Supplement: Buddhist Manuscripts, by F. W. Thomas, 1935, p.1428 Right. The Ms. No.7824, listed as Hodgson 39 bis /4a (Vol.28), consists of two thin Indian papers (28.0 x 46.0 cm) and contains 22-26 lines of Devanāgarī writing with some headings in Persian.

2) The materials of the Tibetan translation.

As opposed to the late date of the Sanskrit Mss., the Tibetan and Chinese translations, made sometime between late 8th ct. and early 9th ct. and at the beginning of the 5th ct. respectively, preserve the earlier stages of the development of the text. Therefore, the necessity arises to make a critical examination of them in order to detect the original form of the text, which we presume was one and written in so-called Buddhist Sanskrit.

The Tibetan translation of the KP., which is included in the Bkaḥ-ḥgyur, was made by a group of prominent scholars such as ^{wee}Jinamitra, Surendrabodhi and Prajñāvarman from India together with a Tibetan lo-tsa-ba, (1) Ye-śes-sde. The Tibetan title is Hphags pa sñiñ rje pad ma dkar po žes bya ba theg pa chen poñi mdo.

(1) Among them, Jinamitra, a learned monk from Kashmir, was engaged in translating the Buddhist texts into Tibetan at the time of King Khri-sroñ-lde-brtsan (A.D. 754-797). He continued his work under the patronage of King Ral-pa-can (A.D. 815-836). The Tibetan scholar, Ye-śes-sde was born in to the Sna-nam-žañ family, well-known for producing blon-po (minister) to King Khri-sroñ-lde-brtsan.

Both Jinamitra and Ye-śes-sde were experts on the Abhidharmasamuccaya and counted as the successors of the teaching of the Abhidharmasamuccaya in Tibet. Viz. The Deb ther sñoñ po (The Blue Annals, tr. by G. N. Roerich, 1949-53, Vol. I, pp. 344-5).

Several block-prints were made in Tibet and China,
(1)
among which I have used the following two, new and old
editions:

t1: Peking Edition, preserved in the Otani University
Library, Kyoto. Bkaḥ-ḥgyur Mdo Cu 149a5-337a8,
8 lines.

Photo-printed in the Tibetan Tripitaka, No. 780,
Vol. 29, pp. 191,5 - 267,1, Tokyo-Kyoto, 1957.

t2: Snar-thaṅ Edition, preserved in the India Office
Library, London. Bkaḥ-ḥgyur Mdo Cha 187b7-
443a4, 7 lines.

In the transliteration of the dhāraṇīs we find a
considerable number of differences between t1 and t2.
Apart from this there is no substantial difference
between these editions. When there is no necessity
to distinguish them, I have used the capital T to denote
the Tibetan translation in general.

Some of ^{the} minor differences between t1 and t2 are as
follows:

t2 has a long insertion between 376b3 and 377b7.
For KP 306,2-3 (na ca teṣāṃ mahākaruṇācittacaitasikeṣu
pravartate) t1 has de dag ni sñiṅ rje chen pos sems daṅ
sems las byuṅ ba dag la ḥjug pa ma yin no(287a5-6).

(1)cf. Sde-dge Edition, Bkaḥ-ḥgyur Mdo Cha 129a1-297a7.

While t2 has de dag ni sñiñ rje chen pos sems ca(376b2-3)
--- insertion a little over one folio ---sems las byuñ ba
dag la hjug pa ma yin no(377b7). Moreover, this additional
part is identical with 411b3-412b7 (cf. t1:313a4-314a6.
KP 366,1-368,5).

There is a short addition in t1, too. rigs kyi bu
gañ gi tshe ñas smon lam de lta bu btab po(318a8). cf.
t2:418a7. KP 378,5.

We find a number of different spellings. For instance,
paryañka(145.11)-dkyil mo dkruñ(t1:214b3)-skyil mo kruñ
(t2:278a5), of which the spelling dkyil kruñ is rejected
by gramarians; paripūrṇa(152.13)-yoñs su bltams pa(t1:
218a3)-yoñs su gtams pa(t2:283a2); pūrṇa(153,11)-bltam
pa(t1:218b2)-gtams pa(t2:283b2); sambhṛta(158,10)-
bstsags(t1:220b8)-bsags(t2:286b5); Mahāprasandaya(159,4)-
rab tu che bstsogs(t1:221a4)-rab tu che bsags(t2:287a4);
saṃnicaya(159,11)-yañ dag bstsags(t1:221a8)-yañ dag bsags
(t2:287b1); saṃcaya(161,3)-yañ dag stsogs(t1:233a2)-yañ
dag sogs(t2:288a7); cāraka(202,15)-brtson ra(t1:241b6)-
btson ra(t2:315a2), but cāraka(206,1)-btson ra(t1:243a5)-
brtson ra(t2:317a2), " (202,4)-both brtson ra(t1:241b1,t2:
314b4), " (207,5)-both btson ra(t1:243b2,t2:317a7); uhya-
māna(219,2)-h̄das par gyur pa(t1:249a1)-bdas par gyur pa
(t2:324a7); vādayanti(220,3)-dgrol žiñ(t1:249a2)-dkrol žiñ
(t2:325a4); aghattita(220,15)-ma dgrol bar(t1:249b7)-ma

dkrol bar(t2:325b2); pramuñcanti(220,17)-hphul lo(t1:
249b8)-hbul lo(t2:325b3); avarupta(224,2)-bsruñs pa(t1:
251a2)-bskrun pa(327a4-5), of which the latter is more
proper; carman(227,5)-lpags pa(t1:252b4)-pags pa(t2:
329b1); pragalbha(245,17)-spyi rtol can(t1:261b6)-
spyi brtol can(t2:342a5); Ratnavicayā(285,5)-rin po che
brtsegs pa(t1:277b1)-rin po che bsags pa(t2:363a6);
vastiguhyatā(380,9)-mdoms kyi sba ba(t1:319a8)-hdoms kyi
sba ba(t2:419b4) and so on.

3) The materials of the Chinese translations.

Although four translations were said to have been made in China according to Chinese bibliographers, only two are extant. I have made use of these two Chinese translations in the Taisho Tripiṭaka edition which is most commonly used.

ch1:Pei Hua Ching(悲華經), 10 Chüan(卷), translated by Dharmakṣema(曇無讖) in the 8th year of Hsüan Shih(玄始) Era of the Pei Liang(北涼) Dynasty (A.D. 419).

Taisho No. 157, Vol. 3, pp. 167a1-233c8.

ch2:Ta Ch'êng Pei Fen T'o Li Ching(大衆悲分陀利經), 8 Chüan, translated anonymously during Ch'in period (秦時 , covering Early Ch'in A.D.351-394, Late Ch'in A.D.384-417, and Western Ch'in A.D.395-431).

Taisho No. 158, Vol. 3, pp. 233c9-289a25.

(1) Dharmakṣema, according to Chinese tradition, was born in to a Brāhmin family of Central India (Madhyapradeśa) in A.D.385. Having studied Buddhism under the guidance of Dharmayaśas(達摩耶舍), he travelled in Kashmir where he obtained the first 10 Chüan of the Mahāparinirvāṇa-sūtra. Then through Kucha he reached Ku Tsang(姑臧) : Kan Suan Sheng 甘肅省 Liang Chou Fu 涼州府 Wu Wei Hsien 武威縣)

On comparing these two Chinese translations we find that ch2 is more concise and literal than ch1, as Dharmakṣema seems to have taken the liberty of expounding certain passages. However, we can assume that on the whole the two Mss. used by the two translators are fundamentally similar and belong to the same transmission. When there is no necessity to distinguish these two I have used the capital Ch to indicate the Chinese translations.

Although the main passages of the two Chinese translations agree almost in all particulars, apart from minor differences in terminology there are a few points which indicate certain basic differences in the Mss. which these translators used. For instance, there are missing lines in ch1 (232b6 & 7) which correspond to KP 407,3-11 and 407,13-410,17, where all other materials agree.

in 411. After three years, which he spent learning the Chinese language, he started translating the Mahāparinirvāṇa-s. in 414 under the patronage of King Chū Ch'ū Mōng Sun(沮渠蒙遜) of the Pei Liang. He finished the task of translating 33 Chūan of this text, which was available to him at that time, in 421. During these years he also made Chinese translations of the Karuṇāpūṇḍarīka, the Suvarṇaprabhāśottama(Taisho No.663, Vol.16), the Bodhisattvabhūmi(Taisho No.1581, Vol.30) and other sūtras. As his text of the Mahāparinirvāṇa-s(Taisho No.375, Vol.12, 40 Chūan) was not complete he visited Khotan at one time and sent messengers at another in order to obtain the rest of the manuscript. In 433 he tried another journey to the West for the same purpose, but was killed by the assassin sent by the King who suspected him of being a spy. cf. 慧皎,高僧傳.卷第=, Taisho No.2059, Vol.50, pp.335c-7b.

As these passages of ch1 do not have any unnatural breaks as a whole, we may assume that these missing parts are not misreadings by the translator but have been ^{were?} left out in the original manuscript which Dharmakṣema used.

Of the two Chinese translations, which were made ⁽¹⁾ independently, ch2 appears to be slightly earlier than ch1, rather than otherwise. However there is no evidence to maintain that Dharmakṣema consulted ch2 when he translated ch1.

Sêng Yu(僧祐 A.D.445-518) informs us that during the time of Emperor An(安帝 A.D.397-419) of the Eastern Tsin(東晉) Dynasty Dharmakṣema made the translations of 11 Buddhist texts (about 104 Chüan) in his Ch'u San Ts'ang Chi Chi(出三藏記集 第二. Taisho No.2145, Vol.55, p. 11b).

With regard to the 8th year of Hsüan Shih Era as the date of Dharmakṣema's translation of the KP, see S. Mochizuki: Bukkyō Daijiten, Vol.5, Tokyo 1936, pp.4294-6 and Bukkyō Kyōten Seiritsushi Ron, Tokyo 1946, pp.236-246.

(1) Compare 闍波羅園 in ch2 with 闍波林 in ch1, corresponding to Jambūvanodyāna(KP 53,12 ff) or ḥdzam buḥi tshal gyi skyed mos tshal.

On this point we have some supports from Chinese bibliographers. For instance, Chih Sheng(智昇), who wrote the K'ai Yüan Shih Chiao Lu(開元釋教錄) in A.D. 730, speaks of four translations of the KP made in China.

The first translation is the Hsien Chü Ching(閑居經) 10 Chüan, by Chu Fa Hu(竺法護 Dharmarakṣa).

The second is the ch2.

The third is the Pei Hua Ching(悲華經), 10 Chüan, by Tao Kung(道龍).

The fourth is the ch1.

(Taisho No.2154, Vol.55, p.629a, 518c, 519b, 519c respectively)

However, the early bibliographer Sêng Yu does not mention ch2, though he speaks of two translations, i.e., the third and the fourth(op. cit.).

As for the two missing Chinese translations of the KP, the Hsien Chü Ching by Dharmarakṣa and the Pei Hua Ching by Tao Kung, the examination of the Ching Lu(經錄)s shows that they are rather of doubtful nature.

First, if the Hsien Chü Ching(10 Chüan) were really the translation of the KP by Dharmarakṣa, as Chih Sheng informs us(Taisho Vol.55, 629a), then this would give us the earliest date available from ^{the} Chinese side, for Dharmarakṣa was active as a translator around A.D. 265-317.

Here, one may argue that the title, Hsien Chü 閑居, (which is equivalent to 阿蘭若 = 'â lân áziak K. 1, 185, 777., a transcription of Skt. aranya or aranyaka, Pāli araṇña or araṇṇaka, Pkt. arañña or arañṇaya, and which Tib. usually renders dgon pa), was taken from the name of King ⁽¹⁾ Arapemin, who is one of main figures in the KP.

Informing us that this is one of the missing texts, Chih Sheng also mentions a 1-Chüan text of the KP with the same title, saying that he took this information from the bibliography by Sêng Yu(閑居經一卷.與悲華經同本異譯.初出.見僧祐錄. Taisho ibid. 495b). On examining the Ch'u San Ts'ang Chi

(1) arapemin and aranemin in Mss, KP 52, 12 ff. T renders it as rtsibs kyi mu khyud (felines composing the rim of a wheel) = ara + nemi. ch1 renders it as 無諍念 = a + raṇa (fight) + niem-(K.670), which is a mixture of translation and transliteration. ch2 renders it as 離諍 = a + raṇa.

Chi, we find that although Sêng Yu mentions a 1-Chüan Hsien Chü Ching as one of the texts translated by Dharmarakṣa, this text is not related to the KP (Taisho Vol.55, 8c-9c). In fact, there is a text entitled "Fu Shuo Hsien Chü Ching 佛說閑居經" to which Sêng Yu referred^y. We find this text in the 2nd Chüan of the Sheng Ching 生經 (Taisho No.154, Vol.3, 79a-c). The Sheng Ching, which consists of 5 Chüan and contains 62 Jātaka stories, was translated by Dharmarakṣa; and we find no similarity between this Fu Shuo Hsien Chü Ching and the KP.

In the Li Tai San Pao Chi 歷代三寶紀, compiled in A.D. 597, Fei Ch'ang Fang 費長房 mentions the two texts of the Hsien Chü Ching, one being the 1-Chüan text and the other the 10-Chüan text. He identifies the former as a part from the Sheng Ching (Taisho No.2034, Vol.49, 64b) and the latter as a translation of the KP (ibid. 62a & 109c 閑居經十卷, 大悲分陀利經八卷, 上二經同本別譯異名). No source, however, is given here with regard to this 10-Chüan text.

From the fact that Sêng Yu does not mention the 10-Chüan translation of the KP by Dharmarakṣa entitled "Hsien Chü Ching, and that it is rather hard to believe Dharmarakṣa confused the words "araṇemin" and "araṇya or araṇyaka" in his translation, we find that evidence is insufficient to conclude Dharmarakṣa made the first translation of the KP entitled "Hsien Chü Ching".

Secondly, Tao Kung is known as the translator of the Pao Liang Ching(寶梁經⁽¹⁾), which is extant as the 44th part of the Mahāratnakūṭa. Chih Sheng says that Tao Kung translated this Ratnarāśi and the Karuṇāpundarīka at the request of King Mêng Sun during the Yung An(永安 A.D. 401-12)period of ^{the} Pei Liang Dynasty(Taisho Vol.55,519b). Thus, if Tao Kung translated the KP as Chih Sheng informed us, then it appears that Dharmakṣema and Tao Kung translated the same text at almost ^{the} same period at the request ^{of} by the same king.

On the other hand, Sêng Yu adds a note when he records chl, saying, "In another bibliography Tao Kung is said to have translated this"(悲華經十卷.別錄或云.寶上出. Taisho Vol.55,11b). Here, Sêng Yu seems to have come across a problem of judging whether the 10-Chüan Pei Hua Ching was translated by Dharmakṣema or by Tao Kung. He decided the translator was Dharmakṣema ^{for} by some reasons unknown to us, but he also recorded a different opinion. From this information, Chih Sheng assumed two translations with the same title were made, of which one was missing, by two translators.

(1) Ārya-ratnarāśi nāma mahāyāna-sūtra, TTP No.760-45 Vol. 24, pp.206,5 - 217,4.
大寶積經.寶梁聚會第四十四. Taisho No.310-44, Vol.11, pp.638c-648a.

The line of transmission of the Karuṇāpūṇḍarīka

Since the original text of the KP was first written down approximately seventeen hundred years ago, a number of changes have taken place in the course of transmission. Although drastic differences are comparatively few, there are clear distinctions between our existing materials, by which we can divide them into three groups, i.e., a group of Chinese translations, Tibetan translation, and a group of Sanskrit manuscripts. These three groups also show three stages in the gradual transformation of the text. The Chinese translations, which date from the early 5th century, preserve the oldest version of the KP; whilst the Sanskrit version, which has been transmitted to us and which is the basis of the present edition, represents the latest stage in the line of transmission. The Tibetan translation, made in the early 9th century, may be regarded as the intermediate stage, derived from an archetype of the text between those of Chinese and Sanskrit versions; for it sometimes agrees with the Chinese version and at other times with the Sanskrit version.

Among these differences, we find some are intentional whereas others are the result of scribal errors and misunderstandings of translators.

At the very beginning of the first chapter we find that the Sanskrit version, without any exception among the existing manuscripts, is quite different from the Chinese and the Tibetan versions (KP 1,4-7,15. See note). Here Ch and T correspond closely and we assume that they preserve the original sentences of this part. We also find the Sanskrit version of this part is very similar to the beginning of the first chapter of the (1) Saddharmapundarīka. Thus we know that some time after ^{the} 9th century this change took place in the archetype of the existing Sanskrit manuscripts, and later the original version of the KP ^{has} have been lost from the Sanskrit transmission.

However, on examining this introductory parts of the two sūtras, we find the Sanskrit version of the KP is not a simple quotation from the SP, for there are passages which we do not find in the SP (KP 6,7-7,15).

(1) Saddharmapundarīka, ed. by H. Kern & B. Nanjio, Bibliotheca Buddhica X, St.-Petersbourg 1912. pp.1,5-7,3.

Saddharmapundarīka-sūtram, romanized and revised text of the Bibliotheca Buddhica publication by consulting a Skt. Ms. & Tibetan and Chinese translations, by U. Wogihara & C. Tsuchida, Tokyo 1958. pp.1,6-5,6.

Saddharmapundarīkasūtram with N.D. Mironov's Readings from Central Asian Mss., revised by N. Dutt, Bibliotheca Indica Work No.276 Issue No.1565, pub. by the Asiatic Society, Calcutta 1952-3. pp.1,5-4,6.

On this matter several questions may arise.

Was this alteration made on purpose, or by accident? If it were the former, what was the reformer's intention to change the introductory part following the fashion of that in the SP? What was the relationship between our text and the SP? Was it the reformer of the Sanskrit version of the KP who added the new sentences, after quoting the SP, in order to expound the idea? Did a certain recension of the SP exist, which was different from the recensions we have today and possessing all passages quoted by the KP, and which was also lost in the course of transmission? Was there a certain sūtra from which both the writer of the SP and the reformer of the KP quoted the opening passages?

Although these are such questions that cannot be answered from the existing materials in our hands, new discoveries of materials in future and investigations on this matter may give us certain clues one day to advance the morphological studies on these Mahāyāna texts.

In the passage KP 301,15, we find that there are considerable lines missing in the Sanskrit version. The earlier versions of Ch and T, however, both contain this missing lines(See note). As the shortened version in Skt. does not give the sense of unnatural jumping here, this may be an abridgment which occurred in the archetype of the Sanskrit version at a fairly early stage of its transmission.

There are passages where the Chinese version differs from the Tibetan and Sanskrit versions. For instance, among 15 dhāraṇīs in the second chapter of the KP there is an interchange of dhāraṇī words between No.3 and No.9 (See p.22 fn.16 & p.24 fn.14). This cannot be a simple mis-translation by the Chinese translators, because firstly ch1 and ch2 agree on this matter closely, secondly this replacement of the dhāraṇī words takes place in the middle of the dhāraṇī No.3 and No.9, and lastly as a whole there is no missing dhāraṇī in all versions. This means that the Chinese translators used a different type of text. from that which became the prototype of the Tibetan and Sanskrit transmissions.

In the Sarvajñatākāradhāraṇī, a summary of the 1st and the 2nd chapters of the KP, the order of these dhāraṇīs coincides with the Sanskrit version(See Appendix).

Answering the question raised by Ratnacandravairocana Bodhisattva in the second chapter of the KP, the Bhagavat explains the fourfold, fivefold and sixfold dharmas by (1) which a bodhisattva can obtain the Dravidian Mantrapadas and progress along the ten stages of bodhisattva. We find that these explanatory passages on these dharmas (KP 35,5-38,17) are simpler and shorter in both chl and ch2 than in the Sanskrit and Tibetan versions. In other passages, however, the Chinese translations, it is particularly the case with chl, tend to become longer as the translators are apt to expound the meanings of the original sentences. Therefore we may assume that these passages were short in the original text as in Ch and were gradually enlarged until they assumed the form of the present Sanskrit and Tibetan versions.

This is one of the passages inserted in between the main narrative of the KP to explain certain dogmatic matters. As this part has little relation to the main plots it is omitted in the Sarvajñatākāradhāraṇī.

(1) This word occurs twice in the KP: Drāṃiḍamantrapadā (39,1) and Dramiḍā mantrapadā (39,3). We find a different spelling in the Sarvajña dhāraṇī: iyaṃ Drāviḍamantrapadā sarvajñatākāradhāraṇī (Appendix 16,1-2) and amī Drāviḍa-mantrapadāḥ (19,8). This proves that Buddhists were well aware of the fact that the dhāraṇī was of Dravidian origin.

There are some passages which are found only in Ch (See p.120 fn.1; p.218 fn.10 etc.). These passages seem to have been lost before the time of the Tibetan translation. The name of a Buddha, Śatagūṇa(ch1) or Śata(ch2), can be restored from the Chinese version(See p.356 fn.5 & 8). All our Sanskrit manuscripts have here "sa tathāgata" and the Tibetan translation agrees with this. "sa" is what was left from the original "śata(guṇa)s" (the alternation ś/s is frequent) by a mis-copying of an early scribe.

However, in case with ^{ke} ch1(186b4-11) ^{of} we cannot find any corresponding passages either in any Sanskrit manuscripts(KP 124,4) nor in T. or in ch2. Therefore in this case we may assume that these 7 lines of ch1 were added by Dharmakṣema in order to make the context clear.

There are some passages where the Sanskrit version differs from those in the Chinese and Tibetan translations (See p.75 fn.1 etc.). Again some lines in the Sanskrit version are not found in the Chinese and Tibetan translations(KP 68,14-17; 133,7-9 etc.). We may assume that they are either alterations or insertions which were made later in the line of the Sanskrit transmission.

As for the six Sanskrit manuscripts, though they agree with each other in the main, we find numerous minor differences among them. Most of these differences are due to careless mistakes by scribes, such as jumping from one place to another leaving out all the passages in between, and repeating the same passages possibly with other passages in mind. However, besides the scribal errors which are peculiar to each particular manuscript, we observe that there are mistakes which are common to a certain group of manuscripts. The latter are no doubt the errors which have been reproduced faithfully from the preceeding manuscripts during the course of copy-writings of the text. Through these marks, we can divide them into two main groups, one being A B E and the other C D F.

To show the differences of these two groups, it will suffice to point out the following instances.

First, there is a long repetition which is common to ABE. This dittography begins in the middle of a folio (A:50b, B:26b, E:43a) and ends again in the middle of another folio (A:51b, B:27a, E:44a), making up roughly one leaf of the A or E type manuscript. This mistake must have occurred previous to the actual writing of the Mss.

ABE, which must have taken place due to copying twice the whole of one folio, and have been transmitted faithfully in the line of ABE transmission. It starts with "brāhmaṇas caturaśītiś cakrasa (-yām upapadyante ---)" (KP 98,13), going back to KP 96,15 and repeating all the lines in between until we come to the same place, "---brāhmaṇas caturaśītiś cakrasa-)hasrāṇi sthāpayitvā ---" (KP 98,13). Moreover, in the first copying this ABE version has omitted a line from "śītalān ---" to "--- upapadyante" (KP 96, 16-18), but in the dittography this version restores the missing portion.

On the other hand, we find some lines only in the Mss. CDF. For instance, in a line corresponding to KP 374, 6-8, the scribe of the Ms. A jumps to the end of "sattvānām", the scribe of the Ms. B just before the same word, and the scribe of the Ms. E in the middle of "sattvānām", all of them no doubt thinking of "saṃnipāta-yitvā". The minor differences between A B E are derived from emendations of this haplography made unsuccessfully by the scribes of ABE.

A similar situation occurs in the lines which correspond to KP 338, 5-12. Here the Mss. ABE miss the lines after "śīlasaṃbhāro" (338,7) jumping to "prajñā-

sambhāro" (338,12). While the Mss. CD preserve all the lines, the Ms. F misses lines after "sambhāravīśuddhi-mukhasaṃgraha" (338,5) jumping to "prāṇidhānapūryā" (338,8). This shows that the Ms. F, while following the CDF version, made its own lacuna here due to a careless scribal error.

A most peculiar omission occurs in the Ms. C at the beginning of the sixth chapter (KP 388,1-400,2). This omission covers about 6 leaves in this type of manuscript. As the numbering of the folios by the scribe of the Ms. C is in order, we can assume that this is not an accidental error but an intentional abbreviation by the scribe.

On comparing smaller differences, we notice that the Ms. B often contains minor corrections, such as restoring missing anusvāras or visargas and rejecting unnecessary details. This tendency becomes more distinct in the later part of the text. We assume that these minor alterations and avoidance of pleonasm, which occur rather at haphazard in the Ms. B, are derived directly from the hand of the scribe.

Lastly, we shall survey briefly the edition by
(1)
Chandra Dās and Chandra Čāstri. In this publication
the readers are not told on what manuscript or manuscripts
the editors have based. ^{their text} On examining this text, we find
that this edition follows the features of the Mss. CDF
in many places, and that furthermore it often coincides
with the peculiarities of the Ms. D. For instance,

KP 113,10 tatrĀcintyamatiḡuṇarājo nāma tathāḡato
bhaviṣyati. The Ms. D omits tathāḡato, so does the edition
(p.36,10).

KP 188,15 kāyavedanācittadharmapratyavekṣaṇatāyai.
It is only the Ms. D that has -prabhāvekṣaḡatāyai. This
is found in the edition with a slight change: -prabhāve-
kṣaṇatāyai (p.60,25).

KP 255,10 bodhisattvacaryānabhiyuktānām. The Ms. D
adds āveṇikadharmā- at the beginning. This is a scribal
error, as the scribe here had the following line (āveṇika-
buddhadharma- KP 256,2) in mind. This mistake is also
found in their edition(p. 81,11)

(1) Karuṇā-puṇḡarīkam, ed. by Rai Čarat Chandra Dās and
Pandit Čarat Chandra Čāstri. Pub. by the Buddhist Text
Society of India, Fasc. I & II, Calcutta 1898.

So far this has been the only available edited text
of the KP.

KP 296,16-7 buddhakṣetraparamāṇurajaḥsamebhyo.

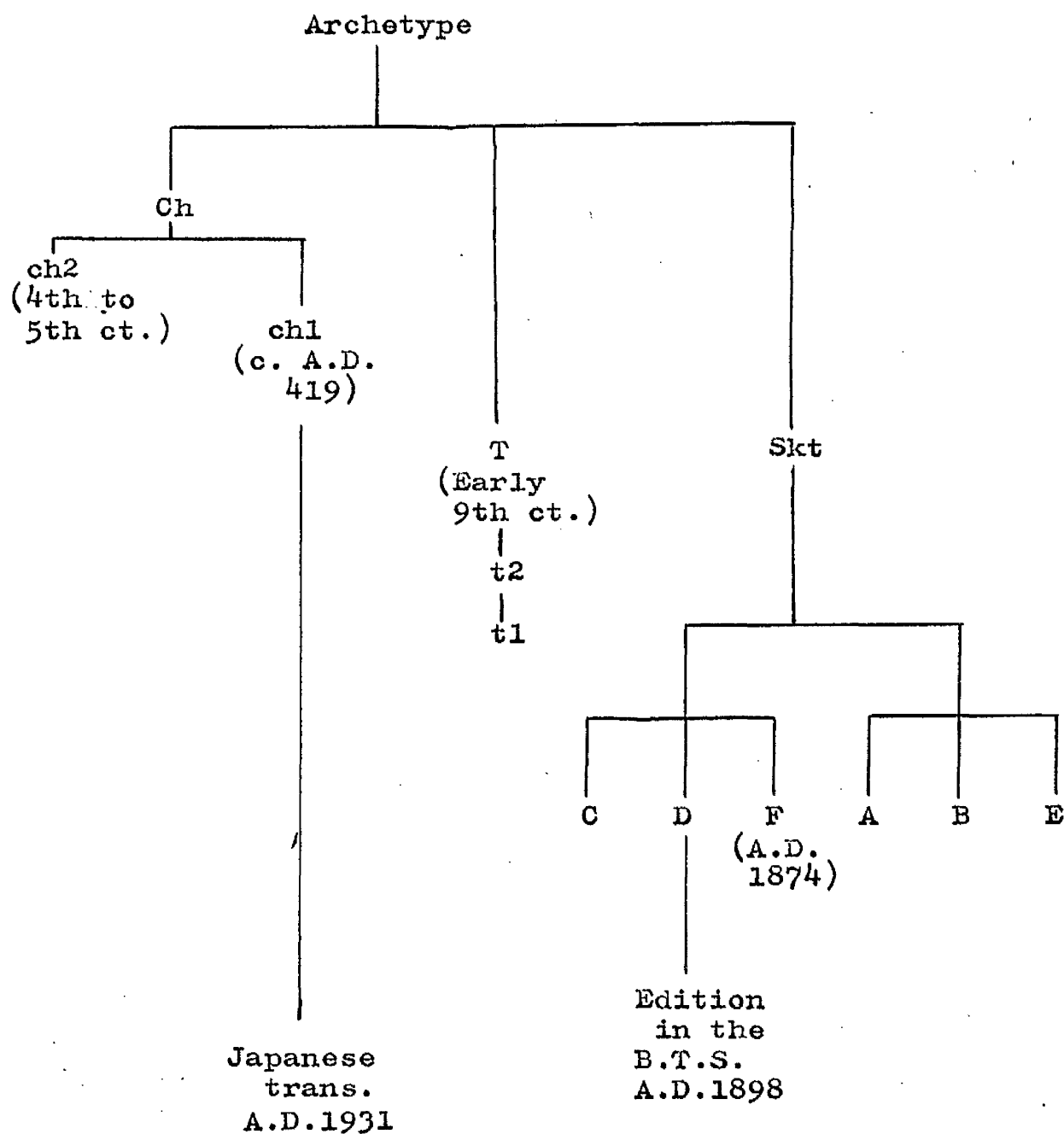
Here the Ms. D contains a scribal error: buddhakṣetra-
paramāṇurajaḥsameṣu lokadhātuṣu mahāpr̥thivī ṣaḍvikāraṇ
calitā pracalitā sampracabhyo. The edition follows this
mistake with a slight change when it reads the last word
as sampracali(tā)bhyo(p.92,22-23).

Thus, this edition has little more to contribute
than the Ms. D, so we shall not deal with it further.

(1)
By the same reason we shall disregard the Japanese
translation which is mainly based on chl.

(1) Kokuyaku Issaikyō, Kyōjūbu Vol.5, trans. by C. Akanuma
& K. Nishiwo, Tokyo 1931.

From the observations discussed above we may draw the following chart with regard to the line of transmission of the KP.



Method of presentation of the text

In editing the present text, the editor has not attempted to give all the variant readings found in the Skt. Mss. Self-evident mistakes by the scribes, such as repetition of the same passages or omission of certain lines, are not mentioned in the footnotes, as they can be easily corrected if one (or more) of the Mss. is correctly copied. Only when the variant readings effect the meaning of the passage or have some grammatical significance, they are recorded in the footnotes.

The use of Daṇḍa in the Skt. Mss. is very arbitrary, necessitating an alteration of the punctuation in numerous places. The editor, however, has avoided changing any Saṃdhi caused by the above alteration, lest the originality of the Skt. Mss. should be lost, for he believes that there is more scope for future corrections aiming at a better reading in leaving the sentences without changing the endings.

In order to assist readers, the editor has utilized commas, semi-colons, colons, question-marks and quotation-marks.

General peculiarities in spelling in the Skt. Mss.
are corrected.

satva / sattva

Without exception, the Mss. have satva-, mahāsatva-
and vodhisatva-, which are spelled sattva-, bodhisattva-
and bodhisattva- respectively. mahā-

v / b

vuddha / buddha, vodhi / bodhi, vahu / bahu, vāhu /
bāhu, bala / bala, vīja / bīja, vabhūva / babhūva,
pratilavdha / pratilabdha, protivaddha / pratibaddha,
etc.

n / n

dharmabhānaka / dharmabhāṇaka, mānavaka / māṇavaka,
gṛhnata / gṛhṇata etc.

n / n

gagaṇa / gagana, pratibhāṇa / pratibhāna etc.

d / d

vaidūrya / vaidūrya etc.

s / ś

prasamana / praśamana, rasmi / raśmi, asmagarbha /
aśmagarbha etc.

s / ś

triskṛtvaś / triṣkṛtvaś, prāviskṛtavān / prāviṣkṛtavān
(KP 105,8)

kh / s

abhilakhāmi / abhilaṣāmi (KP 77,5-6)

cf. varakhumā (KP 25,11), which is supported by the readings of T (ba ra khu mā) and Ch (ch1: 婆羅輸摩 & ch2: 婆羅 丘曼); while the corresponding word in the Sarvajñatā-kāradhāraṇī is varaṣumā (Ms.A) and vasuma (Ms.B) (cp. Appendix p.13 fn.3).

cf. vanaṣaṇḍa and vanakhaṇḍa (KP 373,5 where we find vanaṣaṇḍa in Mss.ACD).

rjj / ji

sarjjīkuryāt / sajjīkuryāt etc.

rtt / tt

bhartṭa / bhaṭṭa etc.

rnn / nn

niṣarṇṇa / niṣaṇṇa etc.

rtt / tt

nimirtta / nimitta etc.

rnn / nn

rn?

cīrṇṇa / cīrṇa, pūrṇṇa / pūrṇa, varṇṇa / varṇa, suvarṇṇa (or svarṇṇa) / suvarṇa (or svarṇa), ākīrṇṇa / ākīrṇa etc.

rtt / rt

avaivarttika / avaiivartika, pravarttana / pravartana, etc.

rdd / rd

caturddiśas / caturdiśas

rddh / rdh

sārdḍhaṃ / sārḍhaṃ, varḍḍhamāna / vardhamāna,
antardḍhāna / antardhāna, arḍḍha / ardha etc.

rmṃ / rm

dharmma / dharma, karmman / karman etc.

ryy / ry

āścaryya / āścarya, caryyā / caryā, paryyaṃka /
paryaṃka, paryyanta / paryanta, paryyāya / paryāya,
prātihāryya / prātihārya, mātsaryya / mātsarya, sūryya /
sūrya, vaidūryya (or vaidūrya) / vaidūrya etc.

rvv / rv

sarvva / sarva, pūrvva / pūrva, vikurvrita /
vikurvita etc.

r / l & l / r

l / d

kārānusāli / kālānusāri etc. nāla / nāḍa (KP 10,9) etc.

Anusvāra is frequently used instead of ṇ, ñ, ṇ or n.

Visarga often disappears, e.g., Jyotiśrī (KP 390,1-2),
Jyotiraśmi (KP 394,13) etc. Note Jyotīrasa (KP 379,2).

buddhakṣetra-paramāṇu-rajaś-sama for -rajaḥ-sama
appears in the Mss.

Some words are spelt in several ways in the Mss.

For instance:

a / i

prāṇa- / prāṇi- (in compound), nayuta / niyuta (The former is more frequent), kācalindika / kācilindika (cp. KP 8,2; 165,19 (CDE:kāciṃdika); 168,1 etc.).

i / u

vālika / vāluka etc.

a / ā

vistareṇa (inst.) / vistāreṇa

ā / a

prātihārya / pratihārya

ī / i

koṭī- / koṭi- (in compound) (The former is more frequent in our text), kavaḍikāhāra (KP 17,1) or kavaḍikārāhāra (125,10) / kavaḍīkārāhāra (125,19).

cf. Mvy 2284 kavalīkārāhāra, kavaḍiṃkāhāra, kavatikāhra.

kavaḍa- or kavala- (morsel of food) is one of the words derived from Dravidian origin. . (cp. T. Burrow, Some Dravidian words in Sanskrit, Transaction of the Philological Society, 1945, pp.91-2).

antarīkṣa / antarikṣa (The former spelling only is found in our text, KP 6,7; 56,7; 128,11; 358,9; 378,6; 393,14 etc.).

prāñjalībhūta (KP 286,19) / prāñjalibhūta (300,19).

u / ū

paśunya / paśūnya, pratyūṣakāla- / pratyūṣakāla-.

ū / u

vaidūrya / vaidurya, jambūdvīpa / jambudvīpa etc.

(The former spelling in each case is more frequent).

e / ai

ekaika / aikaika

au / o

laukika / lokika

o / au

gośīrṣa / gauśīrṣa (KP 57,2)

ṛ / ri

strita for Skt. strīta (KP 167,20).

riṣi- for Skt. ṛṣi- (KP 369,13. E:ṛṣi). Note. The passage is "gatvā riṣi-". Thus, grammatically it should be gatvarṣi-.. Therefore, it should be understood as an alteration of spelling. Also KP 222,20 (verse); 401,15 riddhi-.

im / i

rātriṃdivaṃ (KP 14,3) or rātriṃdivasam (261,5) /
rātridivasam (373,6-7).

īm / ī

tūṣṇīmbhāva (KP 61,5-6 Ms.B only; 65,6 Ms.D only) /
tūṣṇībhāva (KP 54,16-7; 18 etc.)

cf. tūṣṇīm abhūt (KP 54,8).

Corresponding Chinese and Tibetan terms of unusual vocabulary and interesting words are given in the footnotes. For instance;

KP 146,14 akilviṣa-citta = T:unpoisoned mind & Ch: unstained mind.

KP 198,3 prajñāpanena prajñāpya = Ch T: having laid a carpet. cf. 56,5 āsanāni prajñāptāni.

KP 208,16 karṇa-veṭhaka or karṇa-veṭaka = a kind of earring.

KP 256,2 aparyādīnava = T & ch1: inexhaustible. ch2: 勇造, which seems to be misunderstanding. cf. Mvy 2113 paryādāna. Pāli:apariyādinna.

KP 276,13 kṣīṇa-kāla (in verse) = ch1: 濁惡世, ch2: 濁時

KP 361,11 kṣayānta-kāla = ch1: 末世 ch2: 弊惡時.

As well as paścima-kāla, these words may have contributed to the formation of the idea of 末法, as contrasted with 正法 (saddharma) and 像法 (saddharma-pratirūpaka).

KP 367,10 parāśaya = T: to be defeated. Ch omits. cf. parā-/as=to throw away. parāśya=to be thrown away.

Pāli:parā-/ji. parājaya=to be defeated.

KP 376,10 purimāyāṃ diśy anupañcāśāyāṃ cāturdvīpikāyāṃ = Ch T: the 50th world in the eastern direction.

Where there are several variant readings in the Skt. Mss., the editor^{has} also supplied the Chinese and Tibetan readings in the footnotes.

Taking into account the flexibility of Buddhist Sanskrit grammar, the editor has refrained from correcting any grammatical peculiarities in the Skt. Mss. For instance, ṛddhy-abhisamskāram abhisamskārṣīt (KP 47,14-5) should be read as abhisamaskārṣīt, as it is apparently intended to be an aorist.

In KP 408,2-5:

tāv āhatuḥ, "sarvāvantam bhadanta bhagavan nāvaṃ
Sahaṃ buddhakṣetram sakṣitigaganam samanupaśyāmaḥ/ na
ca tatraikasattvasyāpy avakāśo 'sti kṣitau vā gagane vā,
yatrāvaṃ pratiṣṭhevahi".

Here, samanupaśyāmaḥ should be read as samanupaśyāvaḥ, as the subject of the sentence is āvām (1st person, dual, nominative). Only the Ms. B has a variant reading, samanupaśyāmi, which indicates that it tried unsuccessfully to emend it.

Both pradakṣiṇīkṛtya (KP 54,3; 61,8; 82,6 etc.) and pradakṣiṇīkṛtvā (KP 21,2; 54,19; 57,18; 82,20 etc.) appear in the text, although the former is allowed by Pāṇini (I, 4, 61) but the latter is not classical.

cf. manasikṛtya and manasi kṛtvā is allowed by Pāṇini (I, 4, 60; 72; 75).

Similarly, we find sajjīkṛtvā (KP 70,3).

In case with pūjā kṛtya and pūjā kṛtvā, which often appear in the Mss., we should regard them as a corruption of either pūjā kṛtā or pūjām kṛtvā.

The Samdhi rŭle, a long vowel before r-, is not always kept in the Mss.. For instance:

KP 81,9 puna rājānam

KP 56,10 saptabhi ratnair. Also KP 152,6 pariśuddhiḥ rahogata, although this should be read as pariśuddham raho-gata; KP 290,9-10 -koṭībhi Ratnavicayāyām in Mss. A B.

KP 75,11 Samudrareṇu rājānam. Also KP 144,11 praṇāmeyu rātryāḥ; KP 262,13 āpadyeyu ratnair in Mss. A B.

However, the following passages, where we have the correct forms, will justify the emendation.

KP 68,12 punā rājaputrāḥ (C:puna).

KP 178,5 pañcabhī rājaputraśatair. Also KP 178,16 ekonanavatibhī rājaputrair; KP 221,10 gāthābhī Ratna-garbham.

KP 65,2-3 tai rājaputrai; KP 68,11 ekatyai rājaputrair; KP 77,11 mahābhogatayai rakṣitaśīlaḥ; KP -saṃkhyai ratha-; KP 153,1 vicitrai ratnaiḥ; KP 224,14 -kalyāṇamitrai riñcitāḥ; KP 373,6 brahmair vihārai rātridivasam.

There are some cases where a better reading is suggested in the footnotes. For instance:

KP 9.7 puṣpāni rohayanti.

From the context, puṣpāni vikāsayanti is more agreeable.

KP 111,13-5 bodhisattvabhūtena ca yadā mayā buddha-kāryam abhiniṣpāditam tataḥ paścād anuttarāṃ samyaksaṃ-bodhim abhisambudhyeyam.

This sentence cannot be separated from the preceeding and the following lines, where the subject of whole passages is "bodhisattvāḥ" (pl.). Therefore, it would be better to read this as " --- tair --- abhisambudhyeyuḥ"

Although the present edition is based on the Skt. version, it is necessary to compare it with the Chinese and Tibetan versions. The variant readings in the Chinese and Tibetan translations are given in the footnotes, whenever there is a significant difference.

A close look reveals so many differences between the Sanskrit, Tibetan and Chinese versions, and often these differences indicate the fact that there were many versions of the KP in the past. For instance, in KP 8,20, we have padmaiḥ in Skt, while T has utpala-padmaiḥ, with which ch2 (芙蓉青蓮華) agrees. On the other hand, ch1 has utpala-kumuda-padma-puṇḍarīkaiḥ (優鉢羅華 拘物頭華. 波頭摩華. 芬陀利華). In KP 15,1 (saṅghaśabdena vaiśāradyaśabdena-, Skt=T), Ch inserts "nirodhaśabdenâsaṃskāraśabdena pāramitāśabdena balaśabdena" after saṅghaśabdena, and "abhijñāśabdena" after vaiśāradyaśabdena. The next anabhisamskāraśabdena (deest in Ms.D), which agrees with Ch, is abhisamskāraśabdena in T. "anutpattikaśabdena" (KP 15, 3-4) in Skt., with which T agrees, is "anutapattika-dharmakṣāntiśabdena" in ch1 (無生法忍), while ch2 divides it into "anutpattika-(or anutpāda-)śabdena" (無生聲) and "dharmaśabdena" (法聲). Ch leaves out buddha- when Skt. and T have buddhabodhisattvaśabdena (KP 15,5). Between

maitracittāḥ and snigdhacittā (KP 15,11), Mss. C D insert hitacittāḥ, while chl inserts karuṇācittāḥ. Ch inserts kṣānticittāḥ between kṣamacittāḥ and samāhitacittāḥ (KP 15,12) and arajocittāḥ between śuddhacittāḥ and kalyāṇa-cittā (KP 15,13).

In KP 17,14, pun्यābhayā in Skt. Mss. is supported by T (bsod nams kyi ḥod), while chl omits it and ch2 gives the reading maṇyābhayā (or maṇibhayā, maṇiprabhayā) 摩尼珠光. In KP 9,16, Ch and T agree with Mss. A F. tayā ca buddhābhayā (F ins. tayā) ca maṇiprabhayā, while Mss. B E omit buddhābhayā ca and Mss. C D omit buddhābhayā ca maṇi-. On the other hand, bodhisattvābhayā (KP 17,13-4) is left out in all Skt. Mss.

In KP 29, 19-20, we find "anuttarām (Read anuttara-) samyaksambodhi-gandhasya lābhī", which T supports, but Ch gives the reading of "anuttara-samādhi-gandhasya lābhī".

In KP 42, 14-5, we have "vimuktipaṭṭas ca me prajñā-śīrasi baddho" in Skt. and T, while chl omits this line but ch2 omits only me prajñāśīrasi.

In KP 58,12-3, Skt. Mss. read candanadīpāt (abl.), while Ch and T clearly give the reading of candanavanāt.

praṇidhānaviṣayenaiva in Skt. (KP 42,11) is rendered as -viśeṣeṇa- in T (smon lam gyi khyad par gyis), while Ch renders it as praṇidhānavāśeṇaiva.

Among the ekapadavyāhāra of Śākyamuni we find the following discrepancies between our materials.

KP 255,10-11 jñātikām asaṃdarśikānām sarvatrānugata-vyāhāreṇa". Here, T read jñātika as ñe du (relations), but asaṃdarśika as saṃdarśika (yañ dag par ston pa) (t1: 266a5-6; t2:348b1); whilst ch1 understood them as Jātaka- (sūtrām) asaṃdarśikānām (未曾得見本生經 210b17-8), and ch2 as jātim asaṃdarśikānām (不現生者. 269a25).

KP 256,2-3 āveṇikabuddhadharmāpratilabdhanām asaṃhāryavyāhāreṇa. T renders this asaṃhārya-vyāhāra as mi hphrogs pa brjod pa, agreeing with Skt.; whilst ch1 read it as 不共法三昧 (lit. āveṇikadharmasamādhi) and ch2 阿僧祇竟說 (prob. asaṅgamanovyāhāra).

cf. KP 258,12-3 asaṅgapratibhāna

T:thogs pa ma mchis pañi spos pa

ch1: 無間辯

ch2: 阿僧祇辯 (祇 g'jie K 867)

On the other hand, KP 30,11 asaṅgapratibhānatā. T ch1: same as before. ch2 gives 不可計 (incalculable) 辯 =asaṃkhyapratibhānatā.

KP 255,9 tathāgataguhyānupraveśavimarśitānām aparapraṇeyavyāhāreṇa. Here, T renders tathāgataguhyā as de bzin gsegs pañi gsañ ba, and ch2 as 如來祕密; whilst

chl gives 如來藏 (lit. tathāgatagarbha).

KP 259, 3-4 tathāgataguhyānupraviṣṭā ---. Here, T renders it same as before, while chl as 如來無量法藏 (lit. tathāgatāprameyadharmakośa) and ch2 as 如來秘密法 (tathā-gataguhyadharmā).

Confusion between positive and negative often occurs. Apart from a- negative, which we have witnessed in KP 255,10-11, there are several occasions likely to induce this confusion.

Way of analysis of -ā- compound.

Avagraha. (The mark is often omitted in the Mss.).
yena / ye na (pl.) or yo na (sing.)

KP 33, 8; 12 (Skt. T: yena. Ch: yo na) etc.
bhagavan nevaṃrūpaṃ or naivaṃrūpaṃ.

KP 270,1-9; 271,4. etc.

In KP 354,13, from the meaning of the sentence,
it is necessary to correct yāvat to na ca.

There are some cases where the Sanskrit reading should be corrected by the Tibetan or the Chinese version. For instance, instead of buddhagocarān ājāneyaṃ (KP 153,7), we find buddhān virāṇy (avirāṇy in Ms. F) ājāneyaṃ in Skt. Mss. Here, T. (saṅs rgyas kyi spyod yul) and Ch (ch1: 諸佛世界 & ch2: 佛行) give sufficient grounds for our alteration. "hasta-śaucam adāt", where we find ahāt (KP 57,19, except ahāna in Ms. B) in Skt. Mss, is justified by T (phyag chab gsol te) and Ch (ch1: 自行澡水手 & ch2: 王親以水灌如來手). Likewise, akuśala-mūla-samavadhānā in KP 259,17 is supported by Ch and T, where we have kuśala-samavadhānā in Skt. Mss.

In KP 346,9-10, we have "nānāgandhaiś ca snāpanaṃ kṛtavān". Although this is supported by T (spos chu sna tshogs kyis bkrus nas), it is more appropriate to read "--- jhāpanaṃ kṛtavān" according to Ch (闍維 =dž'ia iwi (1) K 45, 575).

There is a name of a Tathāgata, whose name would have been lost for ever, if Ch did not record it. ch1 gives it as 百功德 (=Śataguna or Śatapunya) and ch2 as 舍提 (=śia- d'iei K 48, 366), i.e., Śata- (KP 356 fn.5 & 8).

(1) K= B. Karlgren, Grammata Serica Recensa, Stockholm. 1964.

One of many kinds of incense mentioned in our text is uragasāracandana (KP 56,15 ff.). T renders this as "tshan dan sbrul gyi sñiñ po", reading uraga + sāra (heart of serpent); while ch2 renders it as 海此岸 (this shore of the sea), reading sāgara for sāra. We have, indeed, the reading of uraga-sāgara-candana (AE in KP 167,14-5; ABE in 149,17-8; 150,4; 175,9-10). If we admit the change of position ga and sa, taking ora (near side) in Pāli and avara in Vedic Sanskrit into consideration, then it becomes clear that ch2 read this word as "ora + sāgara+candana". On the other hand, chl transliterates this word as 憂陀羅娑 (Read 娑) 羅香升梅檀香 (191b3-4, for uragasāracandanacūrṇa KP 149,17-8), 優陀娑羅香風 (194c 10-1, for uragasāracandanagandha KP 167,14-5), and 憂(or 優) 陀娑香梅檀 沈水種種諸香 (203a21-2, for gośīrṣoragasāarakālānusārī KP 214,9-10).

Jambūdvīpa

T:hdzam buhi gliñ

Ch: 閼浮提 (iām b'iāu d'iei K 672, 1233, 866)

cf. KP 368,9 yaṃvūdvīpe (Ms. A) for jambūdvīpe.

KP 346,11 paṃca-jojanam (Ms. A) for pañcayojanam.

KP 263,10 pārijātaka (C:pārijātuka); KP 266,7 pāriyātra
(AB:pārijātā). T:pa ri ya tra ka.

cf. Pāli:pāricchatta. (Sn 64; J V,393); pārijāta (VvA 174).

Khotanese:pāracāttrei, pāricittā, pāriyāttaka
(Prof. H. Bailey, Kho. Buddh. Texts, 49, 103).

Agni:parijāttā (Tocharische Grammatik, 59).

jāmbūnada (gold taken from the Jambū River)(KP 9,11 ff.)

T:hdzam bu chu bohi gser

ch1: 閼浮檀紫磨金 (檀 d'ān K 148)

ch2: 紫磨金

cf. jabodana in the Kharoṣṭhī Dharmapada Verse 242.

(Prof. J. Brough, The Gāndhārī Dharmapada, 157. Also See,
Introduction, pp. 50, 100, 105).

KP 389,7 Jambūnada (N. of a buddhaland)

T:hdzam buhi chu kluñ

ch1: 閼浮

ch2: 紫磨

KP 53,8 ff. Jambūvana (N. of a park)

T:hdzam buhi tshal

ch1: 閻浮林 =iām b'iəu + vana

ch2: 閻被(or 婆)羅園 =iām p'jie or pjie (or b'uâ)

lâ + udyāna (K 672, 25, 6).

cf. In KP 56,19, where we have tad udyānaṃ in Skt.,

ch1 gives the name of the park as 閻浮檀林(175b10, lit. Jāmbūnada+vana)

According to the information given by Hui Lin 慧琳 (一切經音義, Taisho No.2128, Vol.54, pp.383a; 423c; 576c), kācalindika or kācilindika is a dress made of cloths which are woven from plumage of a certain bird known by this name. He gives the transcription 迦遮隣底迦 ka tsia liēn tiei: ka (K 15(加), 804, 387(鄰), 590, 15), with the variations 止 tsi (K 961) and 真 tsiēn (K 375) for the second character.

cf. Mvy 5879 kācalindika, ka tsa lin daḥi gos.

KP 8,2 (AE:kāca-, BCD:kāci-); 165,19 (kāci-);
168,1 (kāca-) etc.

SV 43,11 kācilindika.

In the KP, we find that T always renders it as ka tsa lin di ka (151b1 etc) and ch1 renders it as 天衣 (heavenly dress) for the majority of the cases (167c12 etc.). On the other hand, ch2 renders it sometimes as 天衣 (234b10 for KP 8,2) and at other times as 劫波育 (257c13 for KP 165,19). 劫波育 (kiep puâ iuk K 642, 25, 1020) is the usual transcription for karpāsa (or kārpāsa, kārpāsika. cf. Pāli:kappāsika. Mvy 9164 kārpāsaka), i.e., cotton.

In KP 217,11, a line divyena vastreṇa in the Skt. Mss. is rendered as 以天妙衣 in ch1 (203b28) but 以天劫波育衣 (=divyena karpāsa-vastreṇa) in ch2 (264a24-5). On the other hand, T renders it as lhahi ko (t2:ka) śi kahī gos (t1:248a6; t2:323b3), reading "divyena kauśika-vastreṇa". Kauśika is a silk produced from Kośi district.

cf. Mvy 9165 kauśeyaka, mon dar.

Pāli: koseyya-pāvāra, a silk garment (Vinaya I,281).

In the Sukhāvatīvyūha kācaliṃdika (SV 43,11), with which its Tibetan translation agrees (ka tsa lin di ka, TTP No.760-5, Vol22, p.119-3, Tsi 293a⁴), is transcribed as 兜羅 (=tula or tūlika, cotton. cf. KP 168,1 tūlika) by Bodhiruci (Taisho No.310-5, Vol.11, 97b26). Also in the Akṣobhyatathāgatasya Vyūha, the Tib. gives ka tsa lin di ka (TTP No.760-6, Vol.22, p.139-2, Dzi 27b4) while the Chin. renders it as 兜羅綿 (Taisho No.310-6, Vol.11, 105b8).

In KP 380,1, there is a brāhmaṇa called Drāṣṭāva or Dāṣṭrāvā (Mss. CD). T translate this name as lta ba bsrungs (=Drṣṭi- or Drṣṭa-pāla), while ch1 renders it as 牙 (=Daṃṣṭra) and ch2 transcribes it as 陀吡披 (d'â ta-p'jie or pjie K 4, 780(吡), 25).

cf. Skt.:daṃṣṭra

Skt.:dāṃṣṭra

Pāli:daṭṭhā

Pāli:dāṭhā

Pkt.:daṃṭhā

Pkt.:dāḍhā

Skt.:drṣṭi

Skt.:drṣṭa

Pāli:diṭṭhi

Pāli:diṭṭha

Pkt.:diṭṭhi

Pkt.:daṭṭha, diṭṭha or
deṭṭha

(cp. Prof. R.L. Turner, A Comparative Dictionary of the Indo-Aryan Languages, London 1966. Nos.6250, 6520, 6518).

Thus it becomes clear that the present form drāṣṭrā + va or dāṣṭrā + vā is derived from a certain compound of Middle Indic words, a word which is transcribed as 陀吡 by ch2 and is understood as an equivalent to daṃṣṭra (or dāṃṣṭra) by ch1 but drṣṭi (or drṣṭa) by T, plus, a word which is transcribed as 披 by ch2 and is understood as an equivalent to pāla by T.

It may be assumed that this name retains the type of language in which the KP was originally written.

Proper names in the KP present various problems.
For instance,

KP 35,1 Ratnacandravairocana (N. of a bodhisattva)

T: rin po che rnam par snañ byed = Ratnavairocana.

ch1: 解脱怨憎 = Muktavaira

ch2: 解怨 = "

KP 88,16 Veṭaka (N. of a devaputra)

T: ḥkhri byed (ḥkhri ba = to roll, hence cf. veṣṭana
and veṭhana. Also cf. vetāḍa and vetāla).

ch1: 毘樺勒 (b'ji ləu lək K 566(87), 123, 928)

=Virūḍhaka.

ch2: 韓宅居 (pjie: ḍ'ek kiwo K 874, 780, 49)

KP 88,16 Āveṭuka (N. of a devaputra)

T: ḥkhril byed (ḥkhril ba = to wind)

ch1: 阿茶溝 ('ā d'uo kəu K 1, 82, 109)

ch2: 曠野

KP 88, 17 Rohiṇa (N. of a devaputra)

T: snar ma skyes

ch1: 路醯 (luo xiei K 766, 1241)

ch2: 畢

cf. rohiṇī f. N. of the 9th of 28 Nakṣatra. Mvy 3188.

KP 88, 17 Korabhananda (N. of a devaputra)

T:sa rtsom dgah

ch1: 拘羅陀 (kiu l'â d'â K 108, 6, 4) = Korada

and 難陀 = Nanda.

ch2: 居藍披 (kiwo lâm p'jie K 49, 609, 25) =

Korabha and 難陀 = Nanda.

KP 149, 6-7 Prabhāsamādhi (N. of a samādhi)

T:hod dan tiñ ñe ḥdzin.

ch1: 無煩惱 = 味 = Nihkleśasamādhi

ch2: 墮無墮 = 味 (墮 d'uâ: K 11) = Dharmodgatasamādhi ?

KP 150, 1 Praṇīṭadyuti samādhi (N. of a samādhi)

T:tiñ ñe ḥdzin gya nom snañ (of. gya nom snañ ba=
sudrśāḥ Mvy 3104).

ch1: 金剛願 = 味 = Vajrapraṇidhāna samādhi

ch2: 如願 = 味 = Yathāpraṇidhāna samādhi

KP 159, 12 Gaṇaprabhāsa (N. of a buddha)

T:yon tan ḥod = Gaṇaprabhāsa

ch1: 象光明 = Gaṇaprabhāsa

ch2: 照象 = "

KP 186,11 Jyotikṣaka, KP 190,12 Jyotikṣabhaka, KP
191,20 Jyotikṣabha (N. of a māṇavaka)

T:skar maḥi khyu mchog, probably reading jyoti +
ṛṣabha, āṛṣabha or vṛṣabha (cf. Mvy 19, 7121, 282)

ch1: 樹提 (ziu- d'iei K 127, 866) = Jyoti-

ch2: 月忍 = Jyoti + kṣama (or kṣema, kṣānti)

KP 196,9 Jyotipāla (N. of a māṇavaka)

T:skar ma skyoñ = Skt.

ch1: 火鬘 = Jyotimālā

ch2: 月鬘 = "

KP 196,9 Tumburu (N. of a māṇavaka)

T:tam bu ru

ch1: 虛空 = Ambara

ch2: 欽婆羅 (欽 k'iəm K 652) = Kimbara ?

KP 315,4 Saurabhyākīṃśukā (N. of a mountain-goddess)

T:des pa kiñ śu ka

ch1: 喜樂華

ch2: 日臺 = Sūryakīṃśukā

KP 315,7 Kaduścara (N. of an Asurendra)

T:mdzes spyod

ch1: 胸臆行

ch2: 金川行

KP 356,1 Sarvagoṣā (N. of a world)

T:kun dbyaṅs

ch1: 一切過患 = Sarvadoṣā

ch2: 一切護 = Sarvarakṣā

KP 356,18-357,1 & 360,7-8 Prajñārciḥsaṃkopitadaṣṭa
(N. of a bodhisattva)

T:śes rab ḥod zer kun ḥkhrugs ḥjigs ḥdzin (310a1,
but ḥjigs is omitted in 311a3) = Prajñā-rciḥ-saṃkopita-
(bhaya)-grhīta

ch1: 慧熾攝取歡喜 = Prajñā-arcir-grhīta-nanda

ch2: 慧明照畏喜 = Prajñā-arcir-abhaya-nanda

KP 361,1 Durdhana (N. of a ling) (A: durjana)

T:nor ṅan = Dur-dhana

ch1: 難沮壞 = Dur-jaya

ch2: 無勝 = "

KP 362,19 Dagapāla (N. of a mountain)

T:chu skyoṅ

ch1: 水愛護

ch2: 障水

cf. daga, daka = Pkt. forms derived from udaka.

KP 374,5 Ekaviḍapati (N. of a mountain)

T:ri lan tshvaḥi bdag po gcig pa

ch1: 毘陀山

ch2: 億迦毘羅鉢帝 (億 [•]iək K 957)

KP 374, 6 Viḍacarakamūrdhani nāma sthānaṃ (Either the title of a book or the name of a place)

T:lan tshva spyod paḥi rtse mor ḥes paḥi gnas

ch1: 毘陀呪術

ch2: 鞞陀遮羅迦大醫之處 (遮羅迦 ^{tṣia} lâ ka
K 804, 6, 15(加))

KP 375,5 Viḍacarakamūrdhani

T: supra

ch1: (集毘陀山) 修毘陀呪

ch2: (集) 鞞陀遮羅山頂.(集醫集處...)

KP 380,7 Saṃjīvana (N. of a ājīvika)

T:yaṅ dag ḥtsho

ch1: 想 = Saṃjñā

ch2: 逸林 (transcription 逸 ⁱět, ancient pronunciation being ^{di}ět K 396, plus translation 林 vana) = Jīvana.

KP 389,11 Saṃjīvana (N. of a buddhakṣetra)

T:yañ dag ḥtsho

ch1: 善相 (相 = 想 =saṃjñā)

ch2: 等杯 =Saṃ- or Sama-vana

KP 389, 12 Svaraja (N. of a buddhakṣetra)

T:śin tu rdul med (su+a-rajas) = Skt.

ch1: 自王 (sva+rājan) = Skt.

ch2: 江海王 = Sāgara-rājan ?

(Another possible reading is Svāra-ja)

KP 389,14 Vairaprabha (N. of a buddhakṣetra)

T:ḥkhon sbyoñ ḥod = Skt.

ch1: 離垢光明 = Virajaḥ-prabha

ch2: 照怒 = Skt.

Concordance I

Chapter	I	II	III	IV	*	V	VI	End	Colophon
Text	I	14	51	105	217, 15	327	388	420	---
Skt. A	1b1	7b4	25b2	54a4	109a5	160b4	188b6	204a6	204a6-7
B	1b1	4b7	13b10	28b1	55b4	76b8	88a1	94b2	---
C	1b1	8a2	25a7	53a4	104b1	149a3	175a4	184a2	---
D	1b1	6a3	18b2	37b6	73a11	103a8	118b1	126a13	---
E	1b1	6b9	21b8	46a6	93a2	135b6	158b1	170a8	170a8-9
F	1b1	7b2	23b7	48b8	96b2	142a3	168a8	183a3	183a3-b7
T.	t1	149a5	154a2	169b6	194b6	248a8	296b4	322a8	337a6
t2	187b7	194b2	216b2	250b7	323b4	390a4	423b4	443a3	443a3-4
Ch. ch1	167a1	168b26	174b23	183b19	203c2	220b18	229c3	233c8	---
ch2	233c9	235a10	242a1	249b5	264b1	278a7	285a18	289a25	---

*Sākyamuni's prañidhānas and vyākaraṇa.

Concordance II Tibetan Bam-po.

T.		t1:Cu	t2:Cha	Text
Beginning		149a5	187b7	
Bam-po	1	149a6	188a1	1, 1
	2	160a6	203a5	28, 14
	3	171b1	218b5	54, 9
	4	184b4	236b6	82, 10
	5	196a6	252b7	108, 1
	6	209b2	271a7	135, 1
	7	222a3	288b1	161, 6
	8	234a6	305a1	186, 3
	9	248a2	323a5	217, 1
	10	258b7	338a3	239, 17
	11	271a3	354b7	266, 4
	12	282b3	370a6	297, 2
	13	296b4	390a4	327, 1
	14	309a5	406b1	355, 10
	15	325a2	427a2	393, 9
End		337a6	443a3	420, 8
Colophon		337a6-8	443a3-4	

Concordance III

ch1: Taisho No.157		ch2: Taisho No.158		Text		T	
Chitan 卷	page	Chitan 卷	page	Chapter	page	t1	t2
I 釋法輪品 第一	167a 1	I 釋法輪品 第一	233c 9	I	1, 4	149a5	187b7
陀羅尼品 第二	168b26	入陀羅尼品 第二	235a10	II	14, 1	154a2	194b1
---	170c16	入一切智智陀羅尼品 第三	236c27		26, 1	159a2	201b3
II 大施品 第三之一	174b26	II 勸施品 第四	242a 1	III	51, 1	169b6	216b2
---	178a20	勸發品 第五	245b 3		75, 11	181a5	232a4
大施品 第三之二	181b 9	---	247c16		92, 14	189b1	243a7
諸菩薩摩訶薩品 第四之一	183b19	III 離諸王授記品 第六	249b 5	IV	105, 1	194b6	250b7
---	185c 4	三王子授記品 第七	251a19		117, 13	201a1	259b1
IV 諸菩薩摩訶薩品 第四之二	188c 9	四王子授記品 第八	253b21		135, 1	209b2	271a7
---	191c 3	第八王子授記品 第九	255c 6		151, 8	217b3	282a6
---	192b27	IV 十千人授記品 第十	256b11		157, 3	220a6	285b7
---	193c11	第九王子授記品 第十一	257a17		161, 6	223a3	288b1
V 諸菩薩摩訶薩品 第四之三	196a 1	諸王子授記品 第十二	258c27		175, 1	229a5	298a2
---	196c25	八王子授記品 第十三	259b19		179, 13	231a4	300b5
---	198b 2	三億少童子授記品 第十四	260b10		186, 3	234a6	305a1
---	199b 7	千童子授記品 第十五	261a25		193, 4	237b2	309a6
VI 諸菩薩摩訶薩品 第四之四	202b 7	---	263a23		209, 6	244a4	318a4

	---	203c 2	V	大師立願品 第十六	264b 1	217, 15	248a8	323b4
VII	經菩薩本授記品 第四之九	209a 7	---	---	268b22	249, 11	263b3	344b5
	---	211b27		正願舍利神變品 第十七	270a 5	262, 12	269a7	352b3
	---	212b27		歡品 第十八	271a 3	269, 16	273a3	357a7
	---	214b19	VI	感應品 第十九	272b14	283, 10	276b8	362b2
VIII	諸菩薩本授記品 第四之六	216a 1	---	---	273c12	294, 4	281a8	368b5
	---	217a 6		大師授記品 第二十	274c16	Missing	285a4	373b5
	---	218c13		大師立誓品 第二十一	276b10	314, 2	290b7	382b3
	檀波羅蜜品 第五之一	220b18	VII	莊嚴品 第二十二	278a 7	327, 1	296b4	390a4
IX	檀波羅蜜品 第五之二	222a16	---	---	279a22	338, 5	301a6	396a5
	---	223b28		眼施品 第二十三	280a26	348, 7	306a1	402a4
	---	225b19		鼻施品 第二十四	281c14	360, 10	311a4	409a1
	---	226b27		寶施品 第二十五	282c 9	368, 6	314a6	412b7
	---	227a25		醫方施品 第二十六	283a26	372, 9	316a1	415a5
X	檀波羅蜜品 第五之三	227c18		現伏藏施品 第二十七	283c10	376, 7	317b3	417a6
	*	229a17	---	---	284c 9	384, 6	321a1	421b5
	入是三昧門品 第六	229c 3	VIII	菩薩集品 第二十八	285a18	388, 1	322a8	423b4
	---	232b10		入三昧門品 第二十九	288a11	411, 7	333a8	437b5
	---	233a15		嚧果品 第三十	288c13	416, 18	335b5	440b7
End	---	233c 8	---	---	289a25	420, 8	337a6	443a3

*The story of Savitrocana.

Commentary

The summary of the Karuṇāpundarīka

Chapter one

(Ch-T version)

Śākyamuni Buddha once stayed on Mt. Gr̥dhrakūṭa in Rājagṛha together with 62,000 bhikṣus, all Arhats with the exception of Ānanda; 8,000,000 bodhisattvas, Maitreya and others who have attained Dhāraṇī, Kṣānti and Samādhi; and countless gods and demi-gods.

(1) gaṅ zag gcig ma gtogs pa ni ḥdi lta ste tshe daṅ ldan pa kun dgaḥ boḥo (149b1-2) in T. ch1: 唯除阿羅漢 (167a10). ch2: 唯除大長老阿羅漢 (233c18).

cp. The large Sukhāvatīvyūha: ekaṃ pudgalaṃ sthāpayitvā śaikṣapratipadyuttarikaraṇīyaṃ yad idam āyuṣmaṇtam ānandaṃ (SV 2,12-3). The Chinese translations do not mention this exception, while the Tibetan translation follows the Sanskrit (TTP No.760-5, Vol.22, p.110-4, Tshi 271a7).

The Pratyutpannabuddhasaṃmukhāvasthitasamādhi: gaṅ zag gcig ma gtogs pa ni ḥdi lta ste, tshe daṅ ldan pa kun dgaḥ boḥo (TTP No.801, Vol.32, p.101-1, Du 2a1).

The Akṣobhyatathāgatasya Vyūha: gaṅ zag gcig ma gtogs pa ni ḥdi lta slob pa rgyun tu ḥugs pa, tshe daṅ ldan pa kun dgaḥ boḥo (TTP No.760-6, Vol.12, p.129-1, Dzi 2a1).

cf. The Saddharmapundarīka: āyuṣmatā cĀnandena śaikṣeṇa, anyābhyāṃ ca dvābhyāṃ bhikṣusahasrābhyāṃ śaikṣāśaikṣābhyāṃ. (SP 2,8-9).

Ānanda, who had accompanied the Buddha for 25 years and excelled in learning (aggama --- bahussutānaṃ, satimantānaṃ, gatimantānaṃ, dhitimantānaṃ, upaṭṭhākānaṃ AN I, 24-5), seems to have invited the jealousy of other disciples of the Buddha. Even in the Pāli text, we find that he was accused of some offences on several occasions (Vinaya I, 298; II, 136; 253; 288-9 etc.). In the northern tradition, as we have seen,

(1)

(2) Then, 10,000 bodhisattvas, including Maitreya, Amogha-
(3) darśin, Varuṇa, Siṃhamati, Vairocanamati, rose from their
(4) seats. Looking towards the south-east direction and clasp-
(5) ing their hands together, they exclaimed, "Homage to Padmo-
ttara Tathāgata! The great wonder(mahā-prātihārya) is that
He, not long after attaining the highest enlightenment
(anuttara-samyaksambodhi), performed the miracle(āścarya)
of helping many millions of beings to accumulate merits
(kuśalamūla) and to stand firmly on the Non-retrogressive
stage(avaivartika) in the highest enlightenment!".

Having seen this act, Ratnavairocana Bodhisattva,
rising from his seat, asks Śākyamuni, "Why do these
Bodhisattvas pay homage to Padmottara Tathāgata? Where
is his buddhaland(buddhakṣetra) situated? How long has
it been since he attained buddhahood? What is the name

he was excluded from the group of Arhats, who have completed
all the learning(aśaikṣā), since Ānanda was considered to be
still at the stage of śaikṣā, who has still to learn, and has
not yet completely detached himself from all desires(MPP-
upadeśa, Taisho No.1509, Vol.25, 83a16-9).

The MPP-upadeśa also records the incident of Ānanda
on the occasion of the first Council(saṅghīti) at Rājagṛha
in Magadha, which was held by a 1000 bhikṣus led by Mahākāśyapa.
Ānanda was charged with six offences(突吉羅 =duṣkṛta, dukkaṭa)
by his colleagues. At that night, however, he suddenly
attained enlightenment, "just like one sees the way in the
darkness by a flash of lightning", and became the chief re-
citer of the Sūtra-piṭaka(ibid. 67c-70a). Hsüan Tsang also
records the same story(Taisho No.2087, Vol. 51, 922b-c).
(2)ch1:4,400,000. ch2:8,400,000.

(1)T:byams pa. Ch:彌勒 (2)T:mthoñ ba don yod. ch1: 無礙見.
ch2: 無礙見. (3)T:chu lha. Ch: 氷天 (4)T:señ geñi blo gros.
Ch: 經手惹 (5)T:rnam par snañ byed blo gros. But Ch om.
-mati. ch1: 日光 ch2: 照明

of his buddhaland? What are the features of this buddhaland? Why has Padmottara Tathāgata performed this great wonder? And why cannot I see all the wonders performed by buddhas in other buddhalands, whereas these bodhisattvas can?"

(Skt. version)

The scene takes place in the same spot, but the number of śrāvaka-saṅgha is given as 1,200 and the assembly, including 6,000 bhikṣuṇīs, 80,000 bodhisattvas etc., is described in detail.

When Śākyamuni Buddha is about to begin the sermon (bodhisattva-viṣaya-saṃdarśana-praṇidhāna-vyūha-samādhi-viṣaya-dhāraṇī-mukha-vyūhaṃ samādhāna-mukha-nirdeśaṃ caryā-vaiśāradyaṃ nāma dharmaparyāyaṃ sūtrāntaṃ mahāvaipulyaṃ bodhisattvānugataṃ sarva-buddha-parigrahaṃ KP 5,1-5), great rays of light appear and illuminate the whole world(trisāhasra-mahāsāhasra) as well as the hells and other buddhalands. From the sky(antarīkṣa KP 6,7) a rain of flowers falls, the sound of immortal-drums(amara-duṇḍubhi) resounds, and the earth shakes in six ways(ṣaḍ-vikāraṃ) with 18 special features(aṣṭā-daśa-mahānimittaṃ), which are the auspicious signs.

Then Ratnavairocana Bodhisattva asks Śākyamuni Buddha, "From where do these rays of light come? By whose power, and why?"

(From now on the three versions, Skt., T & Ch, agree in the main)

Giving answers to these questions asked by Ratnavairocana Bodhisattva, Śākyamuni Buddha describes the features of the Padmā Buddhaland in the south-eastern direction where Padmottara Tathāgata presides.

Flowers are scattered on its ground of lapis lazuli (nīla-vaiḍūrya-mayī bhūmi), which is as soft and pleasant⁽¹⁾ as the Kācalindika dress, and which is so resilient that one is walking on the ground it sinks about four inches deep but it rises up the same height as soon as one's foot detaches from it.⁽²⁾ There are trees of seven jewels (sapta-ratna-maya-vṛkṣa), from the branches of which heavenly dresses (divya-kāṣāya-vastra) are hanging. The rustling of the leaves and the singing of the birds issue heavenly symphonic music (divyâtīkrānta pañcāṅgika-tūrya-śabda). Between these trees there stand many-storied buildings (kūṭāgāra) with arched gateways (torāṇa) in four quarters. These gateways lead to the ponds

(1) A dress made of cloths which are woven from plumage of a certain bird known by this name and is famous for its soft feather. It was admired as the dresses of the ideal king, Cakravartin. cp. 一切經音義 by Hui Lin 慧琳, Taisho No. 2128, Vol. 54, 383a; 423c; 576c. Both spellings, kācalindika & kācilindika, appear in Mss. of the KP(8,2; 165,19; 168,1 etc.). cf. Mvy 5879(kācalindika); SV 43,11(kācilindika).

(2) One of the stereo-typed expressions in the sūtras, depicting softness of the ground in the buddhakṣetra. cf. SV 43,10-1.

(puṣkariṇī), which have steps(sopāna) at their four sides. In the ponds many lotus flowers are in bloom, upon which bodhisattvas meditate spending the nights with joys of emancipation(vimukti-prīti-sukha). At dawn when a cool breeze blows they rise from their meditation(samādhi) and go back into the many-storied buildings to listen to the sermon by Padmottara Tathāgata.

Surrounding these buildings and trees at the four quarters there are mountains of gold(jāmbūnadamayāḥ parvatāḥ), over which various kinds of jewels are scattered abundantly. These jewels reflect the rays of light emitted by Padmottara. By the light of the Buddha and its reflection upon the jewels the Padmā Buddhaland is always bright. The light of the sun or moon is unknown. (1)
(na ca tatra candra-sūryayoḥ prabhā prajñāyate, KP 9,18). Thus except for the closing of the petals of the lotus flowers and the ceasing of the birds' singing, the night is undistinguishable from the day. (2)

(1)cf. Kaṭha Up. II,2,15

na tatra sūryo bhāti na candra-tāraka,
nemā vidyuto bhānti kuto 'yam agniḥ/
tam eva bhāntam anubhāti sarvaṃ,
tasya bhāsā saryam idaṃ vibhāti//

cp. Muṇḍaka Up. II,2,11; Śvetāśvatara Up. IX,14; Bhagavad-G. IX,15,6; XV,6; 12.

Viz. na cāgnir na candra-sūryā na tārakarūpā (KP 17,8-9) etc.

(2)cf. KP 14,6-17.

In the Padmā Buddhaland there is a bodhi-tree called Indra, under which a lotus flower with a silver stalk and thousands of golden leaves is in bloom. Sitting upon this lotus flower Padmottara Tathāgata attained enlightenment, and other bodhisattvas watched him, sitting on many lotus flowers surrounding him.

Further, the Buddha, answering the question asked by Ratnavairocana, explains the great miracles (mahā-prāti-hārya) performed by Padmottara Tathāgata. At dawn, having meditated since the previous evening, Padmottara Tathāgata transformed himself into a huge figure reaching up to the Brahmāloka. Then he emitted 60 million rays of light from his forehead (uṣṇīṣa-mūrdhan), which brightly illuminated as many buddhalands in the upper direction as the number of dust-particles in one buddhaland. All the bodhisattvas in these buddhalands, who have been prophesied (vyākṛta) to attain Buddhahood, have obtained concentration (samādhi), spells (dhāraṇī) and forbearance (kṣānti), are progressing along the stages of the bodhisattva, and have reached the final stage of transmigration (ekajāti-pratibaddha), ^{have seen} saw the features of the Padmā Buddhaland and Padmottara Tathāgata standing with 32 marks of Buddha (mahāpuruṣa-lakṣaṇa) and 80 tokens (anuvyañjana); and they paid homage to Padmottara.

d/ Then Padmottara Tathāgata stretched out his tongue (jihven^kriya) out of his mouth and covered this world (cāturdvīpika) with his tongue. After this, when his tongue disappeared in his mouth, each pore of Padmottara emitted 60 million rays of light which reached countless buddhalands in ten quarters. Many bodhisattvas gathered from other buddhalands in order to pay homage to Padmottara.

In this way Padmottara Tathāgata turned the wheel of Dharma(dharma-cakra) called the Avaivartikacakra in order to save all the beings.

We find the features of the Padmā Buddhaland described in this chapter, and also in the next chapter, are very similar to those of the Western Paradise, Sukhāvatī of Amitābha (or Amitāyus) Tathāgata described in the large and small Sukhāvatīvyūha. We know that the author of the KP was well-acquainted with the literature of the Amitābha school, as he says "The Padmā Buddhaland is filled with bodhisattvas, just like the Sukhāvatī is filled with them" (padmā buddhakṣetram evākīrṇā bodhisattvaih, tadyathā Sukhāvatī lokadhātur bodhisattvais ākīrṇā, KP 19,3-4).

The Buddhist idea of paradise such as the Sukhāvatī or the Padmā naturally has many points of resemblance

with that of preceeding Hindu paradise. As it has been discussed by scholars, we may here point out the Brahma-loka described in the Kauṣītaki Upaniṣad I,3,3-5. This Brahmaloḥa has the lake Āra, the river Vijarā, the tree Ilya, the city Sālaḯya, the abode Aparāḯita. There is the hall Vibhu, in which there is the throne called Vicaḯṣaṇa and the couch called Amitauḯas. Anyone who enters into this world will be welcomed by Brahmā, and presented fruits, ointments(āñjana), garlands(mālya), garments(vāsa) and powdered perfumes(cūrṇa) by five hundred nymphs(apsaras).

Chapter two

Question and answer as regards the Padmā Buddhaland and Padmottara Tathāgata continues between Ratnavairocana Bodhisattva and Śākyamuni Buddha. A detailed description of the Padmā Buddhaland follows, expounding its glory and purity so that it represents the Buddhist idea of a paradise. In that Buddhaland, which is continuously illuminated by the rays of the Buddha, Padmottara Buddha preaches the bodhisattva-piṭaka, which surpasses the sermons for śrāvakas or pratyekabuddhas. The bodhisattvas, who are born there with the 32 marks of a great man (mahā-puruṣa-lakṣaṇa) and rays of light, one yojana long (yojana-prabhā), which are emitted from their bodies, perpetually hear the words of religion and live on the food of meditation (dhyānāhāra), food of justice (dharmāhāra) and food of scent (gandhāhāra) like Brahmakāyika gods, but not on usual morsel of food (kavaḍīkāhāra KP 17,1; kavaḍīkārahāra 116,6; kavaḍīkārahāra 116,16).

Then, the Bhagavat proceeds to narrate the story concerning the past of this Padmā Buddhaland, which is the main subject of this chapter.

Previously this Buddhaland was called the Candanā, which was not so pure as the Padmā. There was a Tathāgata called Candrottama in the Candanā, who taught dharma for 20 (Ch T:30) antara-kalpas. When Candrottama was about to

pass away(parinirvāṇa-kāla-samaye), he prophesied(vyākṛta) to a bodhisattva, Gaganamudra by name, that the latter would become Padmottara Tathāgata on account of his vows(praṇidhāna)

Before entering into the anupadhiśeṣa-nirvāṇa-dhātu, Candrottama instructed ten dhāraṇīs to Gaganamudra, explaining "Grasp this Sarvajñatākāra-dhāraṇī-mukha-praveśa, as it is the very instruction of past, present (1) and future buddhas to yauvarājyābhiṣikta-bodhisattvas". Gaganamudra, having followed the instruction, attained buddhahood and became Padmottara Tathāgata. He helped millions of bodhisattvas to attain the Anutpattika-dharma-kṣānti by means of these dhāraṇīs, which were most efficacious as they contained the instructions of (2) whole Bodhisattva-piṭaka.

There follow passages explaining the beneficial result of obtaining these dhāraṇīs. Answering the question

(1)cp. KP 21,5-16. The yauvarājyābhiṣikta(lit. consecrated as prince) refers to the 9th and the 10th stages among ten progressive stages of bodhisattva in the Gaṇḍavyūha (p.94) or the Mahāvastu(Vol.I, p.76). This word also introduces Maitreya Bodhisattva to the stage(KP 41,14 ff.)

(2)In our text "Bodhisattva-piṭaka" seems to denote a division of Buddhist literature(KP 14,16;30,9;128,17) as opposed to Srāvaka- and Pratyekabuddha-piṭaka. "Buddha-piṭaka"(KP 108,1) and "Anuttara-mahāyāna-kathā-dharma"(KP 249,15-6) also appear in our text. There are, however, sūtras entitled "Bodhisattvapīṭaka"(the 12th part of the Mahāratnakūṭa, Taisho No.310-12 & No.316, Vol.11; TTP No. 760-12, Vol.22 & 23) and "Buddhapīṭaka"(Taisho No.653, Vol. 15; TTP No.886, Vol.35 & No.791, Vol.31).

(1)

asked by Ratnacandravairocana, the Bhagavat explains that such a bodhisattva who possesses the fourfold, fivefold⁽²⁾ and sixfold dharmas can obtain these dhāraṇīs.

After this dogmatic explanation, Maitreya Bodhisattva appears on the stage to affirm the validity of these dhāraṇīs. He tells a past story that he himself was taught these dhāraṇīs by Sāleṇdrarāja Tathāgata at the age of Santāraṇa Mahākālpa in the Sarvālaṅkāravibhūṣita Buddha-land. Since then, he has served many buddhas in many buddhalands, and has been given vyākaraṇas by them. But, Maitreya says, "Because of my praṇidhānas, I have remained in saṃsāra and have not attained buddhahood yet, since I am waiting for the appointed time(kālam avekṣya). Now, I am consecrated by the Bhagavat as his prince(yauvarājyenābhiṣikta) and a turban of emancipation(vimukti-paṭṭa) has been tied around my head of wisdom(prajñā-śiras) in the highest enlightenment"(KP 42,10-5). Thus, Maitreya explains his rôle as the Future Buddha.

(1)KP 35,1. In the 1st chapter, it was Ratnavairocana who questioned the Buddha. So here T reads rin po che rnam par snañ byed=Ratnavairocana, omitting -candra-. But, Ch suggests Muktavaira: ch1:解脫怨憎 & ch2:解怨.

(2)The text itself calls these dhāraṇīs "Dravidian spells" (Drāmiḍa-mantrapadā KP 39,1; Drāmiḍa mantrapadā 39,3. cf. Drāviḍa-mantrapadā S-dhāraṇī, Appendix 16,1-2; 19,8).

It is noteworthy that our text clearly states the dhāraṇī (陀羅尼) or mantrapada (真言), which became so popular in the esoteric schools of Mahāyāna, as being of Dravidian origin.

The Bhagavat, Śākyamuni Buddha, after confirming what Maitreya Bodhisattva has said, observes the assembly and proceeds with the instruction of five more dhāraṇīs.

When he has finished the instruction of the dhāraṇīs, the Bhagavat addresses Vaiśāradyasamavasaraṇa Bodhisattva, saying, "It is very rare that a Buddha appears in the world. It is very hard to obtain these spells (mantrapada), which are penetrated by śīla, samādhi, prajñā, vimukti⁽¹⁾ and vimuktijñānadarśana" (KP 46, 13-6). The Buddha, after having practised bodhisattva-caryās including the six pāramitās, i.e., dāna, śīla, kṣānti, vīrya, samādhi and prajñā, in his former lives, devised these dhāraṇīs in order to save helpless beings. For millions of kalpas, he abstained from lies (mr̥ṣā), scandals (paiśunya), abuses (paruṣa) and nonsensical talk (sambhinna-pralāpā), and accumulated merits by virtuous conduct of speech (kuśala-vāk-karman). ^{For} By this reason, the Buddha obtained the⁽²⁾ mark of a Huge Tongue (prabhūta-jihvatā), which is the proof that the Buddha speaks only the Truth.

(1) In Chinese Buddhism, these five are called 五分法身 (*pañcāṅgika-dharma-kāya) or 五分法香 (*pañcāṅgika-dharma-gandha). They are the five kinds of merits obtained by the Arhats who have learnt everything and have no more to learn (aśaikṣā).

In Pāli Buddhism, they are usually enumerated under the Sampadā (accomplishment), i.e., śīla, samādhi, paññā, vimutti and vimutti-ñāṇa-dassana-sampadā. cp. MN I, 145; SN I, 139; AN III, 12; Pug. 54 etc.

In the Mahāvvyutpatti they are enumerated under Asama-sama-pañca-skandha (Mvy 103 & 104-8).

(2) KP 47, 8-13. We have a different explanation regarding the

Then the Bhagavat, having entered into the samādhi called Sarvapūṇyasamavasaraṇa, stretches his huge tongue out of his mouth as testimony of the truthfulness of his dhāraṇī-instruction. From his tongue 60 million rays of light are emitted, which illuminate not only this world (trisāhasra-mahāsāhasra) but also the worlds of hells (niraya), of animals(tiryagyoni), of the dead(yamaloka), of gods(deva) and of men(manuṣya). The hell-beings (nairayika), hungry demons(pretā) and cannibal demons (piśāca) are relieved from their sufferings when these rays of light have reached and touched them. They see a Nirmita-buddha standing in front of them, instructing them to recite "Namo buddhāya, namo dharmāya, namo saṅghāya". They follow the instruction, and by this merit they will be reborn in heaven or in the human world in their next lives.

With this tri-śaraṇa(homage to the three ratnas), we come to the end of the second chapter. As we have seen in the original version of Ch T, the first chapter opened with the homage to Padmottara Tathāgata. Thus a full circle of the first part of the KP is completed.

mark of Prabhūta-jihvatā in KP 382,4-9, together with some other marks among 32-mahāpuruṣa-lakṣaṇa.

A closer observation will reveal several links, laid by the author of the KP, between this first part and the main narrative of the KP, which will be related in the following chapters. For instance, Gaganamudra Bodhisattva, who is to become Padmottara Tathāgata in the Padmā Buddhaland in the first part of the KP, is no other than Abhaya, the fifth prince of King Aranemin, in the fourth chapter (KP 137,6-139,12). It is Vāyuviṣṇu, a leader of one thousand Veda-pāṭhakas of Samudrarenu brāhmaṇa, who will be given the vyākaraṇa by Ratnagarbha Tathāgata to become Śālendrarāja Tathāgata in the Kaṣāyadhvaṇa Buddhaland (KP 193,4-194,19). Then, after the six buddhas of the past, Vimalavaiśāyana, the fourth mānavaka of Samudrarenu, will be given the vyākaraṇa to become Maitreya, the future Buddha, at the age of the Bhadraka Mahākalpa when the span of man's life will be 80,000 years long (KP 200,1-204,18).

Chapter three

The third chapter opens with questions by Śāntimati Bodhisattva, which immediately penetrate the heart of the KP.

"By what reason, O Bhagavat, are other buddhalands pure(pariśuddha) without any contamination(apagata-kaluṣa) and without any fivefold defilements(apagata-pañca-kaṣāya), adorned with various merits and filled with only bodhisattvas who have accomplished every kind of virtue without any śrāvaka or pratyekabuddha?

On the other hand, by what reason, O Bhagavat, did you(=Śākyamuni Buddha) appear in this world of fivefold defilements, i.e., defilements of (short)life(āyuh-kaṣāya), of (evil) age(kalpa-kaṣāya), of (immoral) people(sattva-kaṣāya), of (wrong) views(dṛṣṭi-kaṣāya) and of (disturbing) desires(kleśa-kaṣāya), attain enlightenment, and teach the religion of three vehicles to fourfold followers?

What is the reason that you have not taken a pure buddhaland where there is none of the fivefold defilements?" (KP 51,3-15)

Śākyamuni Buddha gives him a simple but straightforward answer,

"On account of the vows(praṇidhāna-vaśena), bodhisattva take either pure or impure buddhalands.

Bodhisattvas Mahāsattvas take impure buddhalands, because they are provided with great compassion(mahā-karuṇā-samanvāgatatvāt).

As for myself, according to my own praṇidhāna, I have appeared in this degraded world of fivefold defilements(pratikaṣṭe pañca-kaṣāye buddhakṣetra upapannaḥ)" (KP 51,16-52,5).

The above lines reveal the essence, in a condensed form, of the whole KP. That is to say, it is Śākyamuni Buddha who is the most compassionate Buddha among numerous buddhas in the universe, for he appeared in this impure Sahā Buddhaland at the age of Bhadraka Mahākalpa by his own vows(praṇidhāna) owing to his own great compassion(mahā-karuṇā) toward other beings. Thus, it becomes clear that the purpose of the whole sūtra is to extoll the greatness of Śākyamuni Buddha, maintaining that his compassion, Karuṇā, surpasses that of other buddhas in pure buddhalands.

In order to expound this theory, the following past story (pūrvayoga) of King Araṇemin who is to become Amitābha (or Amitāyus), King's minister Samudrarenū who is to become Śākyamuni and others, commences. Thus, we enter into the second part, the main narrative of the KP.

In the past(bhūta-pūrvam) there was a Cakravartin
 (1)
 King called Aranemin in the Santīraṇa Buddhaland at
 the age of Dhāraṇa Mahākalpa. His minister was called
 Samudrareṇu, a brāhmaṇa, to whom a son was born named
 Samudragarbha. The boy entered into religious life,
 and on attaining buddhahood he became Ratnagarbha Tathā-
 gata. Having travelled many countries in order to
 instruct people in his religion, he came to a city called
 (2)
 Añcura(or Añjura) and stayed in a park called Jambūvana
 together with his bhikṣu-saṅgha. On hearing this,
 the King visited Ratnagarbha Tathāgata in the Jambūvana
 Park and made offerings, including the seven jewels of
 the Cakravartin King, for three months. One thousand
 princes of King Aranemin, including Animiṣa, Nimin,
 Indragana and so on(KP 62,8 ff), followed the example
 of the King and made offerings to Ratnagarbha Tathāgata
 and his Saṅgha.

(1)Although this name is not given here except ch1(彌提嵐),
 it will be given later in KP 116,11; 285,18 etc. However,
 in 220,13 it is spelt Santaraṇa. In the 2nd chapter
 "Santāraṇa" was the name of a Mahākalpa(KP 41,15). cf.
 Utpalasantīraṇe kalpe(KP 181,4), Utpale mahākalpe(384,8).
 (2)It is still doubtful whether this is the proper name
 of a nagara as Ch suggests(ch1:安周羅; ch2:安州羅, both
 'ân tsîu lâ K 146, 1083 or 1086, 6) or an adjective
 (mañjula or -ka) to a nagara. Viz. KP 53,7; 60,4; 97,5;
 97,12. For the last two cases T renders as groñ khyer
vid hoñ hdzin, suggesting mañjula. But in 60,4 T gives
 btsun moñi hkhor gyi groñ khyer.

Then, Samudrarenu brāhmaṇa dreamt a dream, in which he saw a ray of light illuminating as many buddhalands as there are grains of sands of the River Gangā, and many buddhas in these buddhalands. Each buddha presented Samudrarenu with a lotus flower of golden leaves(svarṇa-patra), silver stalk(rūpya-daṇḍa), lapis lazuli pericarp(vaiḍūrya-karṇika) and emerald filament(aśmagarbha-keśara). In each lotus flower there was a sun-disc(sūrya-maṇḍala), over which a parasol(chatra) made of seven jewels was hanging. Each sun-disc emitted 60 million rays of light, all of which entered into Samudrarenu's mouth. He saw his own body become tall and as clean as a mirror (ādarśana-maṇḍala), in which millions of bodhisattvas were sitting upon lotus flowers and meditating with crossed legs. He saw the sun(sūrya-vigraha) encircling his head like a halo, and a huge parasol stretched in the sky reaching up to the Brahmaloḥa. He saw many lotus flowers around him and heard heavenly music coming forth from the flowers.

He also saw King Aranemiṇ who had been transformed into a boar-head(sūkara-mukha) with a blood-stained human body. Many animals came to him and ate his body. Then the King sat under a castor-oil tree(eraṇḍa-vṛkṣa-mūla), which is notorious for its bad smell. Many worms

gathered and devoured him till nothing was left except white bones(asthiśaṅkhalâvaśeṣa). The King repeated this self-sacrifice many times. Samudrarenu saw the princes, too. Some of them, taking the face of a boar, elephant(gaja-mukha), buffalo(mahiṣa-mukha), lion(simha-mukha), wolf(vṛka-mukha), jackal(śṛgāla-mukha), dog(śva-mukha) and monkey(markaṭa-mukha), were devoured like the King. But some others, riding on carriages drawn by ^ubaffaloes and decorated with Sumanā flowers, went away towards the southern direction.

Then gods, Śakra, Brahmā, lokapālas and others appeared and advised Samudrarenu to divide and give the lotus flowers to King Aranemin, his princes, minor lords(koṭṭarājan) and other people(jana). Assenting, Samudrarenu woke up from his dream.

The following morning, Samudrarenu visits Ratnagarbha Tathāgata to inquire about the significance of the dream he saw. Ratnagarbha Tathāgata, seeing the future, relates the following oneirocriticism.

First, Samudrarenu will wander around the Jambūdvīpa in order to teach religion to countless beings, helping them to accomplish the threefold virtues(tri-punya-kriyā-vastu) and to establish themselves in the highest enlightenment. For this reason, in his dream Samudrarenu

saw countless buddhas presenting him with lotus flowers, above which the sun-discs were shining, and whose rays of light entered into his mouth.

Secondly, the fame and praise(kīrti-śabda-śloka) of Samudrareṇu will spread all over the world. Thus, he saw in his dream the parasol of seven jewels reaching up to the Brahmaloḥa.

Thirdly, countless bodhisattvas will visit him from other buddhalands in order to pay homage to him, make offerings to him and his saṅgha, and listen to his religious teachings. They will attain Samādhi, Dhāraṇī and Kṣānti under his guidance, and praise him after returning to their own buddhalands. This is the reason why Samudrareṇu saw his body become so tall and his head encircled by the sun like a halo.

Fourthly, in his dream Samudrareṇu saw many bodhisattvas sitting and meditating upon lotus flowers inside his own body. This means that after attaining buddhahood, he will help other beings to attain the Non-retrogressive stage(avaivartika) from the highest enlightenment. After his parinirvāṇa, his Saddharma will last for a long time.

Fifthly, he also saw King Aranemin and some of his princes who were devoured by animals and worms. This

means that those ignorant people, who remain within the limit of the threefold virtues, i.e., offering(dāna), self-restraint(yama) and austerity(samnyama), suffer pains in the saṃsāra. They crave for rebirth in heaven only to undergo the sufferings of death(cyavana-duḥkha). They crave for rebirth in the human world only to be inflicted with the sufferings of old-age, illness, death (jarā-vyādhi-marāṇa), sorrow of meeting hateful people and parting from the beloved(apriya-saṃprayoga-priya-vinābhāva-duḥkha). They suffer hunger and thirst(kṣut-pipāsa-duḥkha) in the world of hungry demon(preta). They suffer mutual devouring(anyonya-bhakṣaṇa-duḥkha) in the animal world. They suffer the pain of being burnt, chopped, crushed, bound and other afflictions(dāha-ccheda-vadha-bandhana-nānāvidha-karaṇādi-duḥkha) in the hells. All beings devour these ignorant people, and they devour all beings(KP 74,18-75,1). These people, however, will become disciples(upāsaka) of Samudrarenu.

Lastly, the vision of the princes who went away riding on carriages drawn by ^ubāffaloes and decorated with Sumanā flowers is interpreted as those who seek for the Śrāvakayāna, a wrong road(apattha). They are easy-goers, as they settle idly down within the limit of threefold virtues in order to attain, unmindful of others, peace

of mind of their own.

This ^edrām-story of Samudrareṇu has links with the later chapters, which soon become clear when we find that Samudrareṇu is no other than Śākyamuni Buddha in the impure Sahā world, and King Aranemin and his princes are Sambhogakāya buddhas in other pure buddhalands. The self-sacrifice by the latter hints at the long and hard bodhisattva-caryās practised by these buddhas before attaining buddhahood. The offering of lotus flowers to Samudrareṇu by many bodhisattvas foretells the visit by many bodhisattvas from other buddhalands of ten directions in order to present messages from buddhas there and Candrarocavimala flowers to Śākyamuni Buddha: the scene which we will see in the later part of the 4th and the 6th chapters.

After the dream of Samudrareṇu was interpreted by Ratnagarbha Tathāgata, Samudrareṇu speaks to King Aranemin, "Hard it is to be born in the human world. Hard it is to be born under auspicious omens(kṣaṇa-saṃpat). Rare is the Buddha's appearance in the world, as rare as the blossoming of the Udumbara flower. Hard it is to aspire

after the true religion. Hard it is to attain the right vows(samyak-praṇidhāna)" (KP 75,12-6). Samudrareṇu, continues saying that happiness in the human world as well as in heaven is transient like a gust of wind, and meaningless like an image of the moon reflected on the surface of the water. He says, "Consider the fact that the Saṃsāra is a container of all sufferings" (parīkṣasva mahārāja yathā saṃsāraḥ sarvaduḥkhānām bhājanabhūtaḥ KP 76,14-5). Then Samudrareṇu persuades the King Araṇemin to perform services (kṛtādhikāra) to buddhas, accumulate meritorious deeds(avaropita-kuśala-mūla), and have faith (labdha-prasāda) in the Three-Jewels(tri-ratna), i.e., the Buddha, Dharma and Saṅgha.

The King replies that he aspires after the highest enlightenment, and he wishes to establish a pure buddha-land in order to save other beings.

Then, Ratnagarbha Tathāgata, on entering into the Samādhi called Tadādarśavyūha, emits rays of light which illuminate as many buddhalands as the number of dust particles of a thousand buddhalands. The King, together with the rest of the assembly, observes various types of buddhalands; some are pure and others impure, some are filled only with bodhisattvas and others with śrāvakas and pratyekabuddhas.

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Having seen these buddhalands, King Aranemin, with clasped hands, asks Ratnagarbha Tathāgata, "By what reason do some bodhisattvas take pure lands, and others impure lands?" The Tathāgata replies, "Because of praṇidhāna some bodhisattvas take pure buddhalands which have no fivefold defilement. Because of praṇidhāna others take impure buddhalands" (KP 81,18-9). Once again Samudrarenū advises the King to aspire after the Anuttara-samyaksambodhi and take a buddhakṣetra according to the King's wish. The King wishes to think over his praṇidhāna and buddhakṣetra-guṇa-vyūha before he decides. His thousand princes, 84,000 koṭṭarājas and 92 million prāṇas follow the example of the King. All of them, sitting alone in a quiet place (ekākīrahogato niṣadya), meditate upon the qualities of their buddhalands and vows (buddhakṣetraguṇavyūha-praṇidhāna).

In this manner they spent seven years meditating and making offerings to the Tathāgata and his Saṅgha. At the end of this time, all of them gather in front of Ratnagarbha Tathāgata in the Jambūvana Park. Samudrarenū reminds them that they should rejoice in the merits of all these deeds for the sake of the highest enlightenment. He sings the following verse:

"By this Dāna I desire fruit

neither in the Indra-world nor in the Brahma-world,
Nor the happiness of a king ५२
which is transient like a swift wind.

But profound faith(bhakti-mahat) is the fruit
of this Dāna, which enables me
To attain the incomparable wisdom(bodhi),
the supreme power of mind, and to save all beings."

Chapter four

Ratnagarbha Tathāgata, thinking that as Samudrarenū brāhmaṇa had helped millions of beings to aspire after the highest enlightenment and to establish themselves in the Avaivartika-bhūmi, so he would let the assembly see various types of buddhalands and give them vyākaraṇas according to their praṇidhānas, smiled when he entered into the Samādhi called Bodhicittāsampramoṣa. Thereby, Ratnagarbha emitted great rays of light, so that King Aranemin and other members of the assembly could observe other buddhalands. Having seen the light, countless bodhisattvas gathered from other buddhalands in order to witness the scene of Praṇidhānas and Vyākaraṇas.

Thus, we embark on the main theme of the KP: a comprehensive collection of praṇidhānas and vyākaraṇas which includes those of the trio in the West (Amitābha, Avalokiteśvara, Mahāsthāmaprāpta), the trio in the East (Akṣobhya, Gandhahasti, Ratnaketu), the past and future buddhas (e.g., Vipāśyin, Śikhin, Viśvabhū, Krakutsanda, Kanakamuni, Kāśyapa and Maitreya), one thousand buddhas in the Bhadra-kalpa and others, and finally Śākyamuni Buddha himself. This collection may be divided into two classes, one concerning the pariśuddha-buddhakṣetra and the other the अपariśuddha-buddhakṣetra.

First, Samudrarenū brāhmaṇa recommends King Aranemin to begin first. The King says, with clasped hands, to Ratnagarbha Tathāgata, "I, who am seeking for Bodhi, have made offerings to the Bhagavat and Bhikṣusaṅgha for three months and transformed the merits(kuśalamūla) towards attaining the highest enlightenment. For seven years, I have meditated upon the qualities of my buddhaland(buddhakṣetra-guṇa-vyūha) where I should attain buddhahood" (KP 106,5-10). He continues to state 35 vows concerning the qualities of his buddhaland. Then, he says, "I, who am longing for a buddhaland of such qualities, will perform the difficult task of bodhisattva practices, as long as my buddhaland remains unpurified. Thus, I will carry out deeds of a great man first, and only afterward I will attain the highest enlightenment" (KP 109,12-5). He states the rest of his vows, 11 in number, concerning his activities as the buddha.

Then, Ratnagarbha Tathāgata gives a vyākaraṇa, saying that King Aranemin will become Amitāyus (or Amitābha)⁽¹⁾ Tathāgata in the western paradise, Sukhāvatī, succeeding such buddhas as Indraghoṣeśvararāja Tathāgata of Indrasuvirājītā Buddhaland, Acintyamatigunārāja of Meruprabhā,

(1)cf. The list of buddhas' names, from Dīpaṅkara to Lokeshvararāja (34 in Chih Ch'ien's Chinese translation in Taisho No.362, Vol.12, 300b-c; 81 in the Skt. text in SV 5-6) as the predecessors of Amitābha in the Sukhāvatīvyūha.

Raśmi of Virati, Ratneśvaraghoṣa of Aparā and other countless tathāgatas(KP 106,5-117,7).

The first prince of King Aranemin will become Avalokiteśvara Bodhisattva. Succeeding Amitābha, he will become Samantaraśmyabhyudgataśrīkūṭarāja Tathāgata. (KP 117,8-121,9).

The second prince Nimin(or Nimi, Nimu) will become Mahāsthāmaprāpta Bodhisattva and later Supratiṣṭhita-guṇamaṇikūṭarāja Tathāgata(KP 121,10-123,16).

These three form the Trio in the western-paradise, Sukhāvatī.

Then follows the third prince Indragaṇa, who is called Mañjuśrī Bodhisattva and who will become Samantadarśin Tathāgata in the southern Śuddhavirajaḥsannicaya Buddhakṣetra(KP 124,1-134,17).

The fourth prince Anaṅga, who is called Vajracchedaprajñāvabhāsaśrī Bodhisattva, will become Samantabhadra Tathāgata in the eastern Animiṣā Buddhakṣetra(KP 135,1-137,5).

The fifth prince Abhaya, who is called Gaganamudra Bodhisattva, will become Padmottara Tathāgata in the south-eastern Padmā Buddhaland(KP 137,6-139,12). (We have already encountered him in the 1st and 2nd chapters of the KP).

The sixth prince Ambara, who is called Vegavairocana Bodhisattva, will become Dharmavaśavartīśvararāja Tathāgata in the eastern Ādityasoma Buddhaland (KP 139,13-141,17).

The seventh prince Aṅga, who is called Siṃhagandha Bodhisattva, will become Prabhāsavirajaḥsamucchraya-gandheśvararāja Tathāgata in the Nīlagandhaprabhāsarāja Buddhaland in the upper direction (KP 142,1-151,7).

The eighth prince Amigha, who is called Samantabhadra Bodhisattva, will become Jñānavajravijṃbhiteśvaraketu Tathāgata in the northern Jñānatāpasuviśuddhaguṇā Buddhaland (KP 151,8-157,2).

In the same buddhaland 10,000 idle people (kuśīda-prāṇa) follow Samantabhadra, of whom 1,000 are called Jvālakuṇḍeśvaraghoṣa Tathāgata, another 1,000 Saṃvṛtīśvaraghoṣa, another 1,000 Suvimalaghoṣeśvararāja, another 1,000 Prahīṇabhayaghoṣeśvararāja, another 1,000 Vimalaghoṣatejeśvararāja and so on (A list of names follows) (KP 157,3-161,5).

Then, the Trio in the eastern buddhaland, Abhirati, follow. The ninth prince Amigha will become Akṣobhya Tathāgata in the Abhirati Buddhaland.

The tenth prince Himani, who is called Gandhahasti Bodhisattva and who will become Suvarṇapuṣpa, follows

Akṣobhya(KP 175,1-176,11).

The eleventh prince Siṃha, who is called Ratnaketu Bodhisattva, will become Nāgavinarditeśvaraghoṣa Tathāgata in the Jayasoma Buddhaland after Suvarṇapuṣpa(KP 176,12-178,4).

The remaining thousand princes of King Aranemin follow, of which 500 princes including the 12th make the praṇidhānas similar to those of Gaganamudra(=Padmo-ttara, 400 princes follow the example of Vajraccheda-prajñāvabhāsa(=Samantabhadra), and 89 princes follow Samantabhadra(=Jñānavajravijṛmbhiteśvaraketu). All of them are given vyākaraṇas by Ratnagarbha (KP 178,5-179,1).

The 84,000 koṭṭarājas and 92 million (3 million in Skt.) prāṇas follow the example.

Then follow 80 sons of Samudrareṇu. The first son Samudreśvarabhuvi(or -bhūmi) will become Ratnakūṭa Tathāgata in the Baliṣṭhā Cāturdvīpika at the age of Utpalasantīraṇa-kalpa, the second son Vairocanakusuma Tathāgata, the third son Jyotigandha Tathāgata etc., including Śikhin, Kanakamuni, Ratnaśikhin, Śākyamuni, Akṣobhya etc., and the last son Vigatabhayasantāpa will become Vigatarajasamudgatābhyudgatarāja in the same Utpalasantīraṇa-kalpa(KP 179,13-186,2).

This is followed by three million disciples (antevāsin or antavāsin) of Samudrarenū Brāhmaṇa. After the discourse on Sambhāra, another insertion of dogmatic explanation (KP 186,11-190,11), the first māṇavaka called Jyotīkṣabhaka (or -kṣabha) is given a vyākaraṇa to become Ratnacchatrābhyudgataśmi Tathāgata in the Rutasañcaya Buddhakṣetra at the age of Rutaprabhāsa-kalpa (KP 186,3-192,13).

likewise, three million māṇavakas except for one thousand will become the Past Buddhas (paścimā buddhā) including Vipāśyin, Śikhin, Viśvabhū etc. (KP 192,14-193,3).

Then we come to one thousand Vedapāṭhakas, the rest of the three million Antavāsins of Samudrarenū, who will become the Thousand Buddhas in the present aeon, Bhadra-kalpa.

In contrast to the preceeding buddhas, Vāyuvīṣṇu, the first māṇavaka among these thousand Vedapāṭhakas, expresses his wish to take an impure buddhaland of pañcakaṣāya and to instruct beings afflicted by the worst vice (tīvra-rāga, -dveṣa, -moha) with his dharma. Then, Jyotipāla māṇavaka inquires the reason for this, to which Samudrarenū answers, "A compassionate bodhisattva (sakala-mahākaruṇā-samanvāgata bodhisattva) chooses a pañcakaṣāya buddhakṣetra". After this insertion, Vāyuvīṣṇu is given a vyākaraṇa by Ratnagarbha, and he will become Śāleन्द्रarāja Tathāgata in the eastern Kaṣāyadhvaṇya Buddhaland (KP 193,4-196,13).

Jyotipāla māṇavaka will become Krakutsanda(or Krakucchanda) Tathāgata in the Sahā lokadhātu, this world of vice, at the age of Bhadraka Mahākalpa(KP 195,1-196,13).

Succeeding Krakutsanda, Tumburu māṇavaka will become Kanakamuni Tathāgata(KP 196,14-197,12).

Viśvagupta māṇavaka, who is called Vidvagañja-karuṇāśraya Bodhisattva, will become Kāśyapa Tathāgata succeeding Kanakamuni(KP 198,1-190,20).

Vimalavaiśāyana māṇavaka wishes to become a Buddha at the end of the world(kaliyuga) when there is no one to save helpless beings. After the discourse on the fourfold Kuśīdavastu of bodhisattva, Ratnagarbha gives him a vyākaraṇa. Vimalavaiśāyana will become Maitreya Tathāgata, a future Buddha, who will appear in the world of pañcakaṣāya at the age of Bhadraka-kalpa, when the span of man's life will have increased to 80,000 years(KP 200,1-204,18).

Before coming to the last of 1,000 vedapāṭhakas called Mahābalavegadhārin, we find five young servants (upasthāyaka) of Samudrarenu who have joined this group of buddhas in the Bhadraka Mahākalpa. As they do not possess anything worthy of offering to the Buddha, Samudrarenu gives them some valuables to offer.

The first upasthāyaka called Karabhūja will become Dṛḍha-svara Tathāgata in the Bhadra-kalpa, the second Sthālabhūja will become Sukhendriyamati, the third Jalabhūja will become Sārthavādi, the fourth Vegabhūja will become Priyaprasanna, and the fifth Sārabhūja will become Hari-patracūḍa(or -bhadra) Tathāgata(KP 208,5-210,9).

Then we return to Mahābalavegadhārin, the last of the 1,000 vedapāṭhakas, who asks Ratnagarbha, "How many buddhas will appear in the Bhadra-kalpa?". The answer is that there will be one thousand and four(caturuttaraṃ (1) sahasraṃ) buddhas. Thus he, who is called Bhaiṣajya-jyotīrvimala Bodhisattva, will become Roca Tathāgata, the last Buddha in the Bhadraka Mahākalpa, succeeding Haripatracūḍa(KP 210,10-217,14).

(1)One thousand vedapāṭhakas except the first Vāyuvignu, Sālendrarāja in the Kaṣāyadhvaṇa Buddhalaṇḍa, and five servant become 1,004 buddhas in the Bhadra-kalpa. Our text confirms this once again, ime ca Jyotipāla(who is to become Krakutsanda)-pūrvamgamānāṃ caturuttarasahasraṃ vedapāṭhakānāṃ ye tathāgatena bhadrakalpikā vyākṛtāḥ(224, 3-5).

This exhaustive enumeration of buddhas leads up to the final climax with the praṇidhāna and vyākaraṇa of Samudrarenu himself, who is to become Śākyamuni Buddha. (KP 217,15 ff).

Having heard these praṇidhānas and vyākaraṇas by the others, Samudrarenu determines to make vows pervaded by compassion(mahākaruṇā-paribhāvita-praṇidhāna), to take a pañcakaṣāya-buddhakṣetra and to save helpless beings in the Kaliyuga. When he kneels, thinking thus, with his right knee touching the ground in front of Ratnagarbha Tathāgata, the Santaraṇa(or Santīraṇa) world shakes, untouched musical instruments resound (aghaṭṭitāni tūryāṇi pravādayanti), wild birds sing and trees blossom. With clasped hands, Samudrarenu praises Ratnagarbha in verse (KP 221,12-223,12).

Samudrarenu narrates that 'His heart trembles like the leaves of the banana tree and he is bowed down with sadness' at the thought of millions of beings who are left the darkness of ignorance(mohāndhakāra) drifting in the torrent of Saṃsāra, and who are abandoned in the worlds where there is no buddha(śūnya-buddhakṣetra) living in misconception(mithyā-dṛṣṭi) without any Nāyaka.

It is his wish to save these beings in the Sahā world, succeeding Kāśyapa Buddha in the age of the Bhadrakalpa when the span of man's life will be 120 years(KP 274,3).

(1)

Thus, Samudrarenu makes 500 prañidhānas, into which the legendary biography of Śākyamuni Buddha is woven. He wishes to descend from the Tuṣita Heaven to the Sahā world in order to brighten it with the light of wisdom, being born in the royal family and attaining enlightenment under the Bodhi-tree(KP 238,10ff). He wishes to instruct his fourfold followers, bhikṣu, bhikṣuṇī, upāsaka and upāsikā, according to the capacity of each hearer, and preach a single message with one voice(eka-pada-vyāhāreṇa dharmaṃ

(2)

(1)imāṃ mahākaruṇā-samanvāgatāṃ vañca-śatāni prañidhānāni kṛtavān KP 269,18-270,1. The number of Śākyamuni's vows is more than ten times that of Amitābha's vows.

(2)In KP 249,11-256,8, our text lists various ways in which listeners understood the Dharma which the Buddha preached with a single message(eka-pada-vyāhāra).

According to the Samayabhedoparacanacakra, this theory was first introduced by Mahāsaṅghika school.

cp. 佛以一音說一切法 (異部衆輪論. Taisho No.2031, Vol.49, p.15b28). cf. Taisho No.2032, p.18b13; No.2033, p.20b28-9. Also, cf. TTP No.5639, Vol.127, p.250-3, U 170b4.

In spite of the objection by Sarvāstivādin (cp. A-mahāvibhāṣā, Taisho No.1545, Vol.27, p.410a), the theory that the Buddha preached his Dharma with a single message but listeners understood it in many different ways was taken over by Mahāyāna.

e.g., Vimalakīrtinirdeśa (TTP No.843, Vol.34, p.75-3, Bu 1837-8)

bcom ldan ḥdas kyis gsuñ gcig rab tu phyuñ ba yañ,
ḥkhor rnam kyis ni gsuñ la tha dad rnam par rig,
ḥgro ba dag gis rañ gi don bžin rnam rig pa,
de ni rgyal bañi ma ḥdres sañs rgyas mtshan lags so.

(cf. Taisho No.475, Vol.14, p.538a2-5; No.476, p.558c19-22.

cf. Prof. E. Lamotte, L'Enseignement de Vimalakīrti, Louvain 1962, p.110).

deśayeyaṃ KP 249,11). Having travelled thousands of miles for the sake of people to be taught, he will sacrifice
 (1) one fifth of his own life and enter into Parinirvāṇa at eighty. He wishes that after his Parinirvāṇa the period of the True Religion(saddharma) will last for
 (2) a thousand years and then the period of the Imitation (saddharma-pratirūpaka) will come and last for five hundred years(KP 262,9-11). He announces, "Anyone who offers even one flower to my śarīra, who calls upon the Buddha's name even once, who keeps even one lesson from my teachings, or who recites even one verse or hears other's reciting it, will attain the Non-retrogressive stage
 (3) (Avaiivartika)". He wishes that his śarīra will enter

(1)pañcama-bhāgam āyusamskāraṇām avasṛjeyaṃ KP 262,6-7. Although the span of man's life is said to be 120 years (KP 274,3), the author has 100 years in mind as the due length of Sākyamuni's life-time.

(2)Our text maintains one of four different views with regard to the length of Saddharma and Saddharmapratirūpaka periods. The others are 500-500(賢劫經 etc.), 500-1,000 (大集經月藏分,大集月藏經 etc) and 1,000-1,000(喜見經毘婆沙 etc.).

In the Buddhist eschatology, these periods are followed by the third and last 10,000 years of the Decline of Religion(末法), to be followed by the period of No Religion(無法). The third period was thought to begin in A.D.434 in China, and in A.D.1052 in Japan.

(3)KP 262,12-263,3. cf. SP p.52,5-10 verses 94-6.etc.

into the earth and stay on top of the Kāñcanacakra (one of the nether regions) or go up into the sky and stay on top of the Akaniṣṭha Heaven, when, at the end of Saddharma, the lamp of religion will be extinguished (saddharmolkāyāṃ nirvāpitāyāṃ) and the banner of religion will fall down (dharma-dhvaje patite). These ashes (janma-śarīra) will perform miracles, and save afflicted beings in the ages of famine (durbhikṣāntara-kalpa), of warfare (śastrāntara-kalpa), of disease (rogāntara-kalpa) etc., instructing them to behave virtuously (daśa-kuśaleṣu karma-patheṣu samādāpayeyuḥ KP 265,9), to practise six pāramitās (267,6) and to attain the stage of Avaiivartika by three vehicles (266,19).

On hearing these 500 vows made by Samudrarenu, all the beings assembled there, including King Aranemin (1) who is called Amṛtaśuddha (=T. But Ch: Amitaśuddha) and who is to become Amitābha (or Amitāyus), praise him in verse with tears in their eyes (KP 275,1-283,13).

(1) KP 275,1. Also 313,7-8 & 344,19. ch1: 無量清淨 ch2: 無量淨.

In KP 116,15-16 amitaśuddha is used as an adjective to Sukhāvatī: Sukhāvatīyāṃ lokadhātāv amitaśuddhāyāṃ Amitāyur nāma tathāgato. Here T agrees with Skt, but Ch takes amitaśuddha as an epithet of Amitāyus.

This may throw light on a problem why Amitābha is referred to as 無量清淨 (lit. infinitely pure, amitaśuddha) in one of early Chinese translations of the Sukhāvatīvyūha 無量清淨平等覺經. Taisho No. 361, Vol.12, pp.279b-299c.

Then, Samudrarenu Brāhmaṇa kneels down before Ratna-
garbha Tathāgata and the latter smiles. The earth
trembles, a great ray of light appears and a rain of
flowers falls. Having perceived these auspicious signs,
many buddhas in other buddhalands send bodhisattvas
to the Jambūvanodyāna in the Santīraṇa Buddhaland
with greetings. From the eastern Ratnavicayā Buddhaland
Ratnaketu and Candraketu bodhisattvas, who are sent by
Ratnacandra Tathāgata, visit this Santīraṇa Buddhaland
and present Candrarocavimāla flowers to Samudrarenu.
They arrive together with 92 million other bodhisattvas.
Siṃhaviṣṇubhiteśvararāja Tathāgata in the southern
Niryūhaviṣṇubhita Buddhaland sends Jñānavajraketu and
Siṃhavajraketu bodhisattvas. From the western Jayāvati
Buddhaland Jitendriyaviśālanetra Tathāgata sends Bhadra-
vairocana and Siṃhaviṣṇubhitakāya bodhisattvas. From the
northern Jambu Buddhaland Lokeśvararāja Tathāgata sends
Acalasthāvara and Prajñādhara bodhisattvas. From the
Vigatatamo'ndhakārā Buddhaland in the lower direction
Vigatabhayaparyutthānaghoṣa Tathāgata sends Arājavairocana
and Svargavairocana bodhisattvas. From the Saṃkusumita
Buddhaland in the upper direction Prasphulitakusuma-
vairocana Tathāgata sends Svaviṣayasaṃkopitaviṣaya and

(1)
Dhāraṇīsaṃpraharsaṇavikopita bodhisattvas (KP 284,1-301,15).

Then, Samudrareṇu offers the Candrarocavimala flowers, which have been presented to him by the bodhisattvas gathered from other buddhalands in the universe, to Ratnagarbha Tathāgata. Samudrareṇu wishes that the Buddha will give him^m a vyākaraṇa. On entering into a samādhi (2) called "Vidyutpradīpa, Ratnagarbha Tathāgata performs a miracle, by which Samudrareṇu appears to be sitting in the centre of a lotus flower which has a thousand leaves and is made of seven jewels.

Ratnagarbha announces that Samudrareṇu should be compared to a white lotus (puṇḍarīka) which, growing out of its muddy flower-bed (puṣpa-kṣetra), shines with whiteness and scatters scent around.

Ratnagarbha stretches out his arm, performing yet another miracle. From his five fingers rays of light

(1) Approval and praise by buddhas in other buddhalands in six quarters is frequently mentioned in many sūtras. cp. A section so-called the "Six Directions" in the small Sukhāvativyūha (SV 96-8). So are the courtesy visits by them (cf. Vimalakīrtinirdeśa) and the presentation of flowers (cf. Mahāprajñāpāramitā).

This part of the KP has links to the dream story of Samudrareṇu (Chapter 3) as well as the following Chapter 6. (2) This part is omitted in Skt. See note 301,15.

As for the name of this samādhi, T gives klog gi sgron ma and both Ch give 電燈 .

are emitted which brighten an impure buddhaland in the east called Aṅguṣṭhā. It is because of his praṇidhāna that Jyotirasa Buddha, who has made vows under the guidance of Ratnacchatrābhyudgatāvabhāsa in the past, is now in this impure Aṅguṣṭhā Buddhaland.

'Indeed', Ratnagarbha continues, 'those bodhisattvas, who choose pure buddhalands, instruct only beings with a noble-nature, teach only Mahāyāna and intend to live long(= fourfold kuśīda-vastu), are likened to usual flowers(puṣpo-pama); they cannot be called real Bodhisattvas Mahāsattvas. Whereas, a bodhisattva, who chooses an impure buddhaland, instructs even evil-natured beings, teaches Śrāvakayāna and Pratyekabuddhayāna as well and does not intend to live either too long or too short(=fourfold ārabdha-vīrya-vastu), is compared to a white lotus(puṇḍarīkopama); he is a real Bodhisattva Mahāsattva'(KP 310,16-311,17).

Thus, Ratnagarbha concludes the vyākaraṇa. Samudra-reṇu has produced a real 'white lotus of compassion' (karuṇā-puṇḍarīka) by his excellent praṇidhāna. Therefore he will be called Mahākāruṇika Bodhisattva. He will become Śākyamuni Tathāgata in the Sahā Buddhaland at the age of Bhadraka Mahākālpa. Within 45 years Mahākāruṇika Śākyamuni will accomplish as much buddhakārya as Amṛtaśuddha Amitāyus has been doing during countless kalpas(KP 313,8-14)

Then, a brāhmaṇa called Kaitapuri wishes to become Sākyamuni's father, Śuddhodana. A sea-goddess (samudra-devatā) called Vinītabuddhi wishes to become his mother, Māyā. A goddess (devatā) called Varuṇacāritranakṣatrā wishes to become his wet-nurse, Mahāprajāpati. Two Śakras, Saṇema and Pārācintin, wish to become his leading disciples. The third Śakra called Cāritracaraṇa-sudarśayūthika wishes to become his son, Rāhula. A mountain goddess (śikhara-devatā) called Saurabhyākīṃśukā wishes to become his wife, Yaśodharā. An asudrendra called Kaduścara wishes to become his servant. Lastly, an ājīvika called Saṃjñāvikaraṇabhīṣma wishes to become that greedy beggar, so that by demanding all his possessions, members of his family and every part of his body he will be able to assist Mahākāruṇika Bodhisattva in accomplishing his religious practices, from dāna-pāramitā to prajñāpāramitā.

Thus we come to the end of this chapter, which is linked to the next in which some of his bodhisattvacaryās in his former lives will be told.

Chapter five

Ratnagarbha Tathāgata preaches Dharma, giving various kinds of discourses on such topics as Samādhi and Saṃbhāra (samādhānamukhanirdeśa-saṃbhāraviśuddhimukha dharmaparyāya KP 327-44). Samudrarenu, who has transformed himself into a young man (kumārabhūta) of twenty years old, follows Ratnagarbha, being in constant attendance ^{on} to the Buddha. Like Mahākāraṇika Bodhisattva (=Samudrarenu), Amṛtaśuddha (=Araṇemin) and other bodhisattvas follow the religious teachings by Ratnagarbha Tathāgata. After a certain lapse of time, Ratnagarbha enters into the Anupadhiśeṣa Nirvāṇadhātu. Mahākāraṇika duly performs various ceremonies after the Tathāgata's passing away, such as offerings (pūjā), cremation (jhāpana), collection of ashes (śarīra-pratiṣṭhāpana), erection of stūpas and the services lasting for seven days. Time lapses, and Mahākāraṇika himself passes away (kālaṃ kṛtavān). With his death, the Saddharma of Ratnagarbha Tathāgata comes to an end in the Santīraṇa Buddhaland.

Thus, the scene of our narrative moves from the Santīraṇa Buddhaland, for Mahākāraṇika Bodhisattva, who is eventually to become Śākyamuni Buddha, embarks on his long course of bodhisattva-practice in many lives.

S/

Six Jātaka stories are collected in this chapter, illustrating the nature of religious practices by Mahākāraṇika Bodhisattva before he became Śākyamuni Buddha, and laying stress on the Dānapāramitā, specially on self-sacrifice(ātma-parityāga).

(1)The story of King Puṇyabala(KP 348,7-355,9)

On account of his prapīdhāna, Mahākāraṇikā was born as a son of an out-cast family(caṇḍāla-kūla) in the Saṅkarṣaṇa, an impure world in the southern direction. He grew tall, strong and virtuous. Whenever he saw evil-doers, he threatened them with death and impelled them to take the path of ten virtuous deeds(daśa-kuśala-karma-patha). When the king of his country died, he was chosen and enthroned(rājābhiṣekenābhiṣicya) by the people, and called King Puṇyabala. Soon he became the Cakravartin King of all Jambudvīpa.

In order to instruct his subjects in the Three Vehicles (tri-yāna=Buddhism), he proclaimed that he would give away everything he possessed. One day an ājīvika named Pāṃśughoṣa approached King Puṇyabala and said, "If you can give me what I want, you are a real 'Lamp of the World' (lokapradīpa). I, who am a sorcerer (vidyādhara), need human eyes and skin to perform the magic ritual called.

Mahāsura-saṃgrāma-pramardana-kalpa". Puṇyabala scooped out his eyes and peeled off his skin, saying, "By abandoning physical eyes I will attain the True Insight (dharma-cakṣus), and by abandoning my skin I will attain the highest enlightenment (anuttara-samyaksambodhi)⁽¹⁾".

'Such was the practice of Dāna Pāramitā by Śākyamuni in his former lives. Except for eight bodhisattvas, there was and will be no person who can stand comparison with him'.⁽²⁾ Thus saying, our text introduces a group of Eight Bodhisattvas, of whom six have already appeared and two are yet to appear (KP 355,10-360,9). The six of them are as follows:

(1) There is a sūtra entitled Puṇyabalāvadāna in which we find a similar story of the self-sacrifice by Śākyamuni Bodhisattva, although much enlarged. In this text, Puṇyabala is a prince and eventually becomes Śākyamuni Buddha. cp. TTP No.1016, Vol.40, pp.255,1-265,5. Ke 1-24a3. 佛說福力太子因緣經. by Dānapāla 施護, Taisho No.173, Vol.3, pp.428a-436a.

(2) There are several groups of 8 bodhisattvas. In the Pratyutpannabuddhasaṃmukhāvasthitasamādhi, we find the following names:

Bhadrāpāla (bzañ skyoñ; 毘陀和 ; 賢護)

Ratnasambhava (rin chen hbyuñ gnas; 羅隣那竭 ; 寶得)

Guhāgupta (phug sbas; 橋日兒 ; 伽訶跋多)

Naradatta (ḥdam bus byin; 那羅達 ; 那羅達多)

Susīma (mtshams bzañ; 須深 ; deest)

Mahāsusārthavāha (ded dpon bzañ po; 摩訶須薩和 ; 大善生主)

Indradatta (dbañ pos byin; 因陀達 ; deest)

Varuṇa (chu lha; 和輪調 ; 水天)

(cp. TTP No.801, Vol.32, p.116-2, Du 40a4-6; Taisho No.418, Vol.13, p.912b19-21; No.416, p.886a17-9).

Dharaṇidatta Bodhisattva who has already become Saṃkaranardārcis Tathāgata in the southern Sarvaghōṣā lokadhātu.

(1)
Vīryasaṃcodana who has become*Śataguṇa Tathāgata in the eastern Ajavatī lokadhātu.

Sāraḥsumita who will become Sahetukṛṣṇavidhvamsanarāja Tathāgata in the northern Sahetusamkarṣaṇa lokadhātu.

Prajñārciḥsaṃkopitadaṣṭa who will become Sūryagarbhārcivimalendra Tathāgata in the western Bhairavatī world.

Samrocana who will become Acintyarocana Tathāgata in the upper Kṣāravarcanikuṇjitā world.

Prahasitabāhu who will become Vairocanadharma Tathāgata, succeeding Acintyarocana in the Kṣāravarcanikuṇjitā world.

It was, however, no other than Śākyamuni who helped these six bodhisattvas first to aspire after enlightenment. Names of the two bodhisattvas are not given, as they have not produced their Bodhi-citta yet.

The same group of 8 bodhisattvas also appears in the Aṣṭabuddhaka. cp. 佛說八吉祥神呪經, Taisho No.427, Vol.14, p.73a17-20; 佛說八陽神呪經, Taisho No.428, p.74a19-22 (But, deest in the Tibetan translation, TTP No.937, Vol.37, pp. 91,3-93,1. Hu 18a7-22a5).

The Bhadrakalpika also mentions this group (bzah skyon la sog pa dañ skyes bu dam pa brgyad po TTP No.762, Vol. 27, p.3-2, I 2b6-7; 毗陀知等八大正士 Taisho No.425, Vol.14, p.1b19-20).

The Bhaiṣajyaguruvaiḍūryaprabharāja mentions the welcoming by 8 bodhisattvas at the time of death of the faithful (Quotation in the Śikṣāsamuccaya, p.175,7).

(1) This name is missing in Skt. Mss. & T. But, ch1 gives 百功德 = Śataguṇa, while ch2 gives 舍提 = Śata only. v. KP 356, fn 5 & 8.

(2)The story of King Durdhana (KP 360,10-368,5).

Many kalpas ago, there was a buddhaland called Arajamerujugupsita. At that time Śākyamuni was a king in this world, Durdhana by name. King Durdhana had a thousand princes, to whom he instructed religion; but six of them did not listen to him, as it was the period of Imitation (Saddharma-pratirūpaka) of Gandhapadma Tathāgata. Instead, they desired to hold power and rule the kingdom. Thereupon, Durdhana divided his country into six parts and gave them to his six irreligious sons. They quarreled with each other, however, and wars, disasters, diseases and famine befell the realm.

Durdhana vowed, then, to save all beings by sacrificing himself. He climbed Mt. Dagapāla and jumped from the top, wishing to transform himself into a mountain of meat in order to provide food for the beings. By virtue of his prañidhāna, he became a meat-mountain with thousands of heads protruding everywhere. Men and beasts gathered and devoured his flesh and drank his blood, took his eyes, ears, nose, tongue and other parts of his body. But this meat-mountain grew larger day by day (pratidinam). He continued this self-sacrifice (ātma-parityāga) for ten thousand years. (1)

In this way Śākyamuni Bodhisattva practised the Dāna-pāramitā in countless buddhalands in ten directions.

(1)The story which appears in the 過去無量阿僧祇劫經, and is quoted in the 經律異相 (Taisho No.2121, Vol.53, 57a1-b6).

(3)The story of King Pradīpapradīyuta (KP 368,6-372,8)

After countless kalpas, Śākyamuni became King Pradīpa-pradīyuta in a pañcakaṣāya buddhakṣetra called Candra-vidyuta. While inspecting his kingdom, the King saw a man being arrested because he could not pay the tax, one sixth (ṣaṭkāṁśa) of his annual income. He ordered the man to be released; but still feeling distressed, he divided his realm into five hundred parts and gave them to his five hundred princes. Embracing religion, the King lived in a forest of Uḍumbara (ficus glomerata) trees near the South Sea and practised brahmacarya.

At that time, there were five hundred traders. Led by a merchant (sārthavāha) called Candra, they went to the sea in order to collect treasures. Having found the Cintāmaṇi, they set sail for home; but a malicious demon (duṣṭa-rākṣasa) chased after them, causing a storm which raged continuously for seven days and nights. In their terror they cried aloud begging the protection of the God Śiva and Varuṇa and calling the names of their mother, father and beloved children.

On hearing their cries for help by his miraculous power of hearing (divya-śrotra), Pradīpapradīyuta went there to rescue these traders (vaṇija). Encouraging the

fear-stricken sea-farers, he swore the word of truth (satyavacana) saying that he would show the way for them and bring them safely (svastinā kṣemeṇa) to their homeland. Then, Pradīpapradīyōta wrapped his arm in an oiled cloth (paṭṭaṃ tailena mrakṣayitvā svahastaṃ veṣṭya) and set fire to it. His burning arm served as a torch, and thus he was able to lead the merchants safely to the homeland within seven days, during which his arm was burning.

Then, Pradīpapradīyōta made prapīdhāna to become a merchant (sārthavāha) and shower jewels on many poverty-stricken worlds.

(1) Burning one's own body appears in the 六度集經, story No.24 (Taisho No.152, Vol.3, pp.14c-5a). At the time of 囉 (Ratnaśikhin?) Buddha, there was a brāhmaṇa who entertained the Buddha and his saṅgha in his home for 7 days. The youngest māṇavaka in his house wrapped his head with an oiled cloth and set fire, thus offering a lump to the Buddha. This māṇavaka is given a vyākaraṇa to become Dīpaṅkara, and the brāhmaṇa to become Śākyamuni.

In the Saddharmapuṇḍarīka, Sarvasattvapriyadarśana Bodhisattva makes offerings to Candrasūryavimalaprabhāsaśrī Tathāgata. He eats incense such as agaru, turuṣka, kunduruka, etc., drinks perfume such as campaka-taila for 1,200 years, and then he, wrapping himself with a cloth soaked with oil and perfume, burns his own body. (---taṃ svam ātmabhāvaṃ divyair vastraiḥ pariveṣṭya gandha-taila-plutaṃ kṛtvā svakam adhiṣṭhānam akarot; svakam adhiṣṭhānaṃ kṛtvā svam kāyaṃ prajvālayāṃ āsa --- SV 407,6-8).

The story of the SV is quoted in the MPP-upadeśa, Taisho No.1509, Vol.25, p.130c9-19.

(2) The story which appears in the 過去無量阿僧祇劫，and is quoted in the 經律異相 (Taisho No.2121, Vol.53, 130b20-131a1).

(4)The story of Sūryamālagandha Brāhmaṇa(KP 372,9-376,6)

After countless kalpas, there was a pañcakaṣāya buddhaland called Timira in the age of Saṃtoṣaṇa-kalpa. On account of his prapīdhāna, Śākyamuni became a brāhmaṇa, Sūryamālagandha by name, who had mastered the Vedas and obtained the fivefold supernatural powers(pañcābhijñā). As a result of his religious teachings, wars ceased, natural calamities began to decrease and crops were plentiful. But the threat of disease still remained.

As he could not remove this curse, he asked Śakra, Brahmā, Lokapālas, Devarṣis, Nāgarṣis, Śakrarṣis and Maṇuṣyarṣis to assemble on the mountain called Ekaviḍapati in order to compile a medical text(bhaiṣajyopakarana-śāstra). Using this text(which is called Viḍacaraka-mūrdhani nāma sthānaṃ bhūtasamnivāraṇapratīśaraṇaṃ
(1)
rakṣāvātapittaśleṣmasaṃprasādana-śāstra KP 374,6-7), he saved the disease-stricken people of the Timira.

Likewise, compiling various text-books on the healing arts(vidyāsthāna), Śākyamuni continued his bodhisattva practice in countless buddhalands in ten directions.

(1)So in all Mss, which is also supported by Ch T(v. KP 374 fn. 12). The context, nevertheless, suggests rakta-vāta-pitta-śleṣma-.

(5)The story of King Ambara (KP 376,7-384,5)

(1)

There was a Jambūdvīpa called Rūḍhavaḍa(or Vaḍa) in the East, where Śākyamuni Bodhisattva became a Cakravartin king, Ambara by name. In order to instruct his subjects in religion, King Ambara gave away whatever and whenever he was asked (sarvaṃdadaś ca babbūva sarvatradāyī), until no treasure was left. On questioning his ministers where the treasures had come from, King Ambara learnt that all treasures could only be obtained from the treasure-house (nidhi) of the Dragon King (nāga-rājan); whereupon the King vowed that he would become the Dragon King and open the treasure-house in order to distribute the contents to countless poverty-stricken worlds which were filled with particularly selected vices (vicita-doṣa). When King Ambara made this praṇidhāna, millions of gods exclaimed, "Well done! You will be called Sarvaṃdada".

(1)In KP 376,10, all Skt. Mss. have vaḍam, which T renders as dgah ba (=nanda). ch1 renders it as 盧婆羅 *luo b'uā lâ* (K. 69, 25, 6), which corresponds to the quotation in the 經律異相 (Taisho No.2121, Vol.53, 53b19), possibly reading rū(-dha)-va-da. ch2 renders it as 啼例 (to weep /rud + example), possibly reading rudra-(or rudita-)vat.

In KP 382,10 & 383,3, we have rūḍhavaḍa in Skt. Mss., which T renders as śiñ ba ta skye ba, reading vaṭa (or vatāma or vadāma=Ficus Indica) + /ruh (to grow). (cf. nyagrodha=nyag(downwards)+rodha(growing)=Ficus Indica).

ch1 om. in both cases, while ch2 gives the same as before.

(2)Although vicitadoṣa appears as the proper name of a buddhakṣetra in KP 376,8, this is not a proper name in the original sūtra(當來變擇諸惡世界經) quoted in the 經律異相 (Taisho No.2121, Vol.53, 53b26).

Having heard this proclamation, a host of people (mahā-jana-kāya) approached King Ambara and demanded his queen and children as well as other courtiers. When Jyotīrasa māṇavaka asked the King for his kingdom, King Ambara placed Jyotīrasa on the throne, and, after having bathed him by his own hands, tied the turban of kingship around his head consecrating him with royal unction (paṭṭaṃ badhvā rājābhiṣekenābhiṣicyā rājatve pratiṣṭhāpayitvā). Thereupon, King Ambara wished to be given the vyākaraṇa to attain princeship (yauvarājatva) in the highest enlightenment. Then, Roca brāhmaṇa demanded (1) Ambara's feet, Drāṣṭāva brāhmaṇa his eyes, Saracchighoṣa brāhmaṇa his ears, Saṃjīvana ājīvika his genitals, others his flesh and blood, while Kṣīrasa parivrājaka demanded

In KP 376,8, we find vicitra-doṣaṃ (various vices) in AB EF, while vicita-dāyaṃ (intended to be -doṣaṃ, selected vices) in C and vivita-doṣaṃ (intended to be vicita-) in D. T renders it as rnam rgyal sgra dbyaṅs (conquered sound), reading vijita-ghoṣa. ch1 renders it as 選擇諸惡 (selected vices = vicita-doṣa), while ch2 renders it as 除穢 (rejected dirt), reading vivarjita-doṣa.

In KP 377,12, we find all Skt. Mss. have vijita-ghoṣe, which agrees with the rendering of T: rnam rgyal sgra dbyaṅs. ch1 and ch2 are the same as before.

In KP 383,11, we find vijita-doṣāyāṃ (loc. sing. of f. -doṣā. N. of a buddhaland is often feminine). Different reading is only A where we find jivita-, which is a scribal error of vijita-. T and ch2 are the same as before, while ch1 renders it as 選擇 = vicita, omitting -doṣa.

(1) KP 380,1. v.l. CD: dāṣṭrāvā. cp. T: lta ba bsruṅs, which suggests either Drṣṭi- or Drṣṭa-pāla. ch1: 牙, which suggests Damṣṭra or Dāmṣṭra. ch2: 陀吒披 = d'ā tā-p'jiḡ or pjiḡ (K 4, 780(呢), 25)

Viz. Introduction, p. 52.

his hands. By sacrificing these, Ambara wished to obtain
(1)
the super-human qualities of the Buddha, including the
precept-feet (anuttara-śīlapāda), five-eyes (-pañcacakṣus),
wisdom-ears (-prajñāśrotra), mark of hidden genitals
(-vastiguhyatālakṣaṇa), golden rays of light emitted from
his body (-suvarṇavarṇatālakṣaṇa) and faith-hands
(-śraddhāhasta).

The merciless(akṛpaka); low-minded(anārya) and
ungrateful(akṛtajña) ministers and petty lords(koṭṭa-
rājan) abandoned him in a cemetery on the outskirts of
the city, saying that this stupid man, who became limb-
less and ruined the kingdom, was nothing but a useless
piece of meat (māṇsa-peśin). Then, Ambara gave the
remains of his body to hungry animals and worms, vowing
that his body would become a meat-mountain (māṇsa-parvata)
(2)
and his tongue would grow so huge that it could cover Mt.
Grdhrakūṭa.

Having sacrificed his flesh and blood for a thousand
years in this manner, King Ambara was reborn in this
Rūḍhavaḍa Jambūdvīpa. By virtue of his prapīdhāna, he

(1) Thus, our text explains the causes of Buddha's attain-
ing some of the 32-mahāpuruṣalakṣaṇa.

(2) Another explanation with regard to Buddha's special
mark of the anuttara-prabhūtajihvatālakṣaṇa. cf. KP 47,
8-13.

became the Dragon King, Nidhidarśaka by name, and opened his treasure-house in order to instruct beings in the religion of three vehicles. He repeated this noble deed seven times.

In this way, Śākyamuni Bodhisattva practised the Bodhi-cāryās in countless pañcakaṣāya buddhalands, and he attained the Dvātriṃśallakṣaṇa.

The above story is a combination of several narratives, (with certain variations added to the presumably existing stories), namely, the opening of the treasure house by Ambara, who has become the Dragon King, Ambara's self-sacrifice of various parts of his body, and Ambara's transformation into a meat-mountain; the last of which we have already seen in the story No.2: the story of
(1)
King Durdhana.

Originally these were separate stories, however, they were combined by the author of the KP.

The first part resembles to the story of obtaining the wishing-jewel (maṇiratna) from the Dragon King in order to provide treasures to the poverty-stricken worlds,

(1)KP 360,10-368,5.

(1)
narrated in its full length in the MPP-upadeśa, and
quoted in the (2) 經律異相 . In these texts the main
story is as follows:

Śākyamuni Bodhisattva, having completed his compassion-
ate deeds as a physician king 大醫王, was born in the Trayas-
triṃśad Heaven, then as a prince to the Dragon King. In
order to help other beings, he was born in the Jambūdvīpa
as a prince called Sarvaṃdada 能施 . Having observed
the poverty of the people, Sarvaṃdada wished to obtain
the wishing-jewel (maṇiratna) which is worn by the
Dragon King on his head, who lived under the sea.
Accompanied by five hundred merchants and guided by a
blind Dāsa 陀舍, Sarvaṃdada set sail for the ocean and
reached the palace of the Dragon King after many diffi-
culties. He met the Dragon King and Queen, who had been
his parents in his previous life, and was presented the
Maṇiratna. Having returned to the Jambūdvīpa, he wished
the maṇiratna would produce all the treasures as he wished.
Thereupon, a dark cloud appeared and rained food, medicine,
jewels and so on, continuously till he died.

(1) Taisho No.1509, Vol25, 151a15-152a27.

(2) Taisho No.2121, Vol.53, 170a20-171a25.

We have already seen the story of giving eyes and skin in order to help others in the story No.1: the
(1)
story of King Puṇyabala. As one of the Vīrya-pāramitā
(2)
practices of Śākyamuni Bodhisattva, the Bodhisattva-
piṭaka relates the story of giving flesh in order to
cure other's illness.

(3)
According to late Prof. S. Lévi, the names of Ambara
and Roca are found in the Tokharian Mss. collected by
Pelliot and cited M 500, 4 & 5. Furthermore, the
(4)
Bṛhaj-jātaka-mālā contains more developed description
of the story of Ambara's self-sacrifice in verse.

(1) KP 348,7-355,9.

(2) The 12th part of the Mahāratnakūṭa. TTP No.760-12, Vol.23, pp. 62-3, W1 150b6 ff. Taisho No.310-12, Vol.11, pp.281b25 ff.

(3) Sylvain Lévi, Une légende du Karuṇā-puṇḍarīka en langue Tokharienne; Die Festschrift für Vilhelm Thomsen zur Vollendung des siebzigsten Lebensjahres. Am 25 Januar 1912, dargebracht von Freunden und Schülern, Leipzig 1912, pp.155-165.

(4) cp. --- je ne puis cependant me dispenser d'indiquer que la section de la Bṛhaj-jātaka-mālā où l'histoire d'Ambara se raconte n'est qu'une rédaction versifiée, et très développée, du Karuṇā-puṇḍarīka lui-même. (op.cit. p.157).

(6)The story of Savirocana Śakra(KP 384,6-387,7)

After countless kalpas, there was a world called Pravāḍodupāni at the age of Utpala Mahākalpa. It was a evil world where there was no buddha(śūnya pañcakaṣāya). In this world Śākyamuni was born as a Śakra, Savirocana by name. Transforming himself into a fearful demon (yakṣa), Savirocana appeared in front of the vice-ridden people and threatened them saying that if they did not behave properly he would devour them immediately. In this way Savirocana instructed people in religion, and converted them from their evil ways.

Having described the above episode in one of former lives of the Buddha, our text goes on to relate that as a result of this(tena karmāvaśeṣeṇa), Śākyamuni, while he was meditating under the Bodhi-tree, was approached by a host of devils who tried to tempt him.

Chapter six

Thus Śākyamuni Buddha has instructed countless beings in the various forms of his former lives. Therefore present buddhas in other buddhalands of ten directions are no other than those who have received Śākyamuni's teachings.

When the Buddha related this, a great ray of light penetrated the universe, the earth shook and showers of flowers fell. In buddhalands of ten directions the seats of Tathāgatas trembled. Countless buddhas sent their bodhisattvas from their buddhalands to the Sahā world, in order to give their greetings together with Candrarōcavimala flowers to Śākyamuni Buddha.

Thus this Sahā world is filled with bodhisattvas who are emissaries from countless other buddhalands. Performing a miracle, Śākyamuni places everybody and everything into one of his pores. (A miracle which is similar to the one performed by Vimalakīrti.) After this, he give whole assembly the Sarvasukhacaryādharmas sermon (KP 414, 1-415, 11).

With this praise of the glory of Śākyamuni Buddha the sūtra ends its main narrative.

Thus we come to the closing section(anuparīdanā) of this lengthy sūtra(KP 416, 18 ff). A bodhisattva named Vaiśāradyasamuddhāraṇi asks the Buddha how one should call this 'mahā-vyākaraṇa-sūtrānta'. The Buddha indicates ten titles: (1)Sarvajñatākāradhāraṇīmukha-praveśa, (2)Bahubuddhaka, (3)Bahusannipāta, (4)Bodhisattvavyākaraṇa, (5)Vaiśāradyamārgottāraṇa, (6)Samādhāna-kalpāvatarāṇa, (7)Buddhakṣetrasandarśana, (8)Sāgaropama, (9)Gaṇanātikrānta and (10)Karupāpuṇḍarīka.

After stating that the merits(puṇyaskandha) obtained by listening to this dharmaparyāya, reciting, explaining to others or making copies is more than the merits obtained by a bodhisattva who has practised six pāramitās for sixteen mahākalpas, the Buddha hands over this sūtra to a Yakṣarṣi, Merupuṇya by name, whom Maitreya recommended.

The rise of many Buddhas

Past Buddhas

Śākyamuni Buddha considered himself as one of those who have comprehended the universal truth. For him, too, there is only one truth⁽¹⁾ (ekam hi saccam, na dutṭyam atthi).⁽²⁾ Discovering the path of the ancient sages and following it, he realized the truth and attained buddhahood. Truth is permanent and universal, regardless of appearance or non-appearance⁽³⁾ of buddhas in the world.

In this conviction of the "Permanency of Dharma" by Gautama, or as it was understood by his followers, we find the first seed of the concept of Many-Buddhas in the past and future, which develops fully in the later Mahāyāna Buddhism.

(1) Suttanipāta, Verse No. 884.

cf. "ekam santam bahudhā kalpayanti" (Rig Veda I, 164, 64; X, 114, 4; Bhagavad-gītā X, 41).

(2) 我得古仙人道. 古仙人迹. 古仙人道迹. 古仙人此迹去. 我今随去. (Taisho No. 99, Vol. 2, 80c17-9). cf. ibid. 718b-c. SN (Nagara), II, 106.

(3) dhamma-thitatā and dhamma-niyāmatā (SN II, 25; AN I, 286). op. 若佛出世. 若未出世. 此法常住. 法住法界 (Taisho No. 99, Vol. 2, 84b16-7). cf. ibid. 85b24-6; 787b28 (肉身雖取滅度. 法身存在).

(1)

Buddhist legend says that Śākyamuni Buddha himself,
(2)
once visiting at a village called Toyikā (Todeyya in Pāli;
都夷 in Chinese) in Kosala in the company of Ānanda,
paid homage to the relics(śarīra) of Kāśyapa Buddha, a
past buddha immediately before Śākyamuni, and built a
(3)
stūpa in his honour. According to the Mahāparinibbāna-
(4)
suttanta, when Śākyamuni died in Kusinārā, his body was
cremated by the Mallas of Kusinārā and then his śarīra
was divided and distributed to the eight kingdoms in
middle India. Eight sarīra-thūpas were built in the
eight kingdoms, and two more, kumbha-thūpa and aṅgāra-
thūpa, were built by Doṇa brāhmaṇa who received the pot
and by the Moriyas of Pipphalivana who received the
remaining charcoal. Thus, the worship of Śākyamuni
after his death took the form of stūpa-worship among
(5)
lay followers.

(1) Although the historical authenticity is doubtful, this may show that the past buddhas were revered by Buddhists from fairly early period. This legend is recorded both in southern and northern texts, e.g., the Dhammapada commentary and the Vinaya of the northern Buddhism.

(2) Viz. DhA III, 250f (Todeyya-gāma); Divy 465, 11 f. & Mūlasarvāstivāda-vinaya (Gilgit Mss. ed. by N. Dutt) I, 73, 17 f (Toyikā); 五分律 (Pañcavargika-vinaya), Taisho No. 1421, Vol. 22, 172a3 f. & 摩訶僧祇律 (Mahāsaṅghika-vinaya), ibid. No. 1425, 497b18 f.

(3) DN II, 73-168. Esp. pp. 158 ff.

(4) Kuśinagarī in Skt. text of MPS (ed. by E. Waldschmidt) I, p. 44, 7 ff.

(5) Viz. DN II, 141, 18 ff. ---Avyāvatā tumhe Ānanda hotha Tathāgatassa sarīra-pūjāya ---. Sant'Ānanda khattiya-paṇḍitā pi brāhmaṇa-paṇḍitā pi gahapati-paṇḍitā pi Tathāgate abhi-ppasannā, te Tathāgatassa sarīra-pūjaṃ karissantīti. ---

After Gautama's death, it seems that the past buddhas were revered as the sages who had found the same truth previous to Śākyamuni, although the centre of the worship was naturally Śākyamuni. By the time of Mauryan dynasty, it became popular to build the stūpas and worship them, not only in honour of Śākyamuni but also in honour of past buddhas. King Aśoka, who is said to have built (1) 84,000 stūpas by dividing the śarīras of old stūpas of Śākyamuni, increased the stūpa of Konākamana Buddha to (2) double its former size, when he had been consecrated fourteen years. Konākamana (or Konāgamana, Koṇāgamana DN II,2; Kanakamuni in later sanskritization) is the past buddha previous to Kāśyapa Buddha. Hsüan Tsang, who travelled in India in the 7th ct., reports that he saw a pillar in the south-east of Kapilavastu with the stūpa (3) of Kanakamuni nearby. Furthermore, he says that he saw

(1) 雜阿含經, Taisho No.99, Vol.2, 165a13 f.; 阿育王傳 Taisho No.2042, Vol.50, 102a8 f.; 阿育王經, Taisho No. 2043, Vol.50, 135a3 f.

Also, Mahākaruṇāpundarīka, Taisho No.380, Vol.12, 961a12-6; TTP No.779, Vol.29, p.178-1, Cu 114b4-6.

(2) Aśoka announces this event in his Nigālī Sāgar Pillar Inscription. cp. E. Hultzsch, Inscriptions of Aśoka, Oxford 1925, p.165. J. Bloch, Les Inscriptions d'Asoka, Paris 1950, p.158. R. Thapar, Aśoka and the Decline of Mauryas, Oxford 1961, p.261.

(3) 大唐西域記, Taisho No.2087, Vol.51, 901b17-22.

(1)

a stūpa dedicated to Krakutsanda Buddha with the rock edict of Aśoka, and that he heard of a stūpa built by

(2)

Aśoka in honour of Kāśyapa Buddha.

(3)

The Pāli Mahāpadāna-suttanta enumerates six past buddhas, i.e., Vipassī, Sikhī, Vessabhū, Kakusandha,

Konāgamana, Kassapa, giving detailed account of them.

The first three buddhas, whose name of gotta(gotra) is equally given as Koṇḍañña(Kaundinya), have appeared in the past kalpas; while the latter three, who have

the same Kassapa gotta, have appeared in the present

Bhadda-kappa(Bhadra-kalpa). Adding Śākyamuni Buddha,

whose gotta is Gotama, they are grouped together as the

(4)

Seven Past Buddhas. As Śākyamuni is the fourth buddha

in the Bhadra-kalpa, he is also called the fourth Jina-

(5)

bhāskara in the KP.

(1) Taisho Vol.51, 901b11-6.

(2) ibid. 900c16-21.

(3) DN II, 1 ff. Taisho No.1, Vol.1, 1 ff. It contains a particularly detailed account of Vipassī(Vipaśyin).

The Sanskrit title seems to be -avadāna- instead of -apadāna-. Viz. E. Waldschmidt, Das Mahāavadānasūtra, Teil I, 1953, S. 1 ff. The title given in the Ch. 大本經 (本 = 本緣) also suggests -avadāna-.

(4) The numeral seven was popular in ancient India, e.g., the Seven Ṛṣis in the Rig Veda.

At Sāncī, there is a scene in which the worship of bodhi-trees of the Seven Past Buddhas is depicted.

The names of bodhi-trees of them are enumerated in the Mahāpadāna as Pāṭalī, Puṇḍarīka, Sāla, Sirīsa, Udumbara, Nigrodha and Assatṭha respectively.

cp. Vipāśyi-pramukhānām saptānām tathāgatānām(SP 201,4).
(5) KP 267,18; 269,8(jinasūrya).

The number of the Past Buddhas increases. The Pāli
 (1) Buddhavaṃsa counts 24 Past Buddhas, including Dīpaṅkara
 as the first, Padumuttara as the tenth, and the Six Past
 Buddhas (Vipassī etc.). In Northern Buddhism, their number
 (2) increases, extending further back into the past. The
 Sarvāstivādin counted 75,000 buddhas starting with Past-
 Śākyamuni and ending before Ratnaśikhin during the Asaṃ-
 khyeya (or Asaṃkhyā), during the second Asaṃkhyeya 76,000
 buddhas from Ratnaśikhin to Dīpaṅkara, and during the
 (3) third Asaṃkhyeya 77,000 buddhas from Dīpaṅkara to Vipāśyin.

It is noted that these Past Buddhas have one
 characteristic in common, i.e., they are all buddhas
 or groups of buddhas connected with Śākyamuni Bodhisattva
 in his previous lives. Long duration of time and large
 number of buddhas stress the hardship of Śākyamuni's
 bodhisattva practices.

(1) Buddhavaṃsa II, 207 ff. (Dīpaṅkara); XI, 1 ff. (Padumuttara);
 XX, 1 ff. (Vipassī).

The names of 24 buddhas are as follows: 1) Dīpaṅkara
 2) Koṇḍañña 3) Maṅgala 4) Sumana 5) Revata 6) Sobhita 7) Anoma-
 dassī 8) Paduma 9) Nārada 10) Padumuttara 11) Sumedha 12) Sujāta
 13) Piyadassī 14) Atthadassī 15) Dhammadassī 16) Siddhattha
 17) Tissa 18) Phussa 19) Vipassī 20) Sikhī 21) Vessabhū 22)
 Kakusandha 23) Koṇāgamana 24) Kassapa.

The Buddhavaṃsa also mentions Sarapaṅkara Buddha who
 is said to have appeared in the world immediately before
 Dīpaṅkara (XXVII, 1 ff. cp. Jātaka I, 44 ff.).

(2) The Mahākaruṇāpūṇḍarīka mentions 14 Past Buddhas, together with the brief accounts of how Śākyamuni Bodhisattva has served them (TTP No.779, Vol.29, p.179,3-4, Cu 118a5-b8. Taisho No.380, Vol.12, p.962a29-cl6).

1)Dīpaṅkara 2)Padmottara 3)*Sarvābhibhū (thams cad zil gyis gnon pa, 一切世間最勝自在) 4)Atyuccagāmin 5)*Kīrtyuttara (grags pa bla ma, 上譽) 6)(Past) Śākyamuni 7)Tiṣya 8)Puṣya 9)Vipaśyin 10)Śikhin 11)Viśvabhū 12)Krakutsandha 13)Kanakamuni 14)Kāśyapa..

Fifteen past buddhas are mentioned in the 佛本行集經, together with the accounts of how Śākyamuni Bodhisattva has practised the religion under these buddhas (Taisho No.190, Vol.3, pp.663b-4a; pp.665a-670c9).

1)Dīpaṅkara 2)*Sarvābhibhū (世無比, 一切勝, 勝一切) 3)Padmottara 4)Atyuccagāmin 5)*Kīrtyuttara (德上名稱, 上名稱) 6)(Past) Śākyamuni 7)Tiṣya 8)Puṣya 9)*Sarvārthadarśin, or *Satyadarśin (見一切剎, 見真義, 見真理) 10)Vipaśyin 11)Śikhin 12)Viśvabhū 13)Krakutsandha 14)Kanakamuni 15)Kāśyapa.

On the other hand, in the Lalitavistara we find 55 past buddhas (LV 5,4 ff. But 48 in the 佛說普曜經, trans. by Dharmarakṣa 竺法護, Taisho No.186, Vol.3, p.483b28-c9; while 56 in the 方廣大莊嚴經, trans. by Divākara 地婆訶羅. (A.D. -676-688-), Taisho No.187, Vol.3, p.539b29-cl4). The list starts with 1)Padmottara 2)Dharmaketu 3)Dīpaṅkara, including 10)Sarvābhibhū --- 12)Atyuccagāmin --- 30)Tiṣya 31)Puṣya, and ending with the Six Past Buddhas (Vipaśyin etc.). This list does not contain Past Śākyamuni.

(3) A-Mahāvibhāṣā, Taisho No.1545, Vol.27, 892c4-15. cp. 366c. These past buddhas are mentioned with regard to the practice of four Pāramitās by Śākyamuni Bodhisattva.

The MPP-upadeśa mentions them with regard to his obtaining 32 marks of Mahāpuruṣa (Taisho No.1509, Vol.25, 87a12-9).

Future Buddhas

Maitreya (Metteyya in Pāli) was the first future buddha to appear after Śākyamuni Buddha, hence he is the
(1)
fifth Buddha in the Bhadra-kalpa. He personifies the rôle of a transmitter of Śākyamuni's dharma and a saviour of future beings.

According to the Pāli sources, Metteyya will appear in the city called Ketumatī (=Benares), where King Saṅkha will preside, when the span of man's life will be 80,000
(2)
years. His father, Subrahmā, will be the King's minister
(3)
and his mother will be called Brahmavatī; his personal
(4)
name will be Ajita, hence Metteyya is his name of gotta; he will attain enlightenment under a Nāga-tree; and at
(5)
present he is preaching in the Tusita Heaven.
(6) (7)

The Chinese sources, giving all these details, go a step further and emphasize his rôle as a successor

(1) Buddhavaṃsa XXVII, 21. Maitreya is the 5th Buddha among a thousand buddhas in the Bhadrakalpa: v. F. Weller, Tausend Buddhanamen des Bhadrakalpa, Leipzig 1928. No. 5.

(2) Cakkavatti-sīhanāda-suttanta, DN III, 75-6.

(3) Dhammasaṅgani Atthasālinī, 415.

(4) Anāgatavaṃsa, JPTS (1886), pp. 42 ff.

(5) Mahāvaṃsa XXXII, 81.

(6) Chinese Aṅguttara Āgama 增-阿含經, Chūan 44 (3), Taisho No. 125, Vol. 2, 787c2-789c27 (translated by Saṅghadeva).

In Taisho Vol. 14, we find five translations of the text similar to the above-mentioned Āgama: No. 453 (by Dharmarakṣa, 421a-423b); No. 454 (by Kumārajīva, 423c-425c);

to Śākyamuni dharma. Here, Mahākāśyapa, who was said
 (1)
 to have been the best in the Dhuta-practice, appears to
 connect the line from Śākyamuni to Maitreya. Without
 entering into the Parinirvāṇa, Mahākāśyapa stays on
 Mt. Kukkuṭapāda in Magadha. Maitreya, on descending
 from the Tuṣita Heaven, will meet Mahākāśyapa and receive
 the garment (saṅghāṭī) of Śākyamuni. This legend deve-
 (2)
 lopped further: the Mahākaruṇāpūṇḍarīka says that by
 virtue of his praṇidhāna, Mahākāśyapa keeps himself and
 the garment whole. Thereupon, one of Samudrarenu's pra-
 ṇidhāna, who is to become Śākyamuni, in the KP mentions
 five kinds of merits (guṇa) of his garment (kāṣāya)(KP
 324, 17-8).

No.456 (by Kumārajīva, 428b-434b. Enlarged version of No.
 454); No.455 (by I Ching, 426a-428b. Summary in verse);
 No.457 (translated anonymously, 434b-435a).
 (7)84,000 years in Ch., except for Taisho No.455 (80,000
 years. v. 426b1). In the KP 204,8, we find the number
 80,000.

Taisho No 452 觀彌勒菩薩上生兜率天經 (Vol.14, 418b-420c)
 identifies Ajita and Maitreya, depicts the Tuṣita Heaven
 in detail, and mentions the welcoming by Maitreya at the
 time of death of the faithful. This text, which appears
 to be slightly later than the others, was retranslated into
 Tibetan (Sde-dge Edition, Tohoku Catalogue No.199. Snar-
 than and Peking Editions do not contain this text).

(1) Mahākāśyapa is often referred to as dhuta-dharma-dhara.
 e.g., Mv I, 85, 11 ff.

(2) TTP No.779, Vol.29, p. 168,3-4. Cu 90b3-91a6.

Taisho No.380, Vol.12, 953b15-c3.

cp. MPP-upadeśa, Taisho No.1509, Vol.25, 78b-79b.

From an early period, Maitreya was worshipped by both southern and northern Buddhists, and, it was the wish of all Buddhists to meet Maitreya, listen to his preaching of dharma, and attain the highest enlightenment following his teachings,

Although Metteyya was revered, Śākyamuni remained their centre of worship in southern Buddhism. The accepted theory that "a Buddha's appearance in the world is as rare as the blossoming of the Udumbara flower" placed Metteyya so far off in the future that they never thought beyond him. Thus, generally five Buddhas, the last of them being Metteyya, were held to appear in the Bhadda-kappa.

On the other hand, in northern Buddhism Maitreya was only the first future Buddha to appear to be followed by countless buddhas in the future. In the Bhadra-kalpa a thousand of buddhas were counted, and, furthermore, another thousand buddhas were enumerated in the future kalpa following after this Bhadra-kalpa.

Present Buddhas

The concept of past and future buddhas leads to the concept of present buddhas. However, it had long been accepted that two buddhas do not exist in one world simultaneously. (1) The Sarvāstivādin, therefore, held the view that in the whole universe there exists only one buddha; (2) while other schools maintained that though there exists only one buddha in one Trisāhasra-mahāsāhasra world, it is possible that other buddhas appear in other worlds. Supporting the latter's view, which (3) was taken over by Mahāyāna Buddhists, Nāgārjuna introduces their arguments as follows:

"(Opposition) Śākyamuni himself said that two buddhas never appear in one world simultaneously. --- Therefore, it is contradictory to say that there are other present buddhas.

(Answer) Indeed he said so. First, however, you do not understand what it means. The Buddha meant that in one Trisāhasra-mahāsāhasra world two buddhas never appear simultaneously. This does not mean that there are

(1) e.g. Taisho No.125, Vol.2, 723b8-9.

The Mahāvastu(I,122,13-6) gives a reason for this.

asamartho yadi syād buddhadharmeṣu cakṣumām/

tato duve mahātmānau utpadyete tathāgatau//

taṃ cāsamarthasadbhāvaṃ varjayanti maharṣiṇām/

tasmād duve na jāyante ekakṣetre nararṣabhau//

(2) Abhidharma-kośa-śāstra, Taisho No.1558, Vol.29, 64c-65a.

(3) MPP-upadeśa, Taisho No.1509, Vol.25, 93b-c.

no present buddhas in other worlds in ten directions. ---

Secondly, one buddha cannot save all the beings.

If one buddha can save all the beings, then one buddha's appearance is sufficient and there is no need for other buddhas. ---

Thirdly, there are innumerable beings and immeasurable sufferings. Thus, it is reasonable that there appear compassionate bodhisattvas and innumerable buddhas in the worlds in order to save beings. ---"

Thus, the concept of many-buddhas extends not only in time but also in space. "As there are innumerable buddhas in the past and also innumerable buddhas in the future, so there are innumerable buddhas at present⁽¹⁾" The Sahā world, where Śākyamuni appeared, became merely one of countless other buddhalands in the universe. It was thought that there were various types of buddhalands: pure(pariśuddha) and impure(apariśuddha), worlds where there was a buddha and where was no buddha(śūnya-buddha-kṣetra). In contrast to many pure buddhalands, this Sahā world became the representative of the impure buddhalands with five kinds of defilements(pañcakaṣāya).

(1)MPP-upadeśa, ibid. 126a24-6.

Among the Present Buddhas, first to appear was probably Akṣobhya, who was soon followed by Amitābha(or Amitāyus). They were positioned in the opposite directions, East and West. The idea to place buddhas in four, then six and ten directions, was possibly taken from ancient Hindu mythology. (1) Yajñavalkya placed devatā Āditya in the East and Varuṇa in the West. Later in the epics and purāṇas, Indra became the Lokapāla of the East, while (2) Varuṇa stayed in the West. The combination of Akṣobhya and Amitābha, whose positions have been kept constant, (3) seems to reflect the contrast between Indra and Varuṇa. (4)

Such a text as the Siṅgālovāda-suttanta, in which the Buddha teaches how to worship and guard the six quarters, may indicate the early interest of Buddhists regarding the directions in the universe.

The Suvarṇaprabhāsottama refers to four buddhas in four directions, i.e., Akṣobhya in the East, Ratna-

(1) Brhad-āraṇyaka Up. III, 9, 20-4. cf. Yama/ South; Soma/ North; Agni/ Zenith.

(2) cp. W. Hopkins, Epic Mythology, p. 149.

(3) Indra, who holds the Vajra, is Thunder God. According to Yajñavalkya, Varuṇa is supported on water(apsu) (ibid. 21). Since the epics, he became Water God(Hopkins, ibid. p. 117 f.).

cf. Many ponds and rivers in the Sukhāvatī.

(4) DN III, pp. 180-93.

The title is also spelt as Siṅgālovāda-, Siṅgāla- and Siṅgāla-

The listener of this suttanta is a gahapati-putta named Siṅgāla(v.l., Siṅgāla, Siṅgāla, Siṅgāla, Siṅgāla and Siṅgāla).

ketu in the South, Amitābha in the West and Dundubhi-
 (1)
 svara in the North. In the small Sukhāvativyūha, present
 buddhas in six directions praise the merits of Śākyamuni
 Buddha, who is extolling the merits of them, especially
 (2)
 the merits of Amitābha Buddha. The Aṅglimāliya enumerates
 (3)
 a hundred buddhas in ten directions. The 十方千五百佛名經
 (by anonymous translator) enumerates the names 1,500
 buddhas in ten directions.

(4)
 The Kusumasañcaya, taking an independent sūtra form,
 gives a brief account of the special features of the
 prapñdhānas made by each buddhas in other buddhalands,
 and serves to provoke the profound faith of its listeners
 in many buddhas in the universe.

(1)SV 96,22-98,22. The section which is so-called Six
 Directions (六方般若).

(2)TTP No.879, Vol.34, pp.325,3-330,3. Tsu 178a1-190b3.
 Taisho No.120 央掘魔羅經 (by Guṇabhadra), Vol.2, 532a-535b.

The story of Aṅgulimāla is found in the Pāli Nikāya
 (MN 86; II, 103-4), in the Chinese Āgama (Taisho Vol.2,
 No.99, 280c-1c; No.100, 378b-9a; No.118, 508b-10b; No.119,
 510b-2b; No.125, 719b-22c) and in the Avadānaśataka (story
 No.27; I, 148-52).

The above mentioned text (TTP No.879, Vol.34, pp.
 307,4-340,1 and Taisho No.120, Vol.2, pp.512b-544b) is
 the text which developed fully into a Mahāyāna-sūtra.
 It contains the theory of Tathāgatagarbha.

(3)Taisho No.442, Vol.14, 312a-318a.

(4)TTP No.932, Vol.37, pp.67,3-82,1. Zu 315a2-352a5.
 Taisho No.434 佛說稱揚諸佛功德經 (by Kiṅkara 吉迦夜 A.D.
 -472-), Vol.14, 87a-105b.

In the same way as Śākyamuni Buddha is succeeded by Maitreya in the Sahā Buddhakṣetra, so Amida Buddha is succeeded by Avalokiteśvara and Mahāsthāmaprāpta in the western Sukhāvatī Buddhaland. They assist Amida's duty as a buddha (buddha-kārya) in the Sukhāvatīvyūha (SV 56,3-9), while the KP, going a step further, states that, having attained the state of buddhahood, Avalokiteśvara becomes Samantaraśmyabhyudgataśrīkūṭa Tathāgata (KP 117,8-121,9) and Mahāsthāmaprāpta becomes Supraṭiṣṭhitaguṇamanikūṭarāja Tathāgata. (KP 121,10-123,16).

Similarly, in the eastern Abhirati Buddhakṣetra Akṣobhya Buddha is succeeded by Gandhahasti Bodhisattva⁽¹⁾ who is to become Suvarṇapadma or Suvarṇapuṣpa Tathāgata. Furthermore, In the KP (176,12-178,4) Ratnaketu Bodhisattva is mentioned as the successor of this Suvarṇapuṣpa, and his name is given as Nāgavinarditeśvaraghoṣa Tathāgata; thus establishing the Trinity in the East in the same manner as in the West.

(1) Akṣobhyatathāgatasya Vyūha, the 6th part of the Mahā-Ratnakūṭa, gives *Suvarṇapadma: gser gyi pad ma (TTP No.760-6, Vol.22, p.149-2, Dzi 52b5), 金蓮 (Taisho No. 310-6, Vol.11, p.109a16), and 善逝那迦波頭摩 (Taisho No. 313, Vol.11, p.760b29-c1).

On the other hand, in the KP all Skt. Mss. give Suvarṇapuṣpa which is supported by Ch (金華) and T (gser gi me tog). Viz. KP 175 fn.10.

Although it is difficult to decide which of the two lineages, i.e., that of Amida and that of Akṣobhya, appeared first, the idea of succession of Dharma was undoubtedly formed after the model of the transmission of Dharma between Śākyamuni Buddha and Maitreya, the future Buddha.

Thousand Buddhas in the Bhadrakalpa

The universe in Buddhist cosmology, being a modification of the Hindu system, is cyclic. Each cycle, Mahākalpa, is divided into four periods: appearance, continuation, destruction and quiescence, to be repeated for ever; similar to the Hindu system of the Mahāyuga which is divided into four periods: kṛta-, tretā-, dvāpara- and kali-yuga. Each period is subdivided into 20 antarakalpas, totalling 80 antarakalpas in a Mahākalpa. An antarakalpa contains two sections: the period when the span of man's life decreases down to 10(or 8) years and the period when it increases up to 80(or 84)-thousand years. A year's increase or decrease takes place per a hundred years. The length of a Kalpa, however, was often explained in simile, e.g., one Kalpa is longer than the time in which a rock mountain is crushed into powder by rubbing with a thin soft cloth once in a hundred years, or a big city filled with dust particles is cleaned by taking a piece of dust once in a hundred years. Innumera-
(1)
ble kalpas was counted as one Asaṃkhyeya.

(1)MPP-upadeśa, Taisho No.1509, Vol.25, 100c12-6.

According to the Hindu system we are in the Kali-yuga, whereas according to the Buddhist system we are in the Duration period of the Bhadra Mahākalpa. No buddha has appeared in the first 8 antarakalpas. The first buddha, Krakutsanda, appeared at the Decreasing time of the ninth antarakalpa, to be followed by Kanakamuni, Kāśyapa and Śākyamuni in this Sahā world. Maitreya is to appear at the Decreasing time of the tenth antarakalpa, to be followed by 994 buddhas(Siṃha etc.). The last buddha in the Bhadrakalpa, Roca by name, is to appear⁽¹⁾ in the Increasing time of the 20th antarakalpa. Thus, in the present Bhadrakalpa, there are one thousand buddhas to appear.

As for the name "auspicious age"(bhadrakalpa), the KP explains it as "in this Bhadrakalpa Mahākalpa one thousand buddhas, who have great compassion, will rise for the sake of beings, who act with greed, anger and stupidity"(KP 195,14-6). The Mahākaruṇāpūṇḍarīka explains thus, "When this Trisāhasra-mahāsāhasra world was about to come forth, there was only water. Then a god in the

(1) 佛祖統記 (by 志磐), Taisho No.2035, Vol.49, pp.297c-302c.

Śuddhāvāsakāyika saw lotus flowers emerging from the water. Each flower, with a thousand petals, emitted golden light and a lovely fragrance. Having seen this, he exclaimed with joy, 'O, how auspicious! A thousand buddhas will appear in this kalpa!' For this reason, this kalpa is called 'Auspicious' (1) (bhadrā)"

The Thousand Buddhas in the Bhadrakalpa include buddhas both in time and in space.

The group of texts which enumerate names of the Thousand Buddhas in the Bhadrakalpa had special affinity with the Buddhism in North-West India, Central Asia (2) and Turfan in China; so that we have texts in Khotanese, Tibetan, Tangut, Mongolian, Manchurian. Among texts in Chinese (about 20, some of them are written in China), (3) the oldest translation was made by Dharmarakṣa towards the end of the third century.

(1) TTP No. 779, Vol. 29, p. 174-1, Cu 104b4 ff. Taisho No. 380, Vol. 12, 958a13 ff.

Similar explanation is recorded in the MPP-śāstra, Taisho No. 1509, Vol. 25, 339c19-26.

(2) Demci Estan Pa 得穆齊巴 published the text of 現在賢劫千佛名經 (Taisho No. 447, Vol. 14, pp. 376a-383b & 383b-388a) together with four other languages in 1774:

F. Weller, Tausend Buddhanamen des Bhadrakalpa, nach einer funfsprachigen Polyglotte, Leipzig 1928.

S. Konow, Saka Versions of the Bhadrakalpikāsūtra, Oslo 1929.

H. W. Bailey, Khotanese Buddhist Texts, London 1951, pp. 75 & 76-90.

Wang Ching Ju published his study on the Tangut text: 王靜如, 現在賢劫千佛名經. 卷下殘卷考釋. (西夏研究. 第一輯, 北平 1932)

(3) 賢劫經 (竺法護), Taisho No. 425, Vol. 14, 1a-65c. The list of the names: pp. 46a18-50a20. The corresponding Tib. is TTP No. 762 (Bhadrakalpikā), Vol. 27, pp. 44, 3-46, 4, I 105b3-111a5.

The Thousand Buddhas in the present Bhadrakalpa leads to the Thousand Buddhas in the past and future kalpas. The sūtras were made in which these three
 (1)
 thousand buddhas were enumerated. A thousand buddhas in the past *Vyūhakalpa(莊嚴劫) begins with *Puṣpaprabha(華光) and ends with Viśvabhū; in the present Bhadrakalpa from Krakutsanda to Roca; and in the future *Nakṣatra-kalpa(星宿劫) from *Sūryaprabha(日光) to *Sumeruketu(須彌相).

(2)
 The number increases further, and there is a sūtra which enumerates the names of five thousand five hundred buddhas.

(1) Taisho Nos. 446-8, Vol. 14, pp. 365a-399a.

There is no corresponding Tib. translation. There is a Tangut text which enumerates the names of buddhas in the past kalpa. cp. Wang Ching Ju, op. cit. pp. 107 ff.

(2) Taisho No. 443, Vol. 14, pp. 318a-354a, trans. by Jñānagupta 闍那崛多 in the later half of the 6th ct.

Vyākaraṇa and Praṇidhāna

Dīpaṅkara Vyākaraṇa

Adopting the Abhidharma theory of three Asaṃkhyeyas, Nāgārjuna arranges three groups of buddhas (Past-Śākyamuni in the first Asaṃkhyeya, Ratnaśikhin in the second and Dīpaṅkara in the third), under whom Śākyamuni Bodhisattva practised the bodhisattva-caryās which resulted in his
(1)
attaining 32 marks of a Mahāpuruṣa.

With regard to Dīpaṅkara Buddha, Nāgārjuna introduces the following story of vyākaraṇa. At the time of Dīpaṅkara,
(2)
Śākyamuni Bodhisattva was a brāhmaṇa youth called Sumati. On meeting with Dīpaṅkara, Sumati offered five lotus flowers to the Buddha, and, on spreading his leather jacket and his hair on the ground so that the Buddha could walk on them, Sumati wished to become a Buddha in future. Seeing the future, Dīpaṅkara prophesied that Sumati would become Śākyamuni Buddha.

This story became very popular both in southern and northern Buddhism. In the Pāli texts, including

(1) MPP-upadeśa, Taisho No.1509, Vol.25, 87a12-9. cp. A-mahāvibhāṣā, Taisho No.1545, Vol.27, 892c4-15, where it is said with regard to his accomplishing four pāramitās.
(2) 須摩提 or 妙慧, MPP-upadeśa, ibid. 276c2-3; 316b20.

(1)
the Jātaka, the name of this youth is given as Sumedha
and the name of the city where this event took place
(2)
is given as Ramma or Rammavatī; whilst most of the
Chinese sources, including Āgama and Vinaya, call the
(3)
youth Megha and the place Padmā or Padmavatī. The name
Sumati, given by Nāgārjuna, corresponds to that in the
Divyāvadāna, while Megha corresponds to that in the
(4)
Mahāvastu. There is another youth, who, on hearing the
vyākaraṇa given to Śākyamuni Bodhisattva, entered into
the order and was prophesied to become Dharmaruci. This
youth is called Megha in Pāli and Meghadatta in northern
(5)
tradition.

This story was also inherited by Mahāyāna. The
(6)
Bodhisattvapiṭaka describes it in detail, and an independ-
(7)
ent text was made with the title Ārya-Dīpaṅkaravyākaraṇa-
nāma-mahāyānasūtra. The story of Dīpaṅkarāṇa and Śākyamuni became a model of the Vyākaraṇa literature in Mahāyāna sūtras.

(1) Jātaka I, 2 ff. Buddhavaṃsa II, 5 ff. DhA I, 68.

(2) Usually Ramma. Rammavatī is found in BuA 65.

(3) 增一阿含經 Chūan 38, Taisho No.125, Vol.2, 758a-b(彌伽 & 鉢頭摩); ibid. Chūan 11, 597a-9c(雲雷 = *Meghavidyut & 鉢摩); 四分律 (Caturvargika-vinaya) Chūan 31, Taisho No. 1428, Vol.22, 779a-786c(彌伽 (or 伽) & 蓮花); 太子瑞應本起經 Taisho No.185, Vol.3, 472c-3a(孺童 = mānavaka & 鉢摩); 佛本行集經 Taisho No.190, Vol.3, 664a-9a(雲 & 蓮華).

cf. 六度集經, Story No.86, Taisho No.152, Vol.3, 47c-8b; 修行本起經 Taisho No.184, Vol.3, 461b-2c.

(4) Divy 247, 2 ff.; Mv I, 232, 1 ff.

(5) Megha-Dhammaruci, Apadāna II, 430 ff.; Meghadatta-Dharma-

With regard to Ratnaśikhin, Nāgārjuna says that at the time of this Buddha, Śākyamuni Bodhisattva became free from rebirth as a woman. This statement is based on the following Ratnaśikhin-vyākaraṇa story. Once there was an aged bhikṣu, Āryamitra by name, who could not practise austerities any more. Therefore, he offered a light to Ratnaśikhin Buddha every day. The Buddha, seeing the future, prophesied that this bhikṣu would become Dīpaṅkara Buddha. On hearing this vyākaraṇa, a princess called Munī, who supplied oil to the bhikṣu, also wished to be given a vyākaraṇa. "A woman", Ratnaśikhin replied to her, "cannot become a Tathāgata, nor Cakravartin King, Śakra, Brahmā, nor the King of māras. Therefore, when Dīpaṅkara will appear in the future, he will give you, who have freed yourself from womanhood, the vyākaraṇa to become Śākyamuni Buddha".

ruci, Mv I, 246,3 ff.; Divy Chap. 18(Dharmarucy-avadāna).

cp. 曇摩留支 = Dharmaruci, 增-阿含經 Chūan 11, ibid. 599b16.
(6) The 12th part of the Mahāratnakūṭa: TTP No.760-12, Vol. 23, pp.90,3-92,5 Wi 220b-226b; Taisho No.310-12, Vol.11, pp.317a-319b. (sprin 迷伽 & pad mo can 蓮華).

(7) TTP No.855, Vol.34, pp.208,3-212,1 Mu 200b-209b. (sprin & pad ma can).

(1) 增-阿含經, Chūan 38, Taisho No.125, Vol.2, 757a-8a.

大度集經, Story No.73, Taisho No.152, Vol.3, 38c-9a.

生經, Taisho No.154, Vol.3, 107a17-25.

Damamūko 賢愚經, Chūan 3, Taisho No.202, Vol.4, 371b-c.

(The Tibetan text, Mdzañs blun zes bya bañi mdo, is based on the Chinese text: TTP No.1008, Vol.40, pp.54,5-122,5).

In this text, the name of the bhikṣu is given as 阿梨蜜羅 or 聖友 = Āryamitra, and of the princess as 牟尼 = Munī.

We note two things. First, we find the alternation between Ratnaśikhin and Ratnagarbha, neither of which appear in Pāli texts. The same Buddha who is called
 (1) Ratnaśikhin in the Abhidharma-mahāvibhāṣā is named
 (2) Ratnagarbha in the Chinese Aṅguttara-āgama, whose rôle is to give the vyākaraṇa to Dīpaṅkara, who in turn gives the vyākaraṇa to Śākyamuni. Thus, we can identify Ratna-
 (3) śikhin and Ratnagarbha. This Ratnagarbha reappears in
 (4) the KP, who is a son of the King's minister and whose rôle is to give the vyākaraṇas to many bodhisattvas including Amitābha and Śākyamuni.

Secondly, a standard concept that a woman has to be reborn as a man before she can attain buddhahood, (hence there is no woman in the pure buddhakṣetras), was already formulated in this Ratnaśikhin Vyākaraṇa.

(2) It is said that a woman cannot attain five states, and she must obey father, husband and son.

cp. Saddharmapuṇḍarīka, 264, 11-3.

pañca-sthānāni strī adyāpi na prāpnoti. --- brahma-sthānaṃ - śakra-sthānaṃ - mahārāja-sthānaṃ - cakravartī-sthānaṃ - avaiivartika-bodhisattva-sthānaṃ.

cp. Manu Saṃhitā, Chap.5, Verse No.148.

bālye pitur vaśe tiṣṭhet pāṇigrāhasya yauvane/
 putrāṇāṃ bharttari prete na bhajet strī svatantratām//

(1) 寶髻 Taisho Vol.27, 892c7 & 8. cp. MPP-upadeśa, 剎那尸藥 (Taisho Vol.25, 87a12-3). Damamūko, 勒那識祇 or 寶髻, (Taisho Vol.4, 371b23).

(2) 寶藏 Taisho Vol.2, 757a27. cp. Another Ch. Aṅguttara-Agama mentions 寶藏 Ratnagarbha together with Dīpaṅkara and the Past Seven Buddhas (Taisho Vol.2, 641a18).

(3) KP 3rd chapter onward.

(4) cf. A prince of King Vāsava, having attained buddhahood, becomes Ratnaśikhin Buddha in the Divyāvadāna (62,7 ff.).

The story of the Dīpaṅkara-vyākaraṇa was a favourite theme in Buddhist literature. The following story, which we find in the Chinese Aṅguttara-āgama, relates his birth and attaining enlightenment. There was a king called *Bhūmipati(地主) in the past. His minister had a son who, having attained enlightenment, became a buddha called Dīpaṅkara. The king, who had bestowed one half of his kingdom on the minister, became a follower of Dīpaṅkara. Having invited the Buddha and his Saṅgha, the king presented them with various kinds of offerings for 70 thousand years. This king, who has attained enlightenment after the parinirvāṇa of Dīpaṅkara, eventually is to become Śākyamuni.

This story reappears in the 佛本行集經⁽²⁾; and, the main narrative of the KP is also based on this, for the Buddha who gives vyākaraṇas(=Ratnagarbha) is the son of the minister (=Samudrarenu) to the king(=Araṇemin). In the KP, however, the king is to become Amitābha, while the minister is to become Śākyamuni Buddha.

(1) 增-阿含經, Taisho No.125, Vol.2, 609b23-611a6.

(2) Taisho No.190, Vol.3, 664a12-665a5.

The name of the king is 降怨 (*Jitaśatru) here; and, it was during his visit to the king's city called 蓮華 (*Padmavati) that Dīpaṅkara met a youth, Megha(雲) by name, and gave him the vyākaraṇa to become Śākyamuni Buddha.

(1)

It is interesting to note that in the Bodhisattva-piṭaka, the 12th part of the Mahāratnakūṭa, Ratnagarbha Tathāgata appears together with Padmottara Tathāgata. After revealing that the life span of Padmottara (pad maḥi bla ma, 赤蓮華勝), a past buddha, was 80 years, that his Saddharma lasted for 500 years, and that his Saddharma-pratirūpaka lasted for another 500 years, the sūtra narrates the following story. ^{A hundred} Hundred years after Padmottara's

(2)

parinirvāṇa, a bodhisattva called *Dharmācara or *Dharmāśrita, who was born as a prince, studied the dharmaparyāyas of the Bodhisattvapiṭaka. Then, Ratnagarbha (rin po che sñiñ po, 賢藏), who presided over a buddhakṣetra in the eastern direction, manifested himself to Dharmācara and instructed him in religion. When he died, this bodhisattva was reborn in Ratnagarbha's buddhakṣetra.

Apart from the attempt to connect these two past buddhas and the theory of rebirth in other buddhalands, which can be observed here, one is struck by the similarity between this story and the framework of the KP as a whole.

(1)TTP No.760-12, Vol.23, pp.65,3-66,4. Wi 158a5-161a4. Taisho No.310-12, Vol.11, pp.284b29-286a8.

(2)chos spyod (65-4, 158b6), 法行 (248c17)=*Dharmācara. chos la rton pa (66-3, 160b8), 依法 (285c29)=*Dharmāśrita. Both are apparently the same bodhisattva.

Pāramitā and Bodhisattva

Numerous deeds practised by Śākyamuni in his former lives as a bodhisattva, which had been extolled in the Jātaka and Avadāna literature, were gradually classified into groups called Pāramitās. First, the orthodox Sarvāstivādins of Kaśmir counted four, i.e., Dāna-, Śīla-,
(1) Vīrya- and Prajñā-pāramitā; then, two more pāramitās, i.e., Kṣānti- and Dhyāna-pāramitā, were added to the four pāramitās by a group of progressive Sarvāstivādins of Gandhāra. These six pāramitās were also counted in the
(2) Mahāvastu, and it became a standard theory in later Buddhism.

In the Abhidharmamahāvibhāṣā, we find that the four or six pāramitās were discussed in relation with Śākyamuni Bodhisattva, namely, as the cause of his attaining buddhahood. The word "bodhisattva" meant the state of Śākyamuni before attaining buddhahood and while he was striving to attain buddhahood.

(1) A-mahāvibhāṣā, Taisho No.154^κ, Vol.27, 892a-c.

The Sarvāstivādins of Kaśmir maintained that the Kṣānti-pāramitā is included in the Śīla-pāramitā and the Dhyāna-pāramitā is included in the Prajñā-pāramitā.

外國師說、有六波羅蜜多。謂於前四、加忍、靜慮。迦濕彌羅國諸論師言、後二波羅蜜多、即前四所攝。謂忍攝在戒中、靜慮攝在般若。(892b 21-4).

(2) III, p.226, 2 ff.

(1)

According to the Samayabhedoparacanacakra, it was the Mahāsaṅghika school who first introduced the theory that a bodhisattva wishes to be born in the evil worlds (durgati) in order to save other beings. This theory emphasizes the free will of a bodhisattva and his

(2)

altruism. The Kathāvatthu reports that the Andhaka school maintained that the bodhisattva was born in the evil world by his own choice, but not by the inevitability of causality. The Abhidharmamahāvibhāṣā expounds that

(3)

Sākyamuni Bodhisattva practised countless austerities for three Asaṅkhyeyas because of his great determination to save beings who were suffering from life and death in Saṃsāra. Thus, the essence of bodhisattva came to be grasped as compassion for other beings.

(1) byañ chub sems dpañ rnam bžed na sems can yoñs su smin par bya bañi phyir ñan soñ rnam su skye bar mdzad do (TTP No. 5639, Vol. 127, p. 250-4, U 171a5-6). cp. "菩薩為欲饒益有情願生惡趣。隨意能往 (毘婆沙論, Taisho No. 2031, Vol. 49, 15c10-1). cp. also, ibid. 18b20-1; 20c11-2.

(2) bodhisatto issariyakāmakārikāhetu vinipātāṃ gacchati (kathāvatthu XXIII, 3, pp. 623-5).

The Andhaka school, which seceded from the Theravāda,

(3) cp. Taisho No. 1545, Vol. 27, 242a27-b1 (如諸菩薩。見老病死。過世間。為救濟故。初發無上正覺心。由此心故。三無數劫。修習百千難行苦行。無有留礙。常不退轉。)
Also, ibid. 352a12-4 (菩薩有時。乘大願力。生諸惡趣。饒益有情故。)

Together with the development of the Bodhisattva idea, the notion of the Six Pāramitās was investigated in the Prajñāpāramitā literature. Any one, who carries out the practice of pāramitās, wishing to attain the highest enlightenment, can become a bodhisattva. The Bodhisattva idea, which became the basis of Mahāyāna Buddhism, embraces all bodhisattvas in the past, present and future, and, in this buddhaland as well as in other buddhalands.

While the Jātaka stories are concerned only with Śākyamuni Bodhisattva, we find that some Avadāna stories have already dealt with certain persons who obtained or will obtain happiness by offering flowers and incense to the stūpas or images of the Buddha or by offering meals to monks. These stories show the gradual advance from Śākyamuni Bodhisattva to general bodhisattvas. The stress, however, was laid upon ethical instructions, namely, by good deeds in the past one has attained good results in the present, and, by good deeds in the present one will attain good results in the future.

In the same way the present situation is explained from the past condition, so the future inevitability can be predicted from the past and present conditions. This brings forth the genre of the Vyākaraṇa literature.

Vyākaraṇa Literature

Choosing 91 Jātaka stories, the ⁽¹⁾六度集經 (Taisho No. 152) attempts to classify the bodhisattvacaryās of Śākyamuni Bodhisattva into six groups of pāramitās. Among them, we find that some pūrvayogas are told in combination of Śākyamuni and other buddhas. The story No. 66 is about a child (=Śākyamuni) and a bhikṣu (=Kāśyapa). The latter teaches Mahāyāna Buddhism to the former. Maitreya often appears as Śakra (stories Nos. 43, 46, 67, 84) who helps Śākyamuni. We find the reversed relationship in the story No. 71, where Maitreya is a woman and Śākyamuni is Śakra. At one time they are brothers (No. 70), at another time they are wife and husband (No. 72).

The name Aranemin 阿離念彌 also appears in the story No. 88, where he is a śramaṇa 沙門 who is to become Śākyamuni Buddha.

⁽²⁾
In the 生經, a collection of Jātaka stories, we come across Amida Buddha 阿彌陀佛. Here, Śākyamuni is the elder religious teacher who abused the younger religious teacher (=Amida), by which the former falls into the Mahāniraya (摩訶泥梨) for 60 kalpas.

(1) Taisho Vol. 3, 1a-52b.

(2) Taisho No. 154, Vol. 3, 107c1-17.

The elder teacher = 耆達; and the younger one = 惟先.

(1)

A similar theme appears in the Sarvavaidalyasaṃgraha. After the parinirvāṇa of a past Buddha called *Vimalārciḥ-prabhūtakīrti (dri ma med paḥi ḥod ḥphro las byuñ baḥi grags pa, 離垢焰成就功稱, 無垢焰稱起王), there was a bhikṣu called *Ājīvaviśuddha (ḥtsho ba yoñs su dag pa, 淨命). Another bhikṣu, who was called Dharma (chos, 法, 達摩) and lived in Bhadra (bzañ po, 仁賢, 跋陀) city, abused Ājīvaviśuddha Bhikṣu. Ājīvaviśuddha Bhikṣu is to become Āmitābha (ḥod dpag med, 阿彌陀), while Dharma Bhikṣu is none other than Śākyamuni Buddha in his former existence.

(2)

In the 佛說決定總持經, translated by Dharmarakṣa, a king (=Amida) protects a preacher (dharmabhāṇaka =Akṣobhya); while sons of a śreṣṭhin abuse this dharmabhāṇaka. On the other hand, in the Anantamukha-nirhāra (or -sādhaka)-nāma-dhāraṇī, a prince who became a dharmabhāṇaka (=Amitāyus) instructs a son of a śreṣṭhin (=Dīpaṅkara).

(3)

(1) TTP No.893, Vol.35, p.122,2-5. Thu 190a6-191b6.

佛說濟諸方等學經 (by Dharmarakṣa), Taisho No.274, Vol.9, 375c13-376a28; 大衆方廣總持經 Taisho No.275, 380a13-b27.

(2) Taisho No.811, Vol.17, 771a24-772b5. The same story is also found in the 諷佛經 (by Bodhiruci), Taisho No.831, Vol.17, 876c4-877c9. The past buddha= 光世音 & 觀世自在; the buddhakṣetra= 焰樂 (or 氣) & 焰; the king= 月施 & 月得 (= 阿彌陀 & 無量壽); and the dharmabhāṇaka= 辯積 (= 阿闍).

(3) TTP No.539, Vol.11, pp.161,1-165,1. Ha 242a7-252a4 (-nirhāra-); TTP No.808, Vol.32, pp.225,1-228,4. Du 312a4-321a5 (-sādhaka-). Skt. fragment: Hoernle's Manuscript remains, text No.20, pp.86-7. There are 9 Ch. translations (Taisho Nos.1009-18, except No.1010). No.1011, which I quote, is said to be translated by Chih Ch'ien (Vol.19, 680b-682b).

The past buddha=rin chen dpal gyi gzi brjid rgyal po lta bu, 寶首曜王號; the king=snañ ba ḥdzin, 光乘; the dharmabhāṇaka=yon tan rin po che bsam gyi mi khyab paḥi dpal, 無念德首; the son of a śreṣṭhin=zla baḥi tog, 月行.

In the large Sukhāvativyūha, Amitābha (or Amitāyus) Buddha was a bhikṣu called Dharmākara in his former life, who became a disciple of Lokeśvararāja Tathāgata. This Lokeśvararāja, who gives the vyākaraṇa to Dharmākara, is also related to Dīpaṅkara Buddha, as he is the last of the
(1)
past buddhas enumerated in this text.

Similarly, Akṣobhya Buddha was also a bhikṣu called Akṣobhya in his former life, who was given the vyākaraṇa
(2)
by a Tathāgata called *Viśālanetra.

These two Buddhas are connected with Śākyamuni in the Rāṣṭrapāla-paripṛcchā, the 18th part of the Mahāratnakūṭa. At the time of a past Buddha, Siddhārthabuddhi by name, there was a Cakravartin King called Arciṣmat in a city called Ratnaprabhāsa. King Arciṣmat built a new city, Ratipradhāna, and gave it to his prince called Puṇyaraśmi. The prince, however, abandoning his worldly possessions, became a disciple of Siddhārthabuddhi Buddha.

(1) The oldest text, Chih Ch'ien's Ch. translation, enumerates 34 past buddhas (Taisho No.362, Vol.12, 300b-c); Taisho No.361 enumerates 37 (ibid. 280a); Sanghavarman's translation enumerates 54 (Taisho No.360, 266c-267a); while the Sanskrit text enumerates 81 (SV 5-6).

(2) Akṣobhya-tathāgatasya Vyūha, the 6th part of the Mahāratnakūṭa. spyān chen po (TTP No.760-6, Vol.22, p.129-3. Dzi 3a1). Lokakṣema renders it as 大目 (Taisho No.313, Vol.11, 751c20-1), while Dharmaruci renders it as 廣目 (Taisho No.310-6, Vol.11, 102a21).

(3) Rāṣṭrapālaparipṛcchā, publié par L. Finot, St. Petersburg 1901, pp.36-58. cf. TTP No.760-17, Vol.23 and Taisho No.310-18, Vol.11 (by Jñānagupta).

King Arciṣmat and his entourage enter into religious life by the help of the guardian god of the city(nagaradevatā). In this story, King Arciṣmat is to become Amitāyus(ḥod dpag med=Amitābha), Prince Puṇyaraśmi is to become Śākyamuni, and the Nagaradevatā is to become Akṣobhya. This is yet another variation on a vyākaraṇa story between Dīpaṅkara and Śākyamuni Bodhisattva which we find in a Chinese Aṅguttara Āgama.⁽¹⁾

The Pūrvayogas of buddhas in four and ten directions are narrated in the 觀佛三昧海經⁽²⁾, which was translated into Chinese by Buddhabhadra 佛陀跋陀羅 (A.D. -406-429). After the Parinirvāṇa of a past Buddha called *Akāśarāja Buddha(空王佛), four of his disciples entered into the stūpa and worshipped the image of this Buddha. After having met many buddhas in ten directions, obtained the *Buddhānusmṛti-samādhi(念佛三昧) and been given vyākaraṇas, these four disciples became Akṣobhya(阿閼) in the East, *Ratnaketu(璣相) in the South, Amitāyus(無量壽) in the West and 微妙聲⁽³⁾ in the North. Similarly,

(1) 增-阿含經, Taisho No.125, Vol.2, 609b23-611a6, where Dīpaṅkara is a son of a minister, to whom a king(Śākyamuni) bestowed one half of his kingdom. cf. 佛本行集經, Taisho No.190, Vol.3, 66a12 ff.

(2) Taisho No.643, Vol.15, 688c-689a.

(3) cf. Dundubhisvara in the Suvarṇaprabhāsottama or Dundubhisvaranirghoṣa in the small Sukhāvativyūha.

there was a bhikṣu who worshipped the stūpa of *Ratnaśrī-
 guṇottararāja(寶威德上王) Buddha together with his nine
 disciples. By this merit, they were reborn in this
 Buddha's buddhaland in the East, and, from then on,
 having met many buddhas and been given vyākaraṇas, they
 became buddhas in ten directions. The bhikṣu, who
 became *Kuśalagūṇa(善德)⁽¹⁾ Buddha in the East, is later
 to become Śākyamuni Buddha.⁽²⁾

In the Saddharmapuṇḍarīka, Mahābhijñāñānābhībhū
 Buddha had sixteen sons before he entered into religious
 life. These boys also became śrāmaṇeras, and, having
 been instructed with the teachings of Saddharmapuṇḍarīka
 by this Buddha, they became Akṣobhya and Merukūṭa in
 the East, Siṃhaghoṣa and Siṃhadhvaja in the South-East,
 Akāśapratīṣṭhita and Nityaparinirvṛta in the South,
 Indradhvaja and Brahmadvaja in the South-West, Amitāyus
 and Sarvalokadhātūpadravodvegapratyuttīrṇa in the West,
 Tamālapatracandanagandhābhijñā and Merukalpa in the North-
 West, Meghasvaradīpa and Meghasvararāja in the North,
 and Sarvalokabhayaścchambhitatvadhvaṃsanakara in the North-

(1) 觀佛三昧海經, ibid. 688b18-cl3.

(2) Chapter 7, Pūrvayogaparivarta, SP pp.156-185.

The SP in the Chap.24(Avalokiteśvaravikurvaṇa-nirdeśa)
 knew the vyākaraṇa story between. Lokēśvararāja and Dharmā-
 kara. cp. SV 454-455.

East. The sixteenth son is no other than Śākyamuni Buddha in the Sahā world.

(1)

The Bhadrakalpika, which was translated into Chinese by Dharmarakṣa 竺法護 between A.D. 291-300, records the following pūrvayogas. At the time of a past buddha called *Pratibhānābhāraṇaghoṣanādamadhurameghasvaranādita. (辯嚴淨雷音吼, spobs paḥi rgyan bkod paḥi dbyaṅs kyi ḥa ro sñan par ḥbrug sgra sgrogs pa), there was a preacher (dharmabhāṇaka, 法師, chos smra ba) named *Pratibhānānantagunaketudhvajavikurvitaghoṣa (無量德辯幢英變音, spobs pa mthaḥ yas paḥi yon tan tog gi rgyal mtshan rnam par ḥphrul baḥi ḥa ro) who instructed a prince, *Bahupuruṣa-puṇyavipākaśuddhasvaranādita (淨福報衆音, skye bo maḥ po la bsod nams kyi rnam par smin pa dag par sgra sgrogs pa). The prince became Amitāyus (阿彌陀, tshe dpag med); while the dharmabhāṇaka became *Viśālanetra (大目, spyān chen po), who was a teacher Buddha of Akṣobhya.

(1) 賢劫經, Taisho No.425, Vol.14, 7b5-23.
TTP No.762, Vol.27, p.8,1-2, I 14b2-15a2.

The same story appears in the 觀藥師法行經, translated by Jñānagupta 闍那崛多, Taisho No.649, Vol.15, 734a-b.
The past buddha= 辯文璣瑤莊嚴雷鳴出吼顯音; The dharmabhāṇaka= 無量功德幢遊戲鳴音; The prince= 福報清淨.

(1)

In the same Bhadrakalpika, it is told that there was a past Buddha called *Priyarucirasuvarṇaviniścayā-bhāsatejorāja(金龍決光, gser sdug mdzes pa rnam par nes paḥi ḥod kyi gzi brjid kyi rgyal po), a dharmabhāṇaka called *Anantaratnakāyayaśaścārasulabdha(無限量寶音, rin po cheḥi lus mthaḥ yas par grags pa spyod paḥi mdo), and a cakravartin king called *Bahupuruṣābhinandāśokaṇāda(徒眾無憂悅音, skye bo maṅ po mñon par dgaḥ ziñ mya ṅan med paḥi ṅa ro) who had a thousand princes and thirty thousand courtiers. Then, this dharmabhāṇaka is Amitāyus(阿彌陀, tshe dpag med), the king is Akṣobhya(阿閼, mi ḥkhrugs pa), the thousand princes are the thousand buddhas in the Bhadrakalpa, and the thirty thousand courtiers are bodhisattvas including *Pramodyarāja(喜王, mchog tu dgaḥ baḥi rgyal po).

(2)

In the next pūrvayoga, however, Amitāyus(tshe dpag med, while 無量光 =Amitābha) was a king called *Puṇyapuṣpa(德華, bsod nams me tog) at the time of a past Buddha, *Anantavīrya(無量精進, brtson ḥgrus mthaḥ yas) by name. The thousand princes of this king are the thousand buddhas in the Bhadrakalpa.

(1) Taisho, ibid., 10b9-c11. TTP, ibid., p.9,4-5, I 18b2-19a5.

(2) Taisho, ibid., 63b29-c18. TTP, ibid., p.151,4-5, I 373b2-374a2.

(1)

In the Vimalakīrtinirdeśa, we find the following pūrvayoga of the thousand buddhas in the Bhadrakalpa. In a past kalpa, *Vicarāṇa(rnam par spyod pa), there was a Buddha called *Bhaiṣajyarāja(sman gyi rgyal po) in the *Mahāvyūhā(cher bkod pa) world. The Buddha instructed a cakravartin king, *Ratnacchatra(rin chen gdugs) by name, and his thousand princes. The king became *Ratnārcis(rin chen ḥod ḥphro) Tathāgata; and his thousand princes became the thousand buddhas in the Bhadrakalpa, among whom the first prince, *Candracchatra(zla gdugs) by name, was no other than Śākyamuni Buddha in his former life.

(2)

The 千佛因緣經, which was translated by Kumārajīva(A.D. 344-413), narrates a pūrvayoga as follows. In a past kalpa, *Mahāratna(大寶), this world was called *Mahāvyūhā(大莊嚴) and there appeared a past Buddha called *Ratnapradīpārcīrāja(寶燈焰王). During the Saddharmapratirūpaka period of this Buddha, which lasted for two kalpas, there appeared a king, *Prabhāsa-guṇa(光德) by name, who had a thousand young followers.

(1) TTP No. 843, Vol. 34, pp. 100, 4-101, 4, Bu 246a3-248b5.

cf. Taisho No. 474 (by Chih Ch'ien), Vol. 14, 535c-6b.

Taisho No. 475 (by Kumārajīva), ", 556b-7a.

Taisho No. 476 (by Hsüan Tsang), ", 586a-7b.

cp. Prof. E. Lamotte, L'Enseignement de Vimalakīrti, Louvain 1962, pp. 374-85.

(2) Taisho No. 426, Vol. 14, 66b5-67a2.

Following the guidance by a bhikṣu called *Śubhakīrti
 (喜輝), the thousand youths worshipped the image of
 the Buddha in a stūpa. The king became Vipāśyin(毘婆尸),
 the bhikṣu became Śikhin(尸棄), and the thousand youths
 became the thousand buddhas in the Bhadrakalpa, from
 Krakutsanda to Roca.

The following story of pūrvayoga is also contained
 (1)
 in the Bhadrakalpika. A past Buddha called *Amitadāna
 (無量施) or *Amṛtānanda(bdud rtsi dgaḥ) gave a vyākaraṇa
 to a cakravartin king, Vipulamati(釋明 or 普廣意, blo
 yaṅs) by name, to become Dīpaṅkara(定光, mar me mdzad).
 (2)
 The attendant(upasthāyaka) of this Buddha, *Prajñāpūrṇa
 (無損智, śes rab rdzogs) by name, was prophesied to become
 Vipāśyin(維衛, (3)
 rnam par gzigs). A thousand princes
 (ten thousand in Tib.) of this king are to attain
 enlightenment in the *Mahākīrtikalpa(大名稱, bskal pa
 grags pa chen po) after the interval of 65 kalpas from
 the Bhadrakalpa. His eighty thousand ministers are to
 attain enlightenment in the *Nakṣatrasaḍṛśakalpa(喻星宿,
 bskal pa skar ma lta bu) after further interval of 80

(1) Taisho No.425, Vol.14, 63c19-64b4. TTP No.762, Vol.27,
 pp. 151,5-152,2, I 374a2-375a2.

(2) mar me ḥdzad in the text(374b5).

(3) cp. 維衛 iwi jiwai(K 575 & 342).

kalpas from the Mahākīrtikalpa. His queen and other court ladies, eighty-four thousand in number, are to attain enlightenment in the *Guṇavyūhakalpa (聖清清, (1) 清淨光, bskal pa yon tan bkod pa) after the interval of 300 kalpas from the Nakṣatrasaḍṛśakalpa.

The pūrvayoga of the three thousand buddhas in three kalpas is related in the (2) 三劫三千佛緣起, which is said to be translated by Kālayaśas (曇良耶舍, A.D.-424-442-). They were disciples of Śākyamuni Bodhisattva who attained enlightenment by hearing the names of 53 buddhas at the period of declining dharma of *Subhāprabha (妙光) Buddha.

Avalokiteśvara and Mahāsthāmaprāpta bodhisattvas have been associated with Amitābha Buddha in the Sukhāvātī in the Sukhāvātīvyūha (SV 56,3-9). The pūrvayoga (3) of the trinity is found in the Māyopamāsamādhi. In the (4) past, Amitābha was a king called *Śrītejas (dpal gyi gzi brjid, 威德 & 勝威) who followed the religious

(1) Dharmarakṣa's translation suggests *Pariśuddha or Suddhaprabha. v. ibid. 64a26.

(2) Introduction to Taisho Nos. 446, 447 & 448. This part is said to be a quotation from 觀藥王藥上經.

Viz. Taisho Vol.14, 364c-365a. (esp. 364c4-13).

(3) TTP No.798, Vol.32, pp.56,4-58,4. Thu 240a8-245a7.

Taisho No.371 (by T'an Wu Chieh 曇無竭 A.D.-420-), Vol.12, pp.355c1-356c17. (觀世音菩薩授記經).

Taisho No.372 (by Dānapāla 施護 A.D.-980-990-), Vol.12, pp.361a23-362c11. (佛說如幻三摩地無量印法門經).

(3) Throughout the texts, bod dpag med in Tib., 阿彌陀 in Taisho No.371, and 無量光 in Taisho No.372.

The king=Amitābha in Tib. & Taisho No.372; however, the king=Śākyamuni in Taisho No.371. Hence, this text was used to prove the theory of Amitābha=Śākyamuni.

teachings of a past buddha called *Suvarṇaprabhasiṃha-
 vikrīḍitarāja (gser ḥod seṅ geḥi rnam par rol paḥi rgyal
 po, 金光師子遊戲 , 師子遊戲金光王) in the *Guṇaratnasamcayā-
 mitasukhasaṃdarśana (yon tan rin chen bsags pa dpag tu med
 pa bde ba kun tu ston pa, 無量德聚安樂示現 , 無量功德寶莊嚴
 普現妙樂) world. At one time, the king entered into
 a deep meditation (samādhi), then, two lotus flowers
 appeared upon which two boys, *Ratnacitta (rin chen sems,
 寶意 , 寶嚴) and *Ratnottama (rin chen mchog, 寶上),
 were born by means of self-generation (aupapāduka). They
 (1)
 became Avalokiteśvara and Mahāsthāmaprāpta bodhisattvas.

(1) According to Taisho No. 372, Ratnacitta=Avalokiteśvara
 and Ratnottama=Mahāsthāmaprāpta. In Tib., however, Ratno-
 ttama=Avalokiteśvara and Ratnacitta=Mahāsthāmaprāpta.
 Taisho No. 371 does not specify them.

Development of prañidhāna

Originally the word "vyākaraṇa" (vy-ā-/kr̥ to divide) meant "distinction", "explanation" or "grammatical analysis". In Pāli texts, "vyākaroṭi" or "byākaroṭi" means "to answer to the question asked" (DN I, 95; MN I, 150 etc.). A group of texts, Vyākaraṇa or Veyyākaraṇa, among the Navāṅga or Dvādaśāṅga are selected according to their style of question and answer (pañha-veyyākaraṇa). When the answer is concerned particularly with the result of the future judged from the past and present conditions, based on the law of causality, this Vyākaraṇa or Veyyākaraṇa becomes "prediction" or "prophecy". In the Mahāparinib-
(1)
bāna-suttanta, Gautama Buddha described not only the emancipated mind of Sāḷho Bhikkhu, but also the future state of Nandā Bhikkhunī. Furthermore, he teaches Ānanda that those noble disciples (ariya-sāvaka) who attained the teaching of Mirror of Truth (dhammādāsa) can predict their own future for themselves (attanā vā attānaṃ vyākareyya).

Thus, "vyākaraṇa" came to denote specifically the prediction given by a teacher Buddha to a bodhisattva who has made certain vows (prañidhāna).

(1) DN II, 92-3.

The word "praṇidhāna" (pra-ṇi-/dhā to direct or resolve one's mind) is "resolution" or "vow". The praṇidhānas of a bodhisattva clearly show his present state, by means of which a teacher Buddha predicts the future results of this bodhisattva. In the early texts, the vow of a certain bodhisattva was expressed in a short word-of-truth⁽¹⁾ (satyavacana). The Praṇidhāna is the fully developed form of the Satyavacana; it includes a bodhisattva's determination to attain buddhahood (bodhicittotpāda), his intention to carry out the altruistic practices of Pāramitās, and his wish to establish an ideal buddhaland in order to save other beings.

Thus, when the emphasis shifted from the vyākaraṇa to the praṇidhāna, the former became merely a certificate or a reconfirmation by the teacher Buddha of what the bodhisattva stated in his praṇidhānas.

(1) e.g., KP 371, 3.

On making his Satyavacana, King Pradīpapradyota sacrifices his own arm as a burning torch and brings 500 storm-ridden sea-farers to safety. Then, he makes the Praṇidhāna (371, 11-2) wishing that he will be reborn as a Sārthavāha and, obtaining a Cintāmaṇi, he will bring the shower of jewels to all the poverty-stricken Jambūdvīpas. By repeating this deed seven times in each world, he vows that he will help countless beings to establish themselves in the Three Vehicles.

In the large Sukhāvatīvyūha, the vyākaraṇa story between Lokeśvararāja Tathāgata and Dharmākara Bodhisattva is only a prelude, and the focus of this sūtra is on the praṇidhānas made by Dharmākara in the presence of Lokeśvara Tathāgata. The number of his praṇidhānas had been increased from 24 in Chih Ch'ien 's Chinese translation, to 47 in the present Sanskrit text or 49 in the Tibetan translation, together with the development of the sūtra itself. Similarly, in the Akṣobhyatathāgatasya Vyūha, the emphasis is not on the vyākaraṇa story between *Viśālanetra Tathāgata and Akṣobhya Bodhisattva, but on the praṇidhānas made by the latter.

The essence of a bodhisattva came to be qualified by his praṇidhānas, which centre around the establishment of a Pure Land (pariśuddha-buddhakṣetra) and the salvation of beings in this buddhaland. The Pure Land fulfills the requirement of a paradise according to the Buddhist ideal. Thus, there appear the sūtras which particularly concentrate on describing the features of the Pure Land, e.g., the small Sukhāvatīvyūha which depicts the western Land of Bliss (Sukhāvatī), and the sūtra which depicts the south-eastern Land of Lotus (Padmā) and which became a basis of the 1st and 2nd part of the KP.

By accomplishing the bodhisattva practice, represented by Six Pāramitās, a bodhisattva attains his final goal and becomes a Buddha in a Pure Land according to his praṇidhānas. This Buddha is defined as Saṃbhogakāya Buddha, as contrasted to the Dharmakāya and Nirmāṇakāya. Amitābha and Akṣobhya are the representatives of these Saṃbhogakāya Buddhas, who preside over the Pure Lands and whose rôle is to concern themselves with the salvation of beings by welcoming them into their Pure Lands.

The rise of the Pure Land Buddhism gradually replaced
(1)
the idea of Birth in Heaven (svargopapatti) with Birth in

(1) In the KP (270,15-7) we find the following quotation:

"The Noble One taught that giving (dāna) brings great wealth, following the precepts (śīla) is rewarded with rebirth in heaven (svargopapatti), learning (śruta) results in the great wisdom and contemplation (bhāvanā) brings liberation".

cp. KP 76,17-77,3; 189,9-12.

In Pāli Buddhism, the merits of dāna, sīla and bhāvanā, which constitutes 3 kinds of merits (puññaṃ), were repeatedly stressed. Suta (śruta in Skt.) is one of the 3 kinds of wisdom (paññā), i.e., cintamayā, sutamayā and bhavanāmayā paññā.

With regard to sīla, we have the following discourse in the Mahāparinibbāna-suttanta (DN II, 85-6). While one who does not follow the precepts (sīla-vipanno) has five demerits, one who keeps the precepts (sīla-sampanno) is rewarded with five merits in this life and after death, i.e., attainment of wealth (mahantaṃ bhoga-khandaṃ), good reputation (kalyāṇo kitti-sabdo), peace of mind and confidence (visārado & amaṅku-bhūto), death with undisturbed mind (asamūlho kālaṃ karoti) and rebirth in a good world and in heaven (sugatiṃ saggaṃ lokaṃ uppajjati).

cf. King Menandros (the latter half of the 2nd ct. B.C.) asks a question concerning "buddhānusmṛti" to Bhikṣu Nāgasena, (which may be the first reference on this matter), in the Milinda-pañhā (80,17 f.; cf. Taisho No.1670, Vol.32, 701c-2a):

the specific Pure Buddhaland, developing the elaborate theory of salvation of hitherto abandoned sinners and women, and laid stress on Faith (śraddhā, prasāda).

The most significant change was that the rôle of saviour was taken over by the Buddhas in the Pure buddhalands, the result of which was that Buddhism emerged from the previous stage in which the centre of worship had been Śākyamuni Buddha. This posed a problem as regards the relationship between Śākyamuni and other Buddhas in the pure buddhalands. One seems to detect an initial (1) concern with this problem in the small Sukhāvatīvyūha. Towards the end, the sūtra adds that just as Śākyamuni

"Rājā āha: Bhante Nāgasena, tumhe evaṃ bhaṇatha: yo vassasataṃ akusalaṃ kareyya maraṇakāle ca ekaṃ buddha-gataṃ satim paṭilabheyya so devesu uppajjeyāti; etaṃ na saddahāmi ---".

The KP denies the rebirth in the Brahmaloṇa or in Heaven, emphasizing the importance of Faith (103,16-104,4; 270,9-15 etc.). For Faith, the KP uses "bhakti" (104,1; 407,11) as well as śraddhā, prasāda, prasannacittā etc.

Jōdo Buddhism has similarities with the Bhakti school in Hinduism.

(1)SV 99, 13-8:

"tadyathāpi nāma Śāriputrāham etarhi buddhānāṃ bhagavatāṃ evaṃ acintyaḡuṇān parikīrtayāmi, evaṃ eva Śāriputra maṃāpi te buddhā bhagavanta evaṃ acintyaḡuṇān parikīrtayanti/ "suduṣkaraṃ lokadhātāv anuttarāṃ saṃyaksambodhim abhisambuddhya sarvalokavipratyayanīyo dharmo deśitaḡ kalpakāṣāye sattvakaṣāye drṣṭikaṣāya āyukaṣāye kleśakaṣāye"/

८

praises other buddhas, including Amidaḥbha Buddha, the other buddhas in other buddhalands in turn praise Śākyamuni Buddha who has accomplished such a difficult task as to appear in this Saḥā world of fivefold defilements to attain the highest enlightenment and to teach hapless beings religion (dharma) which 'all the world is reluctant to accept' (sarvaloka-vipratyayanīya).

The task of the KP, going a step further, is to explain the reason for Śākyamuni's choice of this impure buddhaland and instruction of inferior beings in religion, against the background of well-established Pure Land Buddhism. Thereupon, narrating the story of the former life (pūrvayoga) of Śākyamuni and other buddhas, including Amitābha and Akṣobhya, at the time of Ratnagarbha Tathāgata, thus using the traditional genre, the KP introduces a comprehensive collection of Praṇidhānas and Vyākaraṇas of many buddhas. It classifies the praṇidhānas into two types, those which are concerned with the pure buddhalands and those concerned with the impure buddhalands. On comparing these, the KP concludes that those buddhas who have chosen the latter type of praṇidhānas are more compassionate than those who have chosen the

the former type of *pranidhānas*. Śākyamuni Buddha, who has appeared in this degraded *Sahā* world, is the most compassionate Buddha of all. The Buddhas in the Pure Buddhalands, including Amitābha and Akṣobhya, who enjoyed great popularity from an early period in Mahāyāna Buddhism, are assigned no more than supporting rôles in order to illuminate the unique position of Śākyamuni.

In this way, the KP succeeded in placing Śākyamuni Buddha above all other buddhas in the pure buddhalands without refuting the system of the Pure Land Buddhism, and in restoring him once more as the central object of worship.

However, having passed through the stage of the cults of the Pure Land Buddhism, the nature of Śākyamuni Buddha itself underwent a basic change. He came to be looked upon as one of the *Sambhogakāya* Buddhas, who appeared in the desired Buddhaland to save the desired beings according to his own *pranidhānas*.

Formation of the Karuṇāpundarīka

(1)

On examining the works by Chinese bibliographers, we find about twenty texts which seem to be related to certain parts ^opf the KP. Most of them are said to have^A been translated by fairly early translators including Chih Ch'ien, Dharmarakṣa and Kumārajīva. Although these texts are non-extant, we have six passages from five of these texts quoted in the "Various Aspects of the Sūtras and Vinayas"⁽²⁾(經律異相), which was compiled by Sêng Min 僧旻 in A.D.508, and which was enlarged and rearranged by Pao Ch'ang 寶唱 in A.D.516. A comparison shows that six passages quoted correspond to certain sections of the KP. Therefore, we may conclude that previous to the compilation of the KP many short sūtras existed and became the direct sources of the KP, and that the author compiled the KP, using these texts as the basic materials for his narrative, yet enlarging them and adding his own Mahāyāna elements.

(1)e.g., Chung Ching Mu Lu 衆經目錄 by Fa Ching 法經 etc., compiled in A.D.594, mentions 19 sūtras(Taisho No.2146, Vol.55, 124a-b); by Yen Tsung 彥琩 compiled in A.D. 602, mentions 20 sūtras(Taisho No.2147, Vol.55, 162c-3a); by Ching T'ai 靜泰 (Taisho No.2148, Vol.55, 197b-c).
(2)Taisho No.2121, Vol.53, 1a-268c.

The following lists are the result of the comparison of these texts with the KP.

1) 寶日光明菩薩問蓮華國相貌經 or 明菩薩經 (1 Chüan, Dharma-rakṣa). Ratnavairocana's questions on the features of the Padmā Buddhaland. KP Chap. I & II, between 7,4-21,4.

2) 陀羅尼法門六動經 (1 Chüan, Kumārajīva). On Dhāraṇī. KP Chap. II, between 21,5-50,3.

3) 寂慧菩薩問五濁經 (1 Chüan, Nieh Tao Chên 聶道真).
Sāntin³) 寂慧菩薩問五濁經 (1 Chüan, Nieh Tao Chên 聶道真).
51,1-65,10. A summary is quoted in the 經律異相, Taisho
ibid. 132c-3c.

4) 寶海梵志請如來經 (1 Chüan). Samudrarenu's question on his dream. KP Chap. III, 65,11-75,10. A summary quoted in the 經律異相 (Taisho ibid. 211a-c) does not contain the oneirocriticism by Ratnagarbha.

5) 梵志向佛說夢經 (1 Chüan). The dream story of Samudrarenu. Vide supra.

6) 梵志勸轉輪王發菩提心經 (1 Chüan). Samudrarenu brāhmaṇa advises King Arapemin to aspire after the highest enlightenment. KP Chap. III, between 75,11-104,4.

7) 轉輪聖王發心求淨土經 (1 Chüan. Nieh Tao Chên).

7) 轉輪聖王發心求淨土經 (1 Chüan, Nieh Tao Chên).

King Aranemin wishes to attain buddhahood in a Parisuddha-buddhakṣetra, namely, the praṇidhānas of Amida Buddha.

KP Chap. IV, 106,1-117,7. cf. SV 11-21.

8) 觀世音求十方佛各為受記經 (1 Chüan). The vyākaraṇa given to Avalokiteśvara. KP Chap. IV, 117,8-121,9.

9) 文殊師利受記經 (1 Chüan). The vyākaraṇa given to Mañjuśrī. KP Chap. IV, 124,1-134,17.

10) 五百王子作淨土願經 (1 Chüan, Pai Fa Tsu 白法祖). The praṇidhānas of five hundred princes. KP Chap. IV, 178,5-11, where it is said that their praṇidhānas are similar to those of Gaganamudra (KP 137,6-139,12).

11) 樹提摩訶發菩提心誓願經 (1 Chüan). The praṇidhānas of Jyotikṣabhaka māṇavaka, who is to become Ratnacchatrā-bhyudgataraśmi Tathāgata. KP Chap. IV, 186,3-192,13. The quotation in the 經律異相 corresponds to KP 190,12-2,1.

12) 彌勒菩薩本願待時成佛經 (1 Chüan). The praṇidhānas of Maitreya. KP Chap. IV, 200,1-4,18.

13) 大慈比丘本願經 (1 Chüan). The praṇidhānas of Mahākāraṇika, epithet of Samudrarenu in the KP, who is to become Śākyamuni. KP Chap. IV, between 217,15-283,13.

14) 一音演正法經 (1 Chüan). On the Ekapadavyāhāra. KP Chap. IV, 249,11-262,11.

15) 15) 寶海梵志成就大悲經 (1 Chüan, Chih Ch'ien).
Samudrarenu brāhmaṇa is given a vyākaraṇa to become
Śākyamuni, and the buddhas in ten direction send bodhi-
sattvas with Candrarocavimala flowers to salute Samudra-
renu. KP Chap. IV, 284,1-326,5.

16) 佛說過去檀波羅蜜經 (1 Chüan, Guṇabhadra).
The past stories (jātaka) of Śākyamuni, in which he
practises the Dāna Pāramitā. KP Chap. V, between 327,1-
387,7.

17) 過去香蓮華佛世界經 (1 Chüan). Some Jātaka stories,
while Śākyamuni Bodhisattva was in the buddhaland (=Araja-
merujugupsita) of a past Buddha called Gandhapadma.

The 經律異相 quotes two stories from this sūtra
(Taisho ibid. 57a-b & 130b-1a). The former is the story
of King Durdhana (KP Chap. V, 360,10-368,5) and the latter
is the story of King Pradīpapradīyōta (KP 368,6-372,8).

18) 當來變擇諸惡世界經 (1 Chüan, Guṇabhadra). The
event in the Vicitadoṣa Buddhaland. KP Chap. V, 376,7-
384,5: The story of King Ambara. A summary of this story
is found in the 經律異相 (Taisho ibid. 53b-c).

19) 東方喜華世界佛座震動經 (1 Chüan, Kumārajīva). The seat of Vimalatejagunārāja Tathāgata in the eastern Sampuṣpita Buddhaland trembles; then the Buddha sends bodhisattvas to Sahā world in order to greet Śākyamuni Buddha, who is staying in (in) a cave called Sālaguhā on Mt. Śaila. KP Chap. VI, 390,15-402,14.

20) 佛變時會身經 (1 Chüan, Kumārajīva). Many bodhisattvas visit Śākyamuni Buddha from numerable buddhaland in ten directions. The Buddha, performing a miracle, places the whole assembly in one of his pores, and then preaches a sermon, Sarvasukhacaryādharma. KP Chap. VI, 411,7-416,17.

This does not necessarily mean that all of the above-mentioned sūtras were directly incorporated in the KP or that they were its only sources.

From an analysis of our text, we may assume that the author of the KP used the pre-existing, oral if not written, sources, including some of the above-mentioned sūtras, and elaborated them as to serve the formation of the KP.

We cannot neglect the close link between the KP and the sūtras grouped together as the Mahāratnakūṭa.

As for the praṇidhānas of Amida and Akṣobhya, the author of the KP had knowledge of such sūtras as the large Sukhāvativyūha and the Akṣobhyatathāgatasya Vyūha, the fifth and sixth part of the Mahāratnakūṭa. A comparison which follows will show that the author of the KP wrote the sections of the praṇidhānas of King Aranemin and Prince Amigha, selecting suitable praṇidhānas formulized in the SV and AV to suit his purpose and rearranging them according to his judgment. Incidentally, the KP reflects a stage of the Amida and Akṣobhya cults later than that represented in the SV and AV.

The section on the praṇidhānas of Mañjuśrī in the KP has a certain relationship, to a lesser extent, with
(1)
the Mañjuśrībuddhakṣetraguṇavyūha, the fifteenth part of the Mahāratnakūṭa. In both texts, Mañjuśrī Bodhisattva is to become Samantadarśin Tathāgata.

(1) TTP No.760-15, Vol.23, pp.115,2-137,5.

There are three Chinese translations in Taisho Vol.11, No.318 文殊師利佛土嚴淨經 (by Dharmarakṣa, pp.890c-902b); No.310-15 大覺續經. 文殊師利授記會 (by Śikṣānanda, pp.336c-350c); and No.319 大聖文殊師利菩薩佛刹功德莊嚴經 (by Amoghavajra, pp.902b-918c).

Sikṣāsamuccaya quotes under the title of Mañjuśrībuddhakṣetraguṇavyūhālaṅkārasūtra (13,16; 14,13; 53,14; 175,17).

As for Bhaiṣajya, he is called Bhaiṣajyajyotirvimala in the KP and connected to the last of the Thousand Buddhas in the Bhadrakalpa, i.e., Roca. It is possible that Bhaiṣajyajyotirvimala was a fore-runner of Bhaiṣajya-guruvaiddūryaprabha Tathāgata, whose tradition enjoyed great popularity in the esoteric school of Buddhism. Then, the KP preserves the earlier stage of the cult of this Buddha. The section of his praṇidhānas in the KP should be compared ^{to} such texts as the Bhagavān Bhaiṣajya-⁽¹⁾ guruvaiddūryaprabhasya Pūrvapraṇidhānaviśeṣavistara and ⁽²⁾ the Saptatathāgatapūrvapraṇidhānaviśeṣavistara.

The praṇidhānas of Śākyamuni, which is a new concept in the KP, contains a legendary biography of Śākyamuni ⁽³⁾ Buddha, which is related to many sūtras containing his biography. The rest of his praṇidhānas are modelled on those of buddhas in pure buddhalands, such as the praṇidhānas of Amida and Akṣobhya.

(1) TTP No.136, Vol.6, pp.135,4-139,3.
Taisho No.449 佛說藥師如來本願經 (by Dharmagupta, Vol.14)
and Taisho No.450 藥師琉璃光如來本願功德經 (by Hsuan Tsang, Vol.14).

(2) TTP No.135, Vol.6, pp.126,2-135,4.
Taisho No.451 藥師琉璃光七佛本願功德經 (by I Ching, Vol.14).

(3) e.g., Lalitavistara.
修行本起經 (Taisho No.184, Vol.3); 太子瑞應本起經 (Taisho No.185, Vol.3); 佛說普曜經 (Taisho No.186, Vol.3); 方廣大莊嚴經 (Taisho No.187, Vol.3); 佛本行集經 (Taisho No.190, Vol.3) etc.

Nāgārjuna mentions about 25 Mahāyāna Sūtras in
(1)
his treatises, including the Saddharmapuṇḍarīka, Praty-
utpannabuddhasaṃmukhāvasthitasamādhi, Vimalakīrtinirdeśa,
Mahākaruṇāpuṇḍarīka, Bhadrakalpika, Mahāmegha etc.

(2)
Nandamitra, who lived around 800 years after the Buddha's
parinirvāṇa, mentions about 50 Mahāyāna Sūtras, including the
Suvarṇaprabhāśottama, Lalitavistara, Māyopamasamādhi,
(3)
Mahāparinirvāṇa, large and small Sukhāvatīvyūha etc.

Both of them, however, do not mention the Karuṇāpuṇḍarīka.

Therefore, it may not be wrong to place the date
of the compilation of our text between A.D. 200 to 400,
the latest date being A.D. 419, the year of Dharmakṣema's
Chinese translation.

(1) 大智度論 (MPP-upadeśa), Taisho No.1509, Vol.25,
57a-757c. 十住毘婆沙論, Taisho No.1521, Vol.26,
20a-122b.

(2) Nandamitrāvadāna.

Hsüan Tsang 's translation, 文阿羅漢難陀優婆塞所說法住記.
Taisho No.2030, Vol.49, 12c-14c.

The Tibetan translation (TTP No.5647, Vol.127, pp.
302,1-304,3. U 299b6-305b6) is slightly enlarged, and
enumerates about 90 Mahāyāna Sūtras.

(3) The title 無量光象經 = hod dpag med kyi bkod pa suggests
Amitābha-vyūha, i.e., the large Sukhāvatī-vyūha; and
極樂象經 = bde ba can gyi bkod pa suggests the small
Sukhāvatī-vyūha.

Amitābha and Amitāyus

In the KP, King Aranemin, having made his prañidhānas, is given the vyākaraṇa to become "Amitāyus" (KP 114,16) Buddha in the Sukhāvatī. This passage and four other cases of Amitāyus(116,16; 118,15; 17-8; 119,2) are translated as "Imme^asurable Life" in T(tshe dpag med, 199b6 ff) and ch1(無量壽 , 185a23 ff); while ch2 transcribes as (1) 阿彌陀 (250c16 ff). The same Buddha is also called "Amitābha", when the first prince Animiṣa wishes to attain buddhahood after the Niravaśeṣa-parinirvāṇa of this Buddha(119,19). T renders this Amitābha as "Immeasurable Light"(hod dpag med, 202a6); whereas Ch keep the same term used for Amitāyus(ch1: 無量壽 , 186a14 & ch2: 阿彌陀 , 250b19).

"Amitāyus" occurs again later in KP 313,9(ayaṃ rājā-mṛtaśuddho 'mitāyur---). Here, T renders this as hod dpag med(290b3 =Amitābha), and ch2 as 阿彌陀 (276b4). This passage is translated in ch1 as "This King Amṛtaśuddha, on attaining buddhahood, whose life will be immeasurable" (是無量淨王成佛時壽命無量 218c9), thus giving the amitāyus reading.

(1) 'â mjię d'â (K Nos. 1, 359, (4)).

(1)

The reason why Amida Buddha is called by two names, Amitāyus and Amitābha, is explained in the small Sukhāvatī-vyūha as follows:

"Why, Śāriputra, is this tathāgata called Amitāyus?

Because, the span of life of his own and his followers is immeasurable. Therefore, this tathāgata is called Amitāyus" (tat kiṃ manyase Śāriputra kena kāreṇa sa tathāgato 'mitāyur nāmocyate? tasya khalu punaḥ Śāriputra tathāgatasya teṣāṃ ca manuṣyāṇāṃ aparimitāyuh-pramāṇaṃ. tena kāreṇa sa tathāgato 'mitāyur nāmocyate (SV 95,15-8)).

And again,

"Why, Śāriputra, is this tathāgata called Amitābha?

Because, the light of this tathāgata is unhindered throughout all buddhalands. Therefore, this tathāgata is called Amitābha" (tat kiṃ manyase Śāriputra kena kāreṇa sa tathāgato 'mitābho nāmocyate? tasya khalu punaḥ Śāriputra tathāgatasyābhâpratihatā sarva-buddhakṣetre. tena kāreṇa sa tathāgato 'mitābho nāmocyate (SV 95,20-3)).

(1) In the following lines, I shall call this Buddha, who is sometimes referred to as Amitāyus and at other times as Amitābha, "Amida" for convenience's sake.

His third name, Amṛtaśuddha, which appears in KP for the first time, is an epithet given to him while he was still a bodhisattva.

On examining several, earlier, texts and their Chinese and Tibetan translations, we come across a great deal of confusion between Amitāyus and Amitābha.

The Pratyutpannabuddhasammukhāvasthitasamādhi, the theme of which is beholding Amida Buddha by means of contemplation (samādhi), is possibly one of the earliest sūtras related to the Amida Buddha Teaching. In this sūtra, we find that all Chinese translations refer to Amida as 阿彌陀, while the Tibetan translation renders it as "tshe dpag med"⁽¹⁾ (=Amitāyus) ten times and "ñod dpag med" (=Amitābha) twice.

In the small Sukhāvatīvyūha, we find Amitāyus for the majority of the cases (SV pp. 93,3; 95,3; 15; 17-8; 96,4; 10; 12; 16; 18; 97,14; 99,8) and Amitābha two times (SV p. 95,20; 22) in the Sanskrit text. ^{twice}

(1) There are four translations in Taisho Vol.13. No.417 and 418 are translated by Lokakṣema, of which the former (made in A.D.179) is an abridged version. No.416 is by Jñānagupta (A.D. -560-604-), and No.419 is an unfinished work by an anonymous translator, which is said to be the earliest translation of this text.

No.416: pp. 875b28; 29; 875c5; 13; 17; 18-9; 876a4; 23-4; 25; 27; 28-9; 876b1; 3; 5-6; 7; 9; 879a20.

No.417: p. 899a11; 28; 29.

No.418: pp. 905a7-8; 10; 17; 26; 905b8-9; 9; 10; 11; 14; 906c13.

No.419: p. 922a4; 5-6; 16(twice); 22; 23; 24; 25; 922b10; 11; 13.

The Tibetan translation is slightly longer than No.418, but slightly shorter than No.416. TTP No.801, Vol.32..

tshe dpag med: pp. 104-5 (Du 11b1; 3; 8); 105-1 (12a1; 1-2; 2; 6; 8); 105-3 (13a2); 107-4 (18b5).

ñod dpag med: p. 105-3 (Du 13a3; 5).

As for two cases of Amitābha in the Skt. text, the Tibetan translation renders them as hod dpag med (TTP No.783, Vol.30, p.90-5, Chu 221b6 & 6-7), Kumārajīva as 阿彌陀 (Taisho No.336, Vol.12, p.247a25 & 27), and Hsüan Tsang 玄奘 as 無量光 (Taisho No.337, Vol.12, p.349c4-5 & 7). Apart from these, the Tibetan translation contains five more cases of hod dpag med (ibid. p.90-5, 221b6; 7; p.91-1, 222a6; 7; p.91-4, 223b8). For the majority of the cases, Kumārajīva uses 阿彌陀, with one exception when he renders Amitāyus (SV 97,14), one of buddhas in the West who praises Śākyamuni Buddha, as 無量壽 (ibid. 347b29). Except for one instance of 無量壽 and 無量光 (ibid. 348c10) where the Skt. text has Amitāyus (SV 93,3) only, Hsüan Tsang uses 無量壽 for the majority of the cases.

In the 佛說觀無量壽經 (Taisho No.365, Vol.12, translated by Kālayaśas 曇良耶舍 A.D. -424-442-), we find 阿彌陀 fourteen times (pp. 341b29; 341c5; 27; 344c6; 17; 20-1; 345a8; 24; 345b11; 22; 345c3; 15; 346a3; 19) and 無量壽 eighteen times (pp. 342c16-7; 19; 21; 22; 343b16(twice); 23; 343c4; 7; 11; 344b6; 20; 21-2; 27; 346a18; 346b7; 10; 16).

On the other hand, in the large Sukhāvatīvyūha
 (1)
 we find mostly Amitābha is used in the Sanskrit text
 and the Tibetan translation. In the Skt. text Amitāyus
 (Amitāyu in verse) occurs 13 times, but in the Tib. trans-
 lation only 8 times.

SV		TTP No. 760-5, Vol. 22,	Tshi
p. 32,13	Amitāyus ---	ḥod dpag med	p. 117-2, 287b4
15	" ---	"	" "
49, 3	Amitāyu ---	"	120-2, 295a4
8	" ---	tshe dpag med	" 5-6
12	" ---	ḥod dpag med	" 6
50, 4	" ---	tshe dpag med	" 7
51,11	" ---	"	120-3, 295b4
53, 1	" ---	"	120-4, 296a1
54, 3	Amitāyus ---	ḥod dpag med	" 6
55,13-4	" ---	tshe dpag med	121-1, 297a2
58, 5	" ---	"	121-3, 298a8
62,14	" ---	tshe dpag tu med pa	122-4, 301a3
*72, 9	Amitābha ---	tshe dpag med	124-3, 305b7
76,11	Amitāyus ---	ḥod dpag med	125-2, 307b7

(1) Including the title, Skt: Amitābhasya parivartah
 Sukhāvatīvyūha- or Amitābhasya tathāgatasya Sukhāvatīvyūha
 mahāyāna-sūtra (SV p.78,1-2 & fn.1, in the edition by F. M.
 Müller & B. Nanjio, Oxford 1883) & Tib: Āryāmitābhavyūha-
 nāma mahāyāna-sūtra. This forms the fifth part of the
 Mahāratnakūṭa (TTP No.760).

cp. "Amitābhasya Sukhāvatīvyūha-parivartah" in Ashikaga's
 edition (p.67,3-4).

As is well known, seven translations of the SV were lost and six texts are extant in Chinese. Of the six, five were translated from original texts and one was compiled from four preceeding Chinese translations.

(1) 佛說阿彌陀三耶三佛薩樓佛檀過度人道經 = 卷 (Taisho No.362, Vol.12, pp.300a-317c), translated by Chih Ch'ien 支謙 between A.D. 223-253. He refers to Amida Buddha as 阿彌陀 throughout his translation, including the title.

(2) 佛說無量清淨平等覺經 四卷 (Taisho No.361, Vol.12, pp.279b-299c). The translator is probably Pai Yen (白延 trans. between A.D. 256-9). In this text Amida Buddha is referred to as 無量清淨, which suggests Amitasuddha, for the majority of the cases. We find 阿彌陀 nine times (287b18; 288a20; 289a9; 289b4; 14; 19; 24; 293c15-6; 299a21).

(1) Although there is no definite proof, in this case Chinese bibliographers agree that this text was translated by Chih Ch'ien. Terminology is archaic.

(2) As for the authorship of this text, Fei Ch'ang Fang in his Li Tai San Pao Chi gives 支婁迦識 (Lokakṣema A.D. -167-186-) and Pai Yen 白延 (Taisho No.2034, Vol.49, 52c25 & 56c9 respectively).

It is rather doubtful, however, that Lokakṣema is the translator, for there is no mention of him in the earlier bibliography Ch'u San Ts'ang Chi Chi by Sêng Yu.

Leaving aside the question on its authorship, the text itself appears to be closer to and yet more developed than Chih Ch'ien's translation (e.g., increased number of teacher buddhas of Dharmākara). Judging by this fact, it is rather improbable to place the date of translation as early as that of Lokakṣema.

(3) 佛說無量壽經 = 卷⁽¹⁾ (Taisho No. 360, Vol. 12, pp. 265c-279a), held to be translated by 康僧鎧 (Saṅghavarman, who came to Lo Yang 洛陽 in A.D. 252). The translator uses 無量壽 (=Amitāyus) throughout, including the title. However, there is one instance of 無量光 (270a29) corresponding to Amitaprabha (SV 29,11) and hod dpag tu med pa (TTP op. cit. p. 116-4, Tshi 286a3).

(4) 大寶積經·無量壽如來會 = 卷 (Taisho No. 310-5, Vol. 11, pp. 91c-101c), the 5th part of the Mahāratnakūṭa, translated by Bodhiruci (菩提流志, between A.D. 693-727). This text corresponds fairly well with the Tib. translation. He uses 無量壽 for the majority of the cases. We find 阿彌陀 twice (97c20 & 101c10), both of which correspond to Amitābha (SV 46,12 & 76,7) and hod dpag med (13)-5, 294a5 & 125-2, 307b3). Amitaprabha (SV 29,11) is rendered as 無量光 (95c24).

(5) 佛說大乘無量壽莊嚴經 = 卷 (Taisho No. 363, Vol. 12, pp. 318a-326c), translated by 法賢 (? A.D. -988-999-). He uses 無量壽.

(6) 佛說大阿彌陀經 = 卷 (Taisho No. 364, Vol. 12, pp. 326c-340b). This is an edition, based on four translations (Taisho Nos. 362, 361, 360, 363), by Wang Jih Hsiu (王日休 A.D. ? -1173). He chooses 阿彌陀.

(1) The authorship may still remain open to question, as Sêng Yu does not mention.

The text itself appears to be more developed than the preceding ones.

Chih Ch'ien again uses 阿彌陀 in his translation of the Tathāgatajñānamudrāsamādhi (Taisho No.632, Vol.15, p.464b). The corresponding Tibetan here is tshe ni dpag med (TTP No. 799, Vol.32, p.66-1, Thu 263b5).

However, in the Vimalakīrtinirdeśa Chih Ch'ien renders 無量 (Taisho No.474, Vol.14, p.529a7-8), to what the Tibetan translator renders snañ ba mthah yas (TTP No.843, Vol.34, p.90-2, Bu 220a8). In this (1) passage, this Buddha appears together with Akṣobhya etc. Therefore, there is no doubt that he is Amida Buddha, but when we have 阿彌陀 (by Kumārajīva, ibid. No.475, p.548b14) and 無量壽 (by 玄奘 ibid. No.476, p.574b9) it becomes uncertain whether the original word was Amitābha or Amitāyus.

In the Suvarṇaprabhāṣottama, Amitābha appears in the first chapter and Amitāyus in the second chapter. The Tibetan translation follows the Sanskrit, rendering hod dpag med and tshe dpag med respectively (TTP Vol.7, p.77-1, Pha 2a1 & p.77-3, Pha 3a8), whilst Dharmakṣema renders 無量壽 (Taisho No.663, Vol.16, pp. 335b11 & 336a4).

(1) v. Prof. E. Lamotte, L'enseignement de Vimalakīrti, Louvain 1962, pp.279-280.

In the Rāṣṭrapālaparipṛcchā, Amida and Akṣobhya appear side by side. Jñānagupta's 無量壽 (Taisho No. 310-18, Vol.11, p.471b14) corresponds to Amitāyus in the Sanskrit (ed. by L. Finot, p.57,21). However, we find hod dpag med in the Tibetan translation (TTP No.760-17, Vol.23, p.230-2, Shi 225a2).

The Saptatathāgatapūrvapranidhānaviśeṣavistara contains the pranidhānas of the seven buddhas in the eastern direction. The buddhaland called *Āśoka (mya ṇan med pa, 無憂) of the fourth Buddha named *Āśokottamaśrī (mya ṇan med mchog dpal, 無憂最勝吉祥) is said to be like the Sukhāvatī of Amida Buddha. Here, hod dpag med (TTP No.135, Vol.6, p.129-3, Da 238a7) does not coincide with 無量壽 (I Ching 義淨 Taisho No.451, Vol.14, p.411c11).

It is said that those who call upon the name (nāma-dheya) of Bhaiṣajyaguruvaiḍūryaprabharāja, the last among these seven buddhas, will be born in the Sukhāvatī of Amida. Tib. gives tshe dpag med (ibid. p.132-3, 245b8) and Ch. 無量壽 (ibid. 414b10). This last part corresponds closely to the Bhagavān Bhaiṣajyaguruvaiḍūryaprabhasya pūrvapranidhānaviśeṣavistara. Here too, Tib. gives

tshe dpag med(TTP No.136, Vol.6, p.137-3, Da 258a4), while two Chinese translations give 阿彌陀 (by Dharmagupta 達磨笈多 A.D. ?-590-619, Taisho No.449, Vol.14, p.402c21) and 無量壽 (by 玄奘 Taisho No.450, Vol.14, p.406b10).

However, from the quotation in the *Sikṣāsamuccaya* (p.175,6) we find that the original word seems to be *Amitābha*.

The *Anantamukhapariśodhananirdeśaparivarta* forms the second part of the *Mahāratnakūṭa*. In this sūtra, (1) we find that *Amitāyus* is mentioned together with *Akṣobhya*. *Maitreya* also appears in this sūtra. Here *Bodhiruci* renders it as 無量壽 (Taisho No. 310-2, Vol.11, p.40c22), which corresponds to Tib. tshe dpag med(TTP No.760-2, Vol.22, p.46-1, Tshi 109b7).

However, *Bodhiruci* uses 阿彌陀 throughout in his translation of the *Adhyāśayasañcodana*(Taisho No.310-15, Vol.11, pp.520a22-3; 528b19, 20; 528c5), which coincides with *Jñānagupta*'s rendering (ibid. No.327, Vol.12, pp.44a15; 52a4, 5, 16).

The Mañjuśrībuddhakṣetraguṇavyūha refers to Amida Buddha seven times, who is called hod dpag med in its Tibetan translation (TTP No.760-15, Vol.23). Among three Chinese translations of this sūtra, Dharmarakṣa (竺法護 A.D. -265-317-, Taisho No.318) and Amoghavajra (不空 A.D. 708-774, Taisho No.319) renders it as 無量壽, while Śikṣānanda (實叉難陀 A.D. 652-710, Taisho No.310-15) as 無量壽 once and as 阿彌陀 six times.

TTP Vol.23			Taisho Vol. 11		
p.	Wi	No.318	No.310-15	No.319	
126-5,	311b2	deest	無量壽 344b12	無量壽 911a29	
132-1,	324b1	deest	阿彌陀 347c5	" 915a11-2	
133-3,	328a2	無量壽 899c20	" 348b12	" 916a6	
"	7	" 24	" 17	" 12	
134-3,	330b1	deest	" 348c28	" 916c1	
135-5,	334a7	無量壽 901b14	" 349c26	" 917c17	
136-1,	334b2	" 18	" 29	" 20	

Dharmarakṣa renders 無量 in his translation of the Bhadrakalpika, which contains a list of the names of thousand buddhas in the Bhadrakalpa (Taisho No.425, Vol.14, p.46b5). This corresponds to the name 無量明 found in an anonymously translated text of this list (Taisho No.447, Vol.14. There are two texts. v. pp. 376b12 & 383c29). The corresponding Tibetan translation of the Bhadrakalpika gives hod dpag med (TTP No.762, Vol. 27, p.44-3, I 105b8). Thus, the original word seems to be Amitābha.⁽¹⁾

Among the names of this list, we also find Amitāyus, to whom the Tibetan translation refers as tshe dpag med (ibid. p.45-1, 107a5) and the Chinese translations as 無量壽⁽²⁾ (ibid. p.47b5 and pp.378a5-6 & 384c24).

In other parts of this Bhadrakalpika, Dharmarakṣa refers to Amida Buddha as either 阿彌陀 (three times, ibid. pp.7b17; 10c4-5; 64c6) or 無量光 (ibid. 63c16-7). For both cases the Tibetan translation gives tshe dpag med (ibid. pp. 8-1, 14b8; 9-5, 19a3-4; 151-5, 374a1. Three times, because the passages, in which the last 阿彌陀 64c6 appears, are omitted in the Tibetan version).

(1) F. Weller, Tausend Buddhanamen des Bhadrakalpa, Leipzig 1928. No.57 Amitābha.

(2) ibid. No.284 Amitāyus.

Extolling the virtues of many buddhas in five directions, the Kusumasañcaya introduces Amida in the western Sukhāvatī saying all who have faith in him will be saved. The Tibetan translation renders him as tshe dpag med and hod dpag med twice respectively (TTP No.932, Vol.37), while the Chinese translation as 阿彌陀 four times and 無量壽⁽¹⁾ once (by Kiñkara 苾芻夜 A.D. -472-, Taisho No.434, Vol.14).

TTP Vol.37	Zu	Taisho Vol.14
tshe dpag med 77-1, 339b7		阿彌陀 99a7
" 8		無量壽 9-10
hod dpag med 77-2, 340a2		阿彌陀 14
" 6		" 23
deest		" 26

(1) The postscript informs us that this sūtra was first translated into Khotanese from Sanskrit, and then from Khotanese into Chinese (ibid. p.105a-b)

The Laṅkāvatāra mentions Amitābha(283,8) once, which the Tibetan translation renders as snañ ba mthah yas and two Chinese translations as 阿彌陀 and 無量壽 (Suzuki's Index, p.27 left).

The Mahākaruṇāpūṇḍarīka contains a chapter in which the Buddha, who is about to enter into the Nirvāṇa, foretells Ānanda the future state of his teaching. In this way it gives us a certain information about Buddhist activities at the time when this sūtra was composed. Among Buddhists in North India, there is a bhikṣu called Jīvaka, who studies the 'Sūtra, Vinaya, Mātrkā' as well as the 'Bodhisattva-piṭaka and believed in Mahāyāna teachings. Having died, he is born in the western Paradise of Amida Buddha. In this passage the Tibetan translation renders him as ḥod dpag med(TTP No.779, Vol.29, p.171-1, Cu 97a4), while Nārendrayāśas(A.D. -556-589) renders him as 無量壽 (Taisho No.380, Vol.12, 955c4).

Amṛtaśuddha and Amitaśuddha

In the KP, King Aranemin, who has been given the vyākaraṇa to become Amida (Amitāyus and Amitābha) Buddha, is later called Amṛtaśuddha or Amitaśuddha. This is an epithet given to Amida, similar to an epithet, Mahākāraṇika, given to Śākyamuni, while both of them are still bodhi-sattvas in the KP.

First, for Amṛtaśuddha (KP 275,1. v.1. D: amajaśuddha) T renders "Pure Nectar" (bdud rtsi dag pa 275b4), while Ch renders "Immeasurably Pure" (chl: 無量清淨 (213b8) and ch2: 無量淨 (271c5), reading Amita- instead of Amṛta-).

In KP 313,8-9, we have the epithet and the name together: ayaṃ rājāṃṛtaśuddho 'mitāyur ---. T renders this passage as "rgyal po chen po bdud rtsi dag pa ḥdi ḥod dpag med ---" (290b3), reading "ayaṃ mahārājāṃṛtaśuddho 'mitābho ---"; whilst chl renders it as 是無量淨王.成佛時壽命無量 (218c9: this King Amitaśuddha, on attaining buddhahood, whose life will be immeasurable), and ch2: 是大王無量淨.當名阿彌陀 (276b3-4: this great king, Amitaśuddha, will be called Amida).

In KP 344,19, we have rājāṃṛtaśuddha, for which T renders bdud rtsi dag pa (304a8), while chl renders it as 轉輪聖王 (222a18-9: cakravartin king) and ch2 as 無量淨王

(279c19: King Amitaśuddha).

The word "amitaśuddha" actually occurs once in the Sanskrit text (Sukhāvatīyāṃ lokadhātāv amitaśuddhāyāṃ Amitāyur nāma tathāgato KP 116, 15-6). T follows Skt., taking this "amitaśuddha" as a modifier of "Sukhāvatī lokadhātu" (both loc. sing. f.), when it translates "--- bde ba can ཅེས བཡ་པར་ dag pa dpag tu med par --- tshe dpag med ---" (200b5-6). Ch, however, takes "amitaśuddha" as a proper name, an epithet given to King Aranemin, i.e., a name given to Amida Buddha when he was a bodhi-sattva (chl: 有轉輪聖王. 名無量壽 --- 當得作佛. 號無量壽 (185b20-4) and ch: 彼無量壽王. 於中當得成佛. 名阿彌陀如來 --- (251a12-3). In this case, we can reasonably assume that both Chinese translators read this passage as "Sukhāvatīyāṃ lokadhātāv Amitaśuddho 'yam Amitāyur ---".

One ^{could} may assume, based on Skt. and T of these passages, that the "amitaśuddha" is specifically used to depict the quality of the Sukhāvatī Buddhaland, whilst the "amṛtaśuddha" the quality of Amida Buddha. However, "amitaśuddha" appears only once in the KP, and alternation between amita and amṛta is frequently found in Skt. Mss. Therefore, one may conclude that the above assumption is premature.

There is another example of "Amitaśuddha", though it is recorded only in Ch(KP 113,7. Viz. fn. 2). Giving the vyākaraṇa, Ratnagarbha promises that the Buddhaland and Sattva of King Aranemin will be as pure as the King wished in his praṇidhāna. Then Ch inserts, ⁽¹⁾ "Therefore, you will be called Amitaśuddha" (ch1:184c28 & ch2:250b25). The reasons given here are "aparimita-buddhakṣetra-guṇa-vyūha" and "amitāśaya-sattva-vaineya", thus we can say that his epithet was intended to be "Amitaśuddha" and not "Amṛtaśuddha".

This will throw light on a problem in the 傳說 ⁽²⁾ 無量清淨平等覺經, one of Chinese translations of the large Sukhāvatīvyūha. In this sūtra Amida Buddha is referred to as 阿彌陀 nine times (287b18; 288a20; 289a9; 289b4,14,19,24; 293c15-6; 299a21), but most commonly he is referred to as 無量清淨 including the title itself. The original word for this is not

(1) This insertion is not out of place. We find a similar type of explanation in our text, e.g., for Avalokiteśvara (KP 119,12-17), for Mahāsthāmaprāpta (KP 122,16-123,2) etc.

(2) Taisho No.361, Vol.12, pp. 279b-299c.

found in the Skt. or Tib. texts of the Sukhāvatīvyūha, in which we find either Amitābha or Amitāyus. A suggestion which was put forward was that "amitābha" was misread as "amitasubha" (subha/śubha). However, evidence in the KP shows that the epithet of Amida, "Amitaśuddha", was already well known. Thus, the translator preferred the use of Amitaśuddha. Once he even uses both names together (無量清淨. 阿彌陀佛 293c15-16).

Mahālikā (?)

In the Mahālikāparipṛcchā we come across the same situation. Guṇabhadra uses "無量清淨" (Amitaśuddha) for Amida (佛說花鬘女大藥經 Taisho No.560, Vol.14, p.912c9), whilst, we find 阿彌陀 in two other translations of this sūtra, and hod dpag med (Amitābha) in the Tibetan translation.
(1)

However, the original word for 無量清淨, one of thousand buddhas in Bhadrakalpa, seems to have been
(2)
"Amitaprasanna" or "Amṛtaprasanna".

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- (1) 佛說花鬘女經 (支謙) Taisho No.559, Vol.14, p.912b7-8.
佛說花鬘經 (失誤) ibid. No.561, Vol.14, p.913b4-5.
TTP No. 838, Vol.33, p.310-2, Phu 330a5.

- (2) 無量清淨 (Taisho No.447, Vol.14, p.381b25) and 悅無量 (ibid. No.425, p.49a27) suggest Amitaprasanna. However, bdud rtsi gsal ba (TTP No.762, Vol.27, p.46-1, I 109b8) suggests Amṛtaprasanna.

cf. F. Weller, Tausend Buddhanamen des Bhadrakalpa, Leipzig 1928. No.782.

cf. amṛtaprasannau in Khotanese (Prof. H. Bailey, Khotanese Buddhist Texts, p.87. No.777.

Alternation between amṛta- and amita- occurs frequently in various texts. For instance, we find a buddha called "bdud rtsi" (Amṛta) among the names of thousand buddhas in the Bhadrakalpa (TTP No. 762, Vol. 27, p. 46-2, I 110a1), while the Chinese translations render it as Amita: 無量 (Taisho No. 447, Vol. 14, p. 381b29) and 行無量 (ibid. No. 425, p. 49b2) (v. Weller, No. 793). Apart from confusing names of a thousand buddhas, in other part of this Bhadrakalpika Sūtra we find a past buddha, bdud rtsi dgah (=Amṛtānanda ibid. p. 374a3), whom Dharmarakṣa renders as 無量施 (=Amitadāna? ibid. p. 63c20).

In the Kusumasañcaya, we find dbyaṅs dpag med and bdud rtsi dbyaṅs among buddhas in the eastern direction (TTP No. 932, Vol. 37, p. 68-5, Zu 319a2 *Amitasvara & 319a4 *Amṛtasvara), both of which Kiṅkara renders as 無量音 (Taisho No. 434, Vol. 14, p. 88b16 & 23-4 Amitasvara*).

In our text Amṛtaguṇatejarājakaḥ (KP 160, 10) is translated as "yon tan bdud rtsi gzi brjid rgyal po" in T(222b6-7) and 甘露功德王劫 in ch1(193b23-4). However, ch2 renders it as 無量德曜王劫 (257a8) giving the reading of amita- for amṛta-.

Towards the end of the large Sukhāvatīvyūha, there are names of Tathāgatas (15 in Skt., 14 in Tib., 13 in Ch,) from whose worlds many bodhisattvas were reborn in Amida's Sukhāvatī. Among them, the fourth Tathāgata, Amitaprabha, seems to be called Amṛtaprabha in some of the Chinese translations. There is a little confusion between names of the 3rd and the 4th Tathāgatās.

The 3rd Tathāgata: Jyotiṣprabhasya (gen. SV 70,4).
T: skar maḥi ḥod = Skt. (TTP No.760-5, Vol.22, p.124-1, Tshi 304b4).

Taisho No.362 朱蹄彼會 (+ 蔡) = ts'iu d'iei pjiē: Ywâi-
(+ ts'âi-) K 128, 877, 25, 321, 337) (Vol.12, 317a18).

Taisho No.361 儒無垢 = n̄ziu + vimāla (Jyo(ti)vimāla)
(Vol.12, 299a20).

Taisho No.360 無量音 = Amitasvara (Vol.12, 278c8)

Taisho No.310-5 無量聲 = Amitasvara (Vol.11, 100c7).

Taisho No.363 火光 = Skt. (Vol.12, 325c27).

The 4th Tathāgata: Amitaprabhasya (gen. SV 70,6)
T: dbyāṅs dpag med = Amitasvara (304b5)
Taisho No.362 阿嚧 (or 嚧) 蔡羅薩 = 'â miēt ts'ai- lâ sa
(K 1, 405, 337, 6) = Amṛta-(or Amita)rasa (317a20)
Taisho No.361 無極光明 = Skt. (299a22)
Taisho No.360 甘露味 = Amṛtarasa (278c9)
Taisho No.310-5 光明 = Prabha (100c8)
Taisho No.363 無量光 = Skt. (325c29)

Among the Dhāraṇī texts of the esoteric school we find the following transcriptions.

Guṇabhadra gives 阿彌多婆夜(=Amitābhāya dat.) and 阿彌剎哆(=amṛta) in his 板一切業障根本得生淨土神呪(Taisho No.368, Vol.12, 351c 6 & 7-8). Amoghavajra, in his 無量壽如來觀行供養儀軌(Taisho No.930, Vol.19), gives 曩謨弭路婆野(=namo'mitābhāya 70b29) or 曩莫阿哩野弭路婆耶(=nama āryā-mitābhāya 71b5-6) and 曩謨彌路麼囉(=namo'mitāyuse dat. 70b29-c1).

A part of a dhāraṇī in the Aparimitaguṇasāmsā nāma dhāraṇī is transcribed in the Tib. as "a mri te, a mri tod bha ve, a mri ta saṃ bha ve" (TTP No.286, Vol.7, p.205-2, Ba 2b2 = No.476, Vol.11), reading "amṛte amṛtodbhave amṛtasambhave". Śikṣānanda renders the corresponding line as 阿彌哩帝, 阿彌哩觀瞞呌, 阿彌哩哆瞞瞞呌 (Taisho No.1317, Vol.21, 468c6-7), giving the reading of amṛta-.

However, 法賢 renders the same line as 阿彌帝, 阿彌觀納婆味, 阿彌多三婆味 (Taisho No.934, Vol.19, 80b11-2), giving the reading of amita-.

The same dhāraṇī is found in a similar text entitled the Bhagavan Amitābhadhāraṇīmantra, where the Tib. renders the same line as "a mi te, a mi tod bha ve, a mi ta saṃ bha ve" (TTP No.489, Vol.11, p.98-3, Ha 85b2 = No.153, Vol.6).

The same dhāraṇī is also quoted by Amoghavajra, who renders the line as 阿蜜唎多 , 阿蜜唎姑納婆呌 , 阿蜜唎多三婆呌. (Taisho No.930 op. cit., Vol.19, 71b8-10), giving the reading of amṛta-.

Thus, it appears that there were two types of Mss., one which can be read as amṛta- and the other which could be read as amita-.

Although amṛta was often used in these Tantric texts, representing one of characteristics of Amitābha Buddha, it is not his name but an epithet given to him.

The derivation of Sanskrit amṛta (a-/mr̥) is as follows:

Pāli: amata.

Pkt.: amaya, amiya, amuya

Khroṣṭhī: amuda (Dharmapada v. Nos.115, 235, 247)

amudu (Dharmapada v. No. 56)

(cp. Prof. J. Brough, The Gāndhārī Dharmapada, London 1962).

amṛta- and amita- are distinguished in the Khotanese Bhadrakalpikā-sūtra, e.g., Amṛtaprasaṃnu (No.777), Amṛtābhau (No. 948) and Amitābhau (No.57), Amitāyur (NO. 260), Amitau (Nos.768, 976). (cp. Prof. H. W. Bailey, Khotanese Buddhist Texts, London 1951, Sūtra No.24).

The Praṇidhāna of Amitābha

In the Karuṇāpūṇḍarīka, King Araṇemin makes his praṇidhānas in the presence of Ratnagarbha Tathāgata, whereas, in the Sukhāvatīvyūha, Bhikṣu Dharmākara makes his praṇidhānas in the presence of Lokeśvara Tathāgata; then both of them are given the same vyākaraṇa that they will become Amitābha Buddha in the western Sukhāvatī. A bodhisattva vows to save beings, on attaining enlightenment (praṇidhāna); the Buddha, acknowledging the bodhisattva's vows, prophesies that the bodhisattva will become a buddha in a buddhaland (vyākaraṇa).

Examination will reveal that the material of the SV formed the basis of the KP, and furthermore, that the KP introduces a later stage in the development of the Amidist teachings.

(1)

Dharmākara's praṇidhānas has^{ve} been numbered 48.

Among the SV texts, we find the following variations.

(2)

The Sanskrit text (Amitābhasya Sukhāvatīvyūha) contains 47 vows. The Tibetan translation contains 49 (TTP No.760-5, Vol.22

(1) cp. 亦說法藏比丘四十八願 (佛說觀無量壽經, trans. by Kālayaśas A.D. -424-442-, Taisho No.365, Vol.12, p.345c3-4).

(2) SV (ed. by F.M. Müller & B. Nanjio, Oxford 1883) pp.11-21. Vow No.20 (on the 32 marks of bodhisattva) is missing.

Sukhāvatīvyūha, édité par A. Ashikaga, Kyoto 1965. pp.10-21.

pp.112,5-115,2. Tshi 276b4-282b3). The earliest Chinese translation by Chih Ch'ien contains 24 (Taisho No.362, Vol.12, pp.301a24-302b17). Pai Yen 's translation contains the same number of prāṇidhāna, though their order and contents are different (Taisho No.361, Vol.12, p.281a14-c22). Saṅghavarman's translation contains 48 (Taisho No.360, Vol.12, pp.267c17-269b6). Bodhiruci's translation contains 48 (Taisho No.310-5, Vol.11, pp.93b14-94c26). This text and the Tibetan translation correspond with each other, both being the fifth part of the Mahāratnakūṭa, and show the later version of the sūtra. The latest translation made by 法賢 (between A.D.988-999) has no numbering. It contains about 36 vows (Taisho No.363, Vol.12, pp.319a27-320c26). We need not consider Taisho No.364, which contains 48 vows, for it is the edition based on Taisho Nos.362, 361, 360 and 363 by Wang Jih Hsiu 王日休,

Each of Dharmākara's prāṇidhānas is expressed in the negative (sacen me bhagavan ---na---, mā tāvad aham anuttarāṃ samyaksaṃbodhim abhisambudhyeyaṃ) which marks the division clearly. This is not the case with the KP, however, where Araṇemin's prāṇidhāna takes the positive form, and thus lacks a definite division between each prāṇidhāna. Nevertheless, we may divide them into 46 vows.

The positive expression of praṇidhāna in the KP coincides with the latest translation (Taisho No.363), which is the sole exception among the SV group.

The special feature of the KP lies in its classification of the vows. It divides them into two groups, the first of which depicts the condition of Amida's buddha-land and beings there, while the second describes his nature and activities as the compassionate saviour. The first group may be called "Buddhakṣetraguṇavyūha-praṇidhāna", and consists of 35 vows; while the second group may be called "Buddhakārya-praṇidhāna) and consists of 11 vows. Both groups have short introductions.

By this method the author of the KP rearranges the vows and succeeds in overcoming the shortcomings of disorder in the SV vows.

This method will be carried out when we come to the praṇidhāna of other buddhas who follow Amitābha.

The first part of Aranemin's prapīdhānas in the KP opens with an introduction as follows:

"For seven years, O Bhagavat, I have meditated on the qualities of the buddhaland, in which I should like to attain the highest enlightenment, (where there ---)" (KP 108, 8-10). This is immediately followed by the first vow.

KP 1) May there be no hell, no animal-world and no death-world. (cf. SV 1)

KP 2) May those who pass away never be reborn in the evil-worlds. (cf. SV 2)

As opposed to usual three Niraya, Preta and Tiryagyoni for Durgati, we have here the group of Niraya, Tiryagyoni and Yamaloka. In the SV we find Niraya, Tiryagyoni, Preta-viṣaya and Asura-kāya. Thus we know that Asura is omitted and Preta is replaced in the KP.

On examining the SV group, we find that Chinese
(1) translations omit Asura-kāya, though the Tib. includes lha ma yin gyi ris (p.112-5, 276b4 & 6).

(1) Together with Niraya, Tiryagyoni and Preta, Chih Ch'ien and Pai Yen mention "insects which hop and worms which crawl" (蠃蟲蠕動之類), which is not the translation of Asura-kāya but an explanation of the low animal-world. v. Taisho Vol.12, pp.301a25 & 281a15. lower?

According to Nāgārjuna's Mahāprajñāpāramitā-upadeśa, the Sarvāstivādins counted five worlds (gati), i.e., naraka, preta, tiryagyonī, manuṣya and deva; then the Vātsīputrīyas added asura between tiryagyonī and manuṣya (Taisho No.1509, Vol.25, p. 135c22-24).

As for the yamaloka, we find that only Taisho No.363 of the SV mentions it in the first vow (娑摩羅界 p.319b1).

The Yamaloka is the world of Yama, who presided over the pitṛs and ruled the spirits of the dead in the Rig Veda (X 135). Naciketas was sent to Yama by his father, but was allowed to return from the Death-world on account of his faith(śraddhā); the story of which was soon narrated in the Kathopaniṣad. In post-Vedic mythology, Yama became the Judge of the dead presiding over the Nether world. He was not worshipped any more, but was feared as the severe Judge of the dead and tormentor of the wicked.

The group of Niraya, Tiryagyonī and Yamaloka appears regularly in the KP. The small Sukhāvatīvyūha also mentions them (nāmāpi Śāriputra tatra buddhakṣetre nirayāṇāṃ nāsti, tiryagyonīnāṃ yamalokasya nāsti SV 95, 1-3). The Lalitavistara, too, mentions them (sarva-niraya-tiryagyonī-yamalokikāṃ sarve deva-manuṣyāś ca LV p. 289,7).

In the Akṣobhya-tathāgatasya vyūha, the sixth part of the Mahāratnakūṭa, the Buddha tells Śāriputra, "In that Buddhaland(=Abhirati) of Akṣobhya, there is no three-evil-world. What are the three? They are Niraya, Tiryagyonī and Yamaloka." (śā ra dva tihi bu gzan yañ bcom ldan ḥdas --- mi ḥkhrugs pa dehi sañs rgyas kyi žiñ nañ na ñan soñ gsum po dag med de. gsum gañ že na? ḥdi lta ste, sems can dnyal ba dañ, dud ḥgrohi skyes gnas dañ, gśiñ rjeḥi ḥjig rten no. TTP No.760-6, Vol.22, p.139-1 & 2, Dsi 27a8-b2). Similarly to this Tibetan, Bodhiruci renders this group as 地獄, 畜生, 剎魔王界 (Taisho No.310-6, Vol.11, 105b6); however, the earlier translation by Lokakṣema(支婁迦讖 A.D. -167-) informs us that this group (1) consists of Niraya, Tiryagyonī and Preta.

(1)Taisho No.313, Vol.11, 755c8 泥犁, 禽獸, 薜荔.
 cp. 薜荔 = 薜荔多 b'iei- + liei: or ljie- + tâ
 (K 853, 1241, 3).

KP 3) May all the beings there have golden light.

(cf. SV 3)

KP 4) May there be no difference between gods and men.

(cf. SV 4)

KP 5) May all the beings there retain the memory of their former lives. (cf. SV 6)

KP 6) May all the beings possess such miraculous eyes that they can see millions of buddhas who are abiding in other buddhalands and preaching sermons. (cf. SV 7)

KP 7) May all the beings possess such miraculous ears that they can listen to millions of buddhas who are teaching the Dharma. (cf. SV 8)

KP 8) May all the beings possess the faculty of knowing the thoughts of others, so that they can perceive the mental activities of beings in many millions of buddhalands. (cf. SV 9)

KP 9) May all the beings possess the miraculous skill, so that they can travel through millions of buddhalands in a moment. (cf. SV 5)

We find that these vows are greatly simplified in the KP in comparison with the SV.

(1)

Buddhist dogma stipulated that the Buddha possesses all six kinds of super human power(abhijñā), whereas a bodhisattva possesses five of them, the exception being Āśrava-kṣaya-jñāna. Thus, five vows from No.5 to 9 cover the five abhijñās of a bodhisattva, i.e., jāti-smara(or pūrva-nivāsānusmṛti-jñāna), divya-cakṣus, divya-śrotra, para-citta-jñāna, and ṛddhi-kausālya(or ṛddhi-vidhi-jñāna).

KP 10) May the beings there be non-possessive, till their mind becomes detached even to their own bodies.
(cf. SV 10)

KP 11) May all beings become non-retrogressive from the highest enlightenment. (cf. SV 11).

The corresponding vow in the SV group does not mention "non-retrogressive"(avaivartika), but states that they are "established in righteousness"(niyatāḥ syur, yad idaṃ: samyaktve). The theory in the SV is that there are śrāvakas and pratyekabuddhas as well as bodhisattvas in the Sukhāvatī. However, the theory in the KP advanced in that it holds that there is no śrāvaka or pratyekabuddha, but only bodhisattvas there. Hence, the KP in this vow contends that the sattvas in the Sukhāvatī are all Avaivartika, i.e., the bodhisattvas who have reached the seventh stage(bhūmi) among ten progressive stages towards enlightenment.

(1)MPP-upadeśa, Taisho No.1509, Vol.25, p. 264a20-22.

It is worthwhile here to glance at the theory of progressive stages of a bodhisattva(bodhisattva-bhūmi) which appears in the KP. Our text mentions the ten stages(daśabhūmi), e.g., daśamīṃ ca bhūmim avakrāmati 40,2-3; also 40,5; 174,4 (cp. prathamāṃ bhūmim 29,3;8; 10-11; tīrā bhūmīḥ 241,7).

Although the KP does not list the names of these ten stages, it refers to some of them. First, we find "yauvarājya" and "abhiṣeka" (abhiṣeka-bhūmi-pratilābha-śabda 15,4; yauvarājyābhiṣiktānāṃ bodhisattvānāṃ 21,9;12; 14; yauvarājye 'bhiṣicyate, ekajātīpratibaddhaś ca bhavaty anuttarāyāṃ samyaksaṃbodhau 29,17-8. also 42,13-4). The "yauvarājya" and "abhiṣeka" are the ninth and tenth stages respectively both in the Mahāvastu(ed. by Senart, Paris 1882 Vol.1, p.76) and the Gaṇḍavyūha(ed. by Suzuki & Idzumi, Kyoto 1934, p.94,4-17).

	Mahāvastu	Gaṇḍavyūha
1	Durārohā	Prathamacittotpādika
2	Baddhamānā	Ādikarmika
3	Puṣpamaṇḍitā	Yogācāra
4	Rucitā	Janmaja
5	Cittavistarā	Pūrvayogasaṃpanna
6	Rūpavatī	Śuddhādhyaśaya
7	Durjayā	Avivartya

8	Janmanideśa	Kumārabhūta
9	Yauvarājyātā	Yauvarājya
10	Abhiṣekatā	Abhiṣekaprāpta

The passage "adhyāśayālaṅkṛtā bhūmyā bhūmi-saṅkramaṇa-tayā" (KP 257,9) refers to the sixth stage in the system of the Gaṇḍavyūha. The "avaivartika-bhūmi" (KP 323,3) or (1) "avinivartanīya" in the small Sukhāvativyūha refers to the seventh stage.

Secondly, we find another system of the Daśa-bhūmi. The Sarvajñatākāradhāraṇī, a summary of the first and second chapters of the KP, mentions "pramuditādi-daśa-bhūmīn pratilabhante" (Appendix p.15,2-3). The KP mentions "dharma-megha-vyāhāra" as one of the Ekapada-vyāhāra of Śākyamuni (254,10). The "pramuditā" and "dharmameghā" are the first and tenth stages in the system of Daśabhūmi which appears in the Daśabhūmika Sūtra (ed. by Rahder, Paris 1926, p.5).

1	Pramuditā	6	Abhimukhī
2	Vimalā	7	Dūraṅgamā
3	Pravākarī	8	Acalā
4	Arciṣmatī	9	Sādhumatī
5	Sudurjayā	10	Dharmameghā

Thirdly, the KP mentions "śrāvaka-bhūmi" and "pratyekabuddha-bhūmi" which belong to a different system of Daśabhūmi. Viz. "ñan thos dañ, rañ sañs rgyas kyi sa", which appears in the beginning of the first chapter, where the Ch. & Tib. texts preserve the original version of the KP; and "atha śrāvakatvam atha pratyekabuddha-bhūmim atha vānuttarāṃ samyaksaṃbodhiṃ" (KP 66,4-5),

The progressive stages from śrāvaka to pratyekabuddha, from pratyekabuddha to bodhisattva, from bodhisattva to buddha are found in the system so-called "the general Daśabhūmi". (The systems which we have seen before are called "the special Daśabhūmis"). This system appears among the group of larger Prajñāpāramitāsūtras such as the Pañcaviṃśatisāhasrikā (ed. by N. Dutt, London 1934, p.225) and the Śatasāhasrikā (ed. by P. Ghōṣa, Calcutta, 1902 sq., p.1473).

Pañcaviṃśatisāhasrikā		Śatasāhasrikā.
1	Gotra	Śuklavipaśyānā
2	Aṣṭaka	Gotra
3	Darśana	Aṣṭamaka
4	Tanu	Darśana
5	Vītarāga	Tanu
6	Kṛtāvi	Vītarāga
7	Śrāvaka	Kṛtāvi

8	Pratyekabuddha	Pratyekabuddha
9	Bodhisattva	Bodhisattva
10	Buddha	Buddha

Thus, the KP uses freely the concept of Bodhisattva-
 (1)
 bhūmi adopting various theories of Daśabhūmi. Moreover,
 it extends the idea and uses word like "adharmabhūmi" (418,18),
 when it narrates how the Bhagavat considered a way of
 transmitting this sūtra to the future generations who
 would be in the religion-less stage.

(1) There are many studies on this subject of the Daśabhūmi theory. Detailed studies on the origin, development and relationship between various theories of Daśabhūmi are found in Prof. R. Yamada: Daijō Bukkyō Seiritsuron Joron, Tokyo 1959, pp.197-313. Prof. A. Hirakawa published his article in English, The Rise of Mahāyāna Buddhism, (Memoirs of the Research Department of the Toyo Bunko, No.22) Tokyo 1963, pp.65-9.

KP 12) May all beings take the form of birth by spontaneous generation.

KP 13) May there be no notion of "woman".

Among the texts of SV, only Chih Ch'ien's translation (Taisho No.362) refers to "non-existence of mātṛgrāma"⁽¹⁾ and "upapāduka" in its second vow. In the KP, however, these vows appear frequently, e.g., Indraghoṣeśvararāja's prapīdhāna(KP 113,3-4), Samantadarśin's prapīdhāna(KP 125,8-9) etc.

KP 14) May the span of life of all beings there be limitless, except for those who are bound by the vow. (cf. SV 14)

KP 15) May there be no evil there, not even a name for it. (cf. SV 16)

(1)--- 令我國中無有婦人女人 --- 皆於七寶水池蓮華中化生 ---
(Taisho Vol.12, p.301a27-b3)

Later passages in the SV deal with the "birth by spontaneous generation upon the lotus flower". aupapādukāḥ padmeṣu paryāṅkaiḥ prādurbhavaṃti, SV pp. 65,13 ff.

KP 16) May there be no bad smell in that Buddhaland.

Let that Buddhaland be filled with divine fragrance
sweeter than heaven.

As for divine fragrance, I ^{have} followed the reading of
(1) "bhagavad-gandha-" in the Mss. C & D (The Ms. F has bhagavat-
gandha). On the other hand, Mss. ABE have "bhagavaṃ
gandha-", and the Tibetan translation (196a2-3) follows
this reading taking bhagavan as vocative.

KP 17) May all beings be adorned with the thirty-two
(2) marks of a great man. (cf. SV 20)

KP 18) May all beings be bound to one life only,
except for those who are bound by the vow. (cf. SV 21)

(1) cf. anuttara- (anuttarāṃ in Mss) samyaksaṃbodhi-gandha
in KP 29, 19-20. (Both Chinese translations suggest
anuttara-samādhi-gandha).

(2) The vow of the 32-mahāpuruṣa-lakṣaṇa was missing in
Müller-Nanjio edition of the SV. This vow is No. 20 in
Prof. Ashikaga's edition (p. 14, 9-12).

All Chinese and Tibetan translations of the SV contain
this vow.

KP 19) May all beings there, by the power of the Buddha, go to pay homage to incalculable buddhas in the course of a forenoon; may they make all the offerings they wish, performing various miracles of bodhisattva; and may they return in time for the forenoon meal. (cf. SV 22)

KP 20) May all beings expound the Buddha-piṭaka.
(cf. SV 24)

The SV vow No.24, where we find: "sarvajñatā-sahagatām dharma-kathām kathayeyur", does not appear.
(1)
in two early Chinese translations (Taisho Nos. 362 & 361).
The KP, taking the idea of this "dharma-kathā", advances a step further and defines it as "Buddha-piṭaka".

The Śrāvaka-piṭaka, Pratyekabuddha-piṭaka and Bodhi-
(2)
sattva-piṭaka are three divisions of Buddhist Canon,
which was proposed by the Mahāyāna Buddhist. The KP,

(1) Two vows of Taisho No.362 mention "Sūtra and Vinaya"
(便持經戒 301b17) and "Ṣaṭ-pāramitā-sūtra" (奉行六波羅
蜜經 301b29), but these are not related to the SV 24.

(2) The Mahākaruṇāpūṇḍarīka mentions the Śrāvaka-piṭaka, pratyekabuddhapīṭaka and Bodhisattvapīṭaka, after enumeration of the Dvādaśāṅga (Sūtra, Geyā, Vyākaraṇa, Gāthā, Udāna, Nidāna, Itivṛttaka, Jātaka, Vaipulya, Avadāna, Adbhūta-dharma, Upadeśa). v. TTP No.779, Vol.29, p.190-1 & 2, Cu 144b8-145a3. Taisho No. 380, Vol.12, p.971b21-7.

which has referred to the Bodhisattva-piṭaka as being superior to the Śrāvaka-piṭaka and Pratyekabuddha-piṭaka⁽¹⁾ in the second chapter(KP 14,15-6), introduces the Buddha-piṭakā as the fourth division and the highest teaching.

It should be noted that there are Sūtras called⁽²⁾ Bodhisattvapiṭaka and Buddhapiṭaka, both of which are⁽³⁾ extant. Especially the Bodhisattvapiṭaka, which forms the twelfth part of the Mahāratnakūṭa and which assumes an important position among 49 (48 in TTP) Mahāyāna Sūtras grouped together, has close relationship with the KP. Nevertheless, these names are used to denote the division of literature in the KP.

(1)cf. KP 30,10; 128,17. Also 249,12-6, where we find Anuttara-mahāyāna-kathā-dharma as opposed to Śrāvakayāna-kathā-piṭaka and Pratyekabuddhayāna-kathā-dharma.

(2)Buddhapiṭaka, trans. by Kumārajīva, 佛藏經 Taisho No.653, Vol.15, pp.782c-805b. The Tibetan translation, Buddhapiṭaka-duḥśīla-nigraha; TTP No.886, Vol.35, pp.45-1 ---78-5. The other text(TTP No.791, Vol.31, pp.210-1 ---235-1) is probably translated from Chinese text.

(3)Bodhisattvapiṭaka, trans. by Hsüan Tsang 玄奘, 大寶積經·菩薩藏會. Taisho No.310-12, Vol.11, pp.195a-322a. The other text is translated by Dānapāla(A.D.-980-990-) 施發, 佛說大樂菩薩藏正法經 Taisho No.316, Vol.11, pp.781a-885c. Tibetan translation: TTP No.760-12, Vol.22, pp.240-5ff. and Vol.23, pp.1-1 --- 95-5.

cp. Śikṣāsamuccaya, 190,12; 311,13; 17. (prajñāpāramitā-śravanakāraṃ bodhisattva-piṭaka-śravanakāraṃ ibid.190,12-3). Laṅkāvatāra 66,3; Bodhisattvabhūmi 156,8 & 409,14.

cp. Lokadharapariprechā refers to this sūtra often. (TTP No.841, Vol.34, p.8-3, Bu 13b6-7; p.31-5, 74b3-4 etc.; Taisho No.481, trans. by Dharmarakṣa, Vol.14, 627a24-6 etc.; Taisho No.482, trans. by Kumārajīva, Vol.14, 644a29-b2 etc.)

KP 21) May all beings be provided with the strength
of Nārāyaṇa. (cf. SV 26)

Nārāyaṇa, who was said to be a son of the Original
Man and the composer of the Puruṣa-sūkta of Rig Veda,
from whose thigh Apsaras Urvaśī sprang, gained high
popularity in India. He was identified with Puruṣa
(Śatapatha Br. XIV 3,4), with Vāsudeva and Viṣṇu (Taittirīya
Āra. X,1,6), and with Brahmā (Manu I,11). Buddhists
placed him among the gods in the Kāma-dhātu, and knew
him as a deity who possessed physical beauty and strength
and who travelled through the sky riding on a golden
winged bird Garuḍa.

The older versions of SV do not use the name Nārāyaṇa,
although they mention that bodhisattvas in the Sukhāvatī
fly through the sky and pay homage to countless buddhas
in ten directions (Taisho No.362, p.310c24-8 & No.361,
p. 281c14-7).

KP 22) May there be no one who can see the limit of
(1)
the glorious quality of the Buddhaland, not even
by the divine eye. (cf. SV 27)

(1) KP 108,3:buddhakṣetra-guṇālaṅkārasya varṇa-paryantaṁ
T renders this varṇa as "bsnags" (t1:snags), i.e., praise,
while chl: 𑖦 ch2: 𑖦𑖧. In this passage varṇa means
"shape, colour, quality", hence Ch is correct.

In the SV 27 (---alaṅkārasya varṇa-paryantaṁ) we
find that Tib. gives kha dog, i.e., colour for this varṇa.
v. KP t1:196a7. t2:253a2. SV T:279b7.

KP 23) May all beings there obtain special analytic knowledge and have command of innumerable ways of speech. (cf. SV 29)

KP 24) May each bodhisattva's light be a thousand yojana long.

In the Skt. one reads, "May each bodhisattva be a thousand yojana tall" (*ekaikasya ca bodhisattvasya yojana-sahasra-pramāṇam syāt*, KP 108,5-6), with which the Tibetan translation agrees. It seems rather odd, however, that the size of the bodhisattva should be mentioned, while nothing is said of the size of the Buddha in the vows. On the other hand, instead of the size of the bodhisattva, ch1 gives the size of "the tree of each bodhisattva", while ch2 gives the size of "each bodhi-tree". This, too, is unacceptable as the Vow 36 says that the bodhi-tree of Amida is ten thousand yojana.

The above misconception may have originated in an early scribal error, mistaking *-prabhā* (or *-prabhāsaḥ*, *-prabhāsanam*) *syāt* for *-pramāṇam syāt*.

We find many references to the rays of light emitted by the bodhisattvas in the Pure buddhalands. For instance, those who have been born or will be born in the Padmā

Buddhaland are provided with "the ray of light of a yojana long" (1) (yojana-prabhā KP 15,6-10). Again, Mañjuśrī, when making his praṇidhānas, mentions "bodhisattva's light" in his buddhaland (KP 125,15-16 mahā-prabhāsa; KP 128,1-4 prabhā). The SV, too, says, "In that Buddha-land (=Sukhāvatī), śrāvakas have the ray of light as long as a man's stretched arms (vyāma-prabhā), whilst bodhisattvas have the ray of light as long as millions of yojana (yojana-koṭī-śata-sahasra-prabhā)" (SV 56,3-4; cp. 63,16-64,1). Nāgārjuna, too, says in his Mahāprajñā-pāramitā-upadeśa, (2) "All bodhisattvas in Amida's world incessantly emit the rays of light which are hundred-thousand yojana long".

Among the SV group, there are two Chinese translations, the earliest and the latest, which refer to "Bodhisattva's light" in the praṇidhānas, i.e., Taisho No.362: 頂中皆有光 (Vol.12, 302b7) and Taisho No.363: 光明照耀 (320a22-23).

(1) Here T says a hundred yojanas long.

(2) Taisho No.1509, Vol.25, p.309a4-5. 阿彌陀世界中諸菩薩身出常光. 照十萬由旬.

KP 25) May that Buddhaland be so bright that
innumerable adornments of buddhaland there be
seen entirely. (cf. SV 30)

KP 26) May beings who are born there practise
chastity till they attain Bodhi. (cf. SV 43)

Among the SV group, the vow about chastity(brahma-
(1)
cārin)is found in the Tibetan and Chinese translations,
but not in the Sanskrit text. There is one more vow(SV 43)
among this group, which is related to KP 26, although it
mentions "bodhisattva-caryā" instead of "brahmacārin".
In both cases of the SV group, however, brahmacārin and
bodhisattvacaryā is ^{is} said with reference to "the bodhi-
sattvas in other buddhalands who have heard the name of
Amida Buddha".

KP 27) May all beings be revered by gods, and, may they
not suffer from defective sense-organs, till they
attain Bodhi. (cf. SV 36 & 40)

KP 28) No sooner than they are born therein, may all be-
ings attain noble joy and comfort which surpass heaven.
(cf. SV 38)

KP 29) May all beings there lay the root of merit.(cf. SV 38)

KP 30) And may all beings there wear new saffron-
coloured robes. (cf. SV 37)

(1)TTP 281a2-3; Taisho No.360, 268c25-7; No.310-11,94b18-20.

KP 31) No sooner than they are born there, may beings obtain the Suvibhaktivatī Samādhi, and having obtained it, may they go to pay homage to buddhas in innumerable buddhalands, meet them all till they attain Bodhi. (cf. SV 41)

KP 32) May bodhisattvas who are born there see whatever decorations of the buddhaland they may wish among the jewelled trees. (cf. SV 39)

KP 33) No sooner than they are born, may beings obtain the(Samantānugata)Samādhi, and having obtained it, may they incessantly meet buddhas who are living in innumerable buddhalands. (cf. SV 43)

The name of this samādhi, Samantānugata, is missing in the Skt. Mss. and the Tib. translation of the KP. The names given in the Chinese translations correspond to that in the SV. Vows Nos. 31 and 33 are concerned with "meeting buddhas by means of Samādhi". The older versions of the SV(Taisho Nos.362 & 361) says "flying through the sky" without referring to Samādhi. One observes that an element of mysticism was increasingly incorporated into the system. It centres round samādhi(trance), kṣānti(intuition) and dhāraṇī(spells).

KP 34) May beings who are born there be provided with clothes, palaces, decorations, ornaments, colours and figures like the gods of Paranirmitavaśavartin.

The Paranirmitavaśavartin is the sixth and the highest class of devas in the Kāmadhātu or "world of desire". Among the SV group, it is only the oldest version that (1) mentions the vow similar to this.

KP 35) In that Buddhaland may there be no dust, nor stones, nor Mt. Kāla, nor Mt. Cakravāḍa, nor Mt. Mahācakravāḍa, nor Mt. Sumeru, nor oceans. May there be no notion of such thing as obstruction, delusion or evil-passion. May there be no such concept as hell, animal-world or death-world. No conception of misfortune or suffering.

Although these ideas are found abundantly in the description of a pure buddhaland, there is no corresponding (2) vow in the SV texts.

(1) Taisho No. 363 contains two vows, from which KP 34 seems to be formed. One is the comparison of house, clothes, food etc. in the Sukhāvatī with those in "the place where the king of the sixth gods dwells" (301b4-7). The other says, "May all Bodhisattvas and Arhats there be as handsome as the sixth gods" (301c10-3).

In other sections the SV often draws comparison with this class of deva. v. SV 41,1-2; 42,17-8.

(2) SV 36,13-6; 40,7-10. Though there is no ocean, there are many rivers in the Sukhāvatī (SV 37,16-7).

cp. KP Chaps I & II, description of the Padmā, esp. 7,16-10,18; 14,6-17,16.

The second part of Araṇemin's prapīdhānas, too, opens with the following introduction:

"I, who am longing for a buddhaland of the above-mentioned attributes, will continue the difficult practice of a bodhisattva, as long as the buddhaland is not yet purified completely, nor has those attributes.

Thus, O Bhagavat!, first I will carry out the deed of a great man, then I will attain buddhahood".

KP 36) May my Bodhi-tree be ten-thousand yojana high;

and, sitting under it let me attain the highest

enlightenment in a flash. (cf. SV 27)

(1)

The height of the Bodhi-tree is "1,600 yojana" in the SV, with the exception of Bodhiruci's translation in which we find "ten-thousand yojana".

(2)

The second half of this vow, attaining Bodhi in a flash (eka-cittotpādena), is a new idea which is not found in the SV.

(1) sa ṣoḍaśa-yojana-śatocchritam, Ashikaga's edition, p. 16, 19-20.

(2) 百千由旬 Taisho Vol. 11, p. 94a24. In another passage, he says "16 million yojana" (ibid. 96b16).

KP 37) May my light be immeasurable, illuminating millions of buddhalands. (cf. SV 13)

KP 38) May my life be so long, spanning incalculable millions of kalpas, that no one can count them, except by the omniscient wisdom. (cf. SV 15)

KP 39) May my assembly consisting of bodhisattvas, but excluding śrāvaka or pratyekabuddha, be so numerous that cannot be measured by anyone, except by the omniscient wisdom. (cf. SV 12)

Amida Buddha was called "Amitābha" because of his immeasurable light, and he was also called "Amitāyus" because of the immeasurable span of life of his own and (1) his followers. His Saṅgha consisted of śrāvakas, praty- (2) ekabuddhas and bodhisattvas in countless numbers.

In contrast to these theories in the SV, our text introduces two new ideas about Amida Buddha, i.e., his life has an end, although it spans countless kalpas, and, his Saṅgha consists exclusively of bodhisattvas. Thus,

(1) SV pp. 95,15-96,3. cp. SV p. 28,13ff(prabhā); p.32,7-16(āyus).

(2) SV p.30,12ff. cp. SV vow No.14.

in the KP, we find that there are two vows which concern the salvation of beings even after he has entered into Parinirvāṇa (Vow Nos. 44 & 46). Unlike in the SV, Avalokiteśvara and Mahāsthāmaprāpta will not only assist Amida as his bodhisattvas, but they will also become Tathāgatas, named Samantaraśmyabhyudgataśrīkūṭarāja and Supraṭiṣṭhita-⁽¹⁾ guṇamaṇikūṭarāja respectively, after Amida's death.

The focus shifts from the immeasurability of the followers in the buddhaland to the purity of them, hence the number of bodhisattvas increases while that of śrāvakas and pratyekabuddhas decreases. The idea of a pure buddhaland, without śrāvaka and pratyekabuddha, containing only⁽²⁾ bodhisattva, is already known to Nāgārjuna. Particularly in the KP, emphasis is laid on the contrast between the pure buddhalands of Amida and other buddhas and the impure buddhaland of Śākyamuni. Thus, Mañjuśrī and Siṃha-gandha, too, wish only pure (śuddha) bodhisattvas in their⁽³⁾ buddhalands, and no śrāvaka nor pratyekabuddha.

(1) v. KP 117, 8-121, 9 & 121, 10-123, 16.

(2) MPP-śāstra, Taisho Vol. 25, 108b8-10

(3) v. KP 125, 11-4 & KP 146, 11-3. These two also wish the "apramāṇāyus" which no one but "sārvajña-jñāna" can count (KP 131, 20-132, 2 & 148, 6-8).

However, the Abhirati of Akṣobhya contains śrāvakas, pratyekabuddhas as well as women (KP 161, 6-174, 17).

KP 40) After I have attained enlightenment, may the buddhas in innumerable other buddhalands exult in my glory, proclaim my reputation, and praise my fame. (cf. SV 17)

KP 41) After I have attained enlightenment, may all those beings in innumerable other buddhalands, who have heard my name, be born in my buddhaland, after having directed the root of merit towards my buddhaland; except those who have committed deadly sins, and who have repudiated the right teaching (cf. SV 19)

Apart from two exceptions (ānantaryakāraka and saddharmapratikṣepaka), both Chinese translations of the KP add the third exception, i.e., those who have debased the noble one" (āryāpavādaka). A similar vow appears among the vows by Siṃhagandha (KP 148,8-14), in which we find these three exceptions.

KP 42) After I have attained enlightenment, may beings in countless other buddhalands aspire after Bodhi, and, desiring to be born in my buddhaland, direct thereby the root of merits there.

At the time of their death, may I, surrounded by a host of bodhisattvas, appear before them.

Having seen me, they will experience joy and have faith in me; all their obstacles will disappear; having died, they will be born in my buddhaland.

May bodhisattvas there, hear from me any hitherto unheard teaching of the Dharma they wish.

(cf. SV 18 & 45)

This vow clearly shows the conditions for birth in Amida's Sukhāvatī, the method, i.e., welcoming by Amida and his entourage, and the result, i.e., listening to his teachings of Dharma.

First, conditions are aspiration after Bodhi(bodhi-cittotpāda), wish to be born(upapattim ākāṅkṣamāṇa) in the Sukhāvatī, and directing good cause(kuśala-mūla-⁽¹⁾pariṇāmana) to that effect. One of Siṃhagandha's vow mentions "to hear the name(nāmadheya) of the Buddha".

(1)KP 148,14-149,2.

Samudrarenu, who is to become Śākyamuni, too, makes a vow similar to this (KP 248,6-9).

(1)

In the SV we find that "to have clear mind(prasanna-citta, faith)" and "to remember the Buddha(mām anusmareyus)" are mentioned. The small Sukhāvatīvyūha says "to think of the Buddha with undisturbed mind"(avikṣiptacitto manasi-

(2)

kariṣyati). In short, to hear his name, to have faith in him, and to keep him in mind are the conditions.

Secondly, Amida Buddha appears before the faithful at the time of their death. He stands in front of the faithful together with a host of bodhisattvas in the KP, whereas in the SV he comes surrounded by a host of bhikṣus, or sometimes he sends a "manifested buddha"
(3)
(buddha-nirmita) to welcome the dying faithful.

The purpose of Amida's coming is, according to the KP, 1)seeing the Buddha let the faithful have joy(prīti) and faith(prasāda) in him, 2)to let all their obstacles disappear. In Siṃhagandha's vow, the Buddha appears through the Vitimira Samādhi 1)to satisfy them with sermon(subhāṣita), 2) to calm down their pains, 3)to let them attain the Niścita Samādhi with faith, and 4) to let them attain intuitionl understanding of dharma (dharma-kṣānti) without any doubt. In Samudrarenū's vow,

(1)The large Sukhāvatīvyūha. Vow No.18. Also SV 47,5-10 & 47,15-48,4.

(2)The small Sukhāvatīvyūha. cp. SV 96,11-9.

(3)SV, Ashikaga's edition, p.43,2.

to preach dharma and to lead their mind towards faith
(cittam samprasādayeyam) are mentioned. In the SV, the
purpose of his coming is said "for the sake of undistur-
(1)
bance of mind"(cittâvikṣepatāyai), and to die with clear
(2)
mind(prasanna-cittāś cyutāḥ). In the small Sukhāvatīvyūha,
a follower, having seen Amitāyus surrounded by śrāvaka-
saṅgha and attended by bodhisattva-gaṇa, will die with
(3)
non-disturbed mind(aviparyasta-citta).

(4)

Thirdly, Vow KP 42 clearly indicates the result.
Birth in the Sukhāvatī is not the final end, but it is
the start of the way to the final enlightenment, begin-
ning with listening to Amida's dharma sermon. In this
respect, the KP shows an advanced theory of Amidism.

(1) SV vow No.18.

(2) SV 47,9-10.

(3) SV 96,17.

(4) The third paragraph of KP 42 corresponds to Vow 45
in the SV, though in case with the latter the vow on
"dharma-deśanā" is not necessarily related to the vow
on "welcoming by the Buddha".

It may be argued that this paragraph should be taken
as an independent vow. However, since the KP classified
the vows into two divisions, this vow which says "bodhi-
sattvas there can hear any dharma-deśanā they wish", if
it were independent, should belong to the first part of
the KP vows. It seems to me more logical to understand
this paragraph as the result of the beings, who are
brought into his land, hence who are called bodhisattvas
for there are only bodhisattvas in his land.

The concept of "welcoming by Amida Buddha at the time of death" is one of special features of Amidist teaching. This concept appears in many Mahāyāna sūtras. The basic idea of this theory is "Sattva's wish to see the Buddha", hence "the Buddha's wish to let sattvas see the Buddha". Thus, eventually any buddha or bodhisattva could take the place of Amida Buddha. For instance, the Ratnolkādhāraṇī mentions those who, having seen a buddha, are born in his buddhaland. The Saddharmapuṇḍarīka, as well as the Aparimitāyujñāna, says those who copy the Sūtra will be welcomed by a thousand buddhas at the time of their death. In the Bhaiṣajyaguruvaiḍūryaprabharāja the Eight Bodhisattvas appear and show the way (mārgam upadarśayanti) to Amitābha's Sukhāvatī.

(1) cp. Bhadracarīpranidhāna, verse 57. Ratnagotravibhāga, Chap. 5, verse 25. Kusumasañcaya (Taisho Vol. 14, 99a13-5; TTP Vol. 37, 77-2, 340a2-3). Anantamukhapariśodhana (to see Amitāyus & Akṣobhya, Taisho Vol. 11, 40c22; TTP Vol. 22, 46-1, 109b7-8). Ratnajālīparipṛcchā (to see Amida & Akṣobhya, Taisho Vol. 14, 86c22) etc.

(2) Trisambaranirdeśa-parivarta (to see Maitreya, Taisho Vol. 11, 10a9-10; TTP Vol. 22, 12-3, 25b7). Many passages of Maitreya's welcoming, e.g., Taisho Vol. 14, 420b11-3 etc. Ratnajālīparipṛcchā (welcoming by millions of buddhas, Taisho Vol. 14, 80c20-1; 81a8-9; 84b18-22) etc.

(3) buddha anusmari paśyīṣu buddham te cyuta gacchi sabuddha-kṣetram (verse, quoted in the Śikṣāsamuccaya, 339, 2).

(4) SP 478, 3ff. They will also be received by 84,000 apsaras.

(5) Walleser's ed., 23-24; Konow's ed. 313-314 (Para. 23).

(6) Quoted in the Śikṣāsamuccaya, 175, 3-8; Gilgit Mss. I (1939), 14, 12f. Also 8 bodhisattvas appear to welcome in the Aṣṭabuddhaka (Taisho Vol. 14, 73a22-3; 74a25-6).

In the Rig Veda, Agni was a messenger who bore the offerings made by sacrificers to gods. In the Brāhmaṇa, it was thought that the sacrificer ascends the path, by which his sacrifices have been taken to the world of gods. In the Upaniṣad we find the theory of two paths, Pitṛyāna and Devayāna, which the dead follow. Those who performed charity(dāna) and sacrifice(yajña) follow the Pitṛyāna to be reborn again; while those who meditate with faith(śraddhā) in the forest(aranya) on the truth (satya) follow the Devayāna and eventually arrive in the Brahmaloḥa, where they live long and never return. However, when the latter enter into lightning (vidyut), "a person consisting of mind" (puruṣo mānasa, Bṛhad-Ā Up. VI,2,15) or "a person, not human" (puruṣo 'mānavah, Chāndogya Up. IV,15,5 & V,10,2) goes to those regions of lightning and leads them to the Brahmaloḥa.

The concept of welcoming by Amida Buddha at the time of death has its roots in the ancient Indian tradition.

(1) RV I,72,7; II,2,4.

(2) cf. Śatapatha Brāhmaṇa I,9,3,2.

(3) Bṛhad-Ā Up. VI,2,15-6. Chāndogya Up. IV,15,5 & V,10,1-2.

(4) The Brahmaloḥa, described in the Kauṣītaki Up. I,3,3-5, is in many ways similar to the Sukhāvati.

KP 43) After I have attained enlightenment, may bodhisattvas in countless buddhalands hear my name, and become non-retrogressive in the highest enlightenment; may they obtain the first Kṣānti, likewise the second (and the third); may they obtain whatever Samādhi and Dhāraṇī they wish. (cf. SV 46, 47, 34)

KP 44) After I have entered into Parinirvāṇa, may bodhisattvas in countless buddhalands during countless future kalpas, having heard my name, experience supreme joy, faith and happiness. Let them worship me with awe and praise my glory and fame.

Let those bodhisattvas first accomplish the deed of the buddha, and, afterwards let them attain the highest enlightenment.

After being enlightened, let those bodhisattvas, who have unwavering faith in me, obtain the first Kṣānti, the second and the third; let them obtain whatever Samādhi and Dhāraṇī they wish; let them experience them all till they attain Bodhi.

In contrast to Vow No. 43, in which bodhisattvas in other buddhalands after Amida has attained buddhahood are discussed, Vow No. 44 deals with the bodhisattvas in future after Amida has entered into Parinirvāṇa. The latter describes how these future bodhisattvas will aspire after enlightenment, practise religious deeds and attain enlightenment. There is some confusion, however, in the text; especially the second paragraph in Sanskrit, with which the Tibetan translation agrees, is contradictory.

"bodhisattvabhūtena ca yadā mayā buddha-kāryam abhiniṣpāditam, tataḥ paścād anuttarāṃ samyaksaṃbodhim abhisambudhyeyam".

(Read tair for mayā, and abhisambudhyeyuḥ for abhisambudhyeyam)

The similar passage to this often occurs among the vows (KP 130,7-9; 147,2-8 etc.), hence this miswriting seems to have taken place.

KP 45) After I have attained enlightenment, may women in countless buddhalands hear my name, experience supreme joy and happiness, and aspire after the highest enlightenment. Until they attain Bodhi, they will never be reborn as women again. (cf SV 35)

KP 46) After I have entered into Parinirvāṇa, may innumerable women during countless (future) kalpas hear my name, experience supreme joy, happiness and faith; and aspire after the highest enlightenment. Until they attain Bodhi, they will never be born as women again.

There are several vows among the vows in the SV which are omitted in the KP. SV vows Nos. 23 and 25 are the vows about the excellent offerings of various jewels, incenses and others made by bodhisattvas, and acceptance of them by Buddhas. Vow No.31 is about the incense and perfume which fill the ground(dharaṇī-tala) and sky(antarīkṣa) of the Sukhāvatī. Vow No.32 is about the rain of scented flowers of jewels(sugandhi-nānā-ratna-varṣa) in the Sukhāvatī. Vow No.33 is about the great light(ābhā) which illuminates millions of other buddhalands, and by the touch of which beings there feel happy. The KP omitted these vows which emphasize super-natural adornments of the Sukhāvatī.

The KP also omits the vow about the birth in a good family(abhijāta-kulopapatti) for beings in other buddhalands by virtue of hearing Amida's name(SV No.42). Among the texts of SV group, we find that this vow is not mentioned in the older version(Taisho No.362 & 361) and the latest version(Taisho No.363).

"To be born in a good family" is one of five qualifications of a true bodhisattva according to the Abhidharma school of Buddhism. The Mahāvibhāṣā enumerated the qualifications of a true bodhisattva as follows:

- 1) To be reborn not in an evil world (durgati) but in a good world (sugati).
- 2) To be born not in a bad family but in a good family.
- 3) To be born as a male.
- 4) To have no imperfect organ (indriya-vikala).
- 5) Not to be forgetful (忘失念 *saṃpramoṣa-smṛti) but ⁽¹⁾ to have good memory of births (自性生念 *svabhāva-jāti-smṛti).

Three vows of the KP(Nos.12,13,34) are found only in the oldest version of the SV(Taisho No.362). Among SV group, this version has a special feature, for it is ⁽²⁾ only this text that mentions "stūpa-worship" among the vows. Later in the SV, there are passages where the beings to be born in the Sukhāvatī are divided into three classes, i.e., superior, average and inferior. The sūtra says that those lay average people who worship stūpas will be born in the Sukhāvatī. In this case, too, ⁽³⁾ only older versions in three Chinese translations refer to the Stūpa-worship.

(1) Taisho No.1545, Vol.27, p.887a 9-14.

(2) Vow No.6. Taisho Vol.12, p.301b21-6.

(3) Taisho No.362, Vol.12, p.310a15-c9. No.361, p.292a5-b28. No.360, p.272b21-c3.

This shows that stūpa-worship, which was closely
 linked to the rise of Mahāyāna Buddhism, was also
 popular among the followers of Amida teaching in the
 beginning; but gradually it lost its popularity
 among Amidists. Later versions of the SV, including
 the one incorporated in the Mahāratnakūṭa, the 佛說觀無量壽經
 and the KP were made when the stūpa-cult became less
 important with the followers of Amida. The reason
 may be that along with the development of thought,
 stūpa-worship came to be considered as a lower form of
 practice even for lay people, and a more sublime or
 spiritual form of practice such as "Buddhānusmṛtīmanaskāra"
 and "Śraddhā or Prasāda" took on greater importance.

(1) cp. Prof. A. Hirakawa, The Rise of Mahāyāna Buddhism and its Relationship to the Worship of Stūpas. Memoirs of the Research Department of the Toyo Bunko, No.22, Tokyo 1963, pp. 57-106.

(2) Taisho No.365, Vol.12, pp.344c9-346a26.

(3) e.g., staupikavastugrāhakālaḥjjika (KP 322,2) together with duḥśīlapāpadharma, viṣasamudācāra etc., which depict the state of corruption.

(4) KP 166,7-8.

The Prapñdhāna of Akṣobhya

In the KP, the ninth prince, Amigha, after having made his prapñdhānas, is given the vyākaraṇa by Ratnagarbha Tathāgata to become Akṣobhya Buddha in the eastern Abhirati Buddhaland (KP 161,6-174,17). The character of Akṣobhya shows a marked contrast to that of Amitābha (or Amitāyus) in the western Sukhāvatī. His world does not exclude women, śrāvakas or pratyekabuddhas. If Amitābha is said to represent symbolically the wisdom and compassion of the Buddha after attaining enlightenment, then Akṣobhya represents the resolution and courage of the Buddha in the course of attaining enlightenment. One is static while the other is dynamic. These two Buddhas are champions of altruism, and are often mentioned side by side in many Mahāyāna texts. (1) Among numerous

(1) The Anantamukha-pariśodhana-nirdeśa^{notes} tells that those who want to "see Amida and Akṣobhya" should study this dharmaparyāya (TTP No.760-2, Vol.22, p.46-1, Tshi 109b7-8; Taisho No.310-2, Vol.11, 40c22-3).

There are many Vyākaraṇa stories in which Amida and Akṣobhya appear side by side, e.g., Rāṣṭrapāla-paripṛcchā (King Arciṣmat=Amida, Prince Puṇyaraśmi=Sākyamuni, Nagara-devatā=Akṣobhya) (Finot's ed. pp.36-58).

Their positions, Akṣobhya in the east and Amida in the west, are constant.

Their buddhalands are models of other buddhas' world. cp. Mañjuśrī-buddhakṣetra-guṇa-vyūha (TTP No.760-15, Vol. 23, p.117-2, Wi 287b7-8; Taisho No.310-15, Vol.11, 338b20-2 Abhirati. ibid. p.126-5, Wi 311b2; ibid. 344b12 ff. Sukhāvatī).

buddhas-in-other-buddhalands, Akṣobhya and Amitābha seem to have appeared first as the objects of popular worship, possibly the Akṣobhya cult preceeding the Amitābha cult, but gradually giving way to the latter.

The sixth part of the Mahāratnakūṭa is dedicated to Akṣobhya and is entitled "Akṣobhya-tathāgatasya Vyūha"⁽¹⁾ (AV), which Bodhiruci translated into Chinese. There is an earlier Chinese translation, which is said to⁽²⁾ have been made by Lokakṣema (A.D. -167-186-). This old version is brief but basically corresponds to Bodhiruci's translation, although there is a lapse of over five⁽³⁾ hundred years. The Tibetan translation, the most enlarged version of the AV, also corresponds to the Chinese translations. In the AV, a Bhikṣu called Akṣobhya makes his prañidhānas in the presence of⁽⁴⁾ *Viśālanetra Tathāgata, and he is given the vyākaraṇa by this Tathāgata to become Akṣobhya Buddha in the eastern Abhirati Buddhaland.

(1) Taisho No. 310-6, Vol. 11, pp. 101c-112c.

(2) ibid. No. 313, pp. 751b-764a.

(3) TTP No. 760-6, Vol. 22, pp. 127-1 --- 160-2.

(4) spyen chen po (ibid. p. 129-3, Dzi 3a1). 大目 (p. 751 c20-1). 廣目 (p. 102a21).

On examining Akṣobhya's prapīdhānas in these two texts, it becomes clear that the KP is based on the AV. The KP chooses and rearranges suitable vows in the AV, sometimes abbreviating and at other times enlarging them.

First, Akṣobhya wishes to accomplish his own religious practices as a monk, such as wearing the collection of rags out of ^odust-heap(pāṃśukūlika), possessing only three kinds of garments(traicīvarika), meditating under a tree(vṛkṣamūlika), sitting constantly (naiṣadyika), living in solitude(āraṇyaka), begging for ⁽¹⁾alms(piṇḍapātika) and other austerities(KP 162,13-7). He wishes to instruct women with the theory of non-substantiality(śūnyatā), neither showing his teeth(by ⁽²⁾smiling) nor gesticulating with his hands(KP 162,18-163,1).

(1)cf. AV: Taisho Vol.11, p. 102b27-c5; p.752b11-23. TTP Vol.22, pp.130,5-131,1 Dzi 6b8-7a7. The Tib. trans. of the AV many more items, including the whole set of 12 Dhūtagaṇas(cp. Mvy. 1128-39) with an addition of "zas rñed rñed len pa" (cf. 13 dhutāṅgas in Pāli, Vinaya V 131; 193).

(2)cf. AV: Taisho Vol.11, p. 102c10-4; p.752b26-8. TTP Vol.22, p.131-3, Dzi 8a5-8.

In the KP, T renders "mātrgrāmasya na danta-vidarśanaṃ kuryāt" as "bud med la chos ston par bgyid par gyur cig(223a1)"(=mātrgrāmasya dharma-vidarśanaṃ kuryāt)(v. KP p.162, fn.6). However, this alteration is wrong, since in the AV we find "bud med la --- sohi hphren ba ston tam, dgod par bgyid dam, lag pa g'yob par bgyid na ---".

The adornments of the Abhirati Buddhaland(buddha-kṣetra-guṇa-vyūha) are similar to those of the Sukhāvātī. The ground is smooth, golden coloured, and as soft as
(1)
Kācalindika dress. The sun and the moon do not shine there, as the rays of light emitted by Akṣobhya Buddha
(2)
illuminate the world constantly.

Śrāvakas and women are included among his sattvas, but the purity and faultlessness of these people is emphasized. For instance, his śrāvakas and bodhisattvas have neither carnal desires nor śukla-mokṣaṇa, even
(3)
in their dreams. Women in his land have no fault, and are as pure as the Apsaras in the Tuṣita-devanikāya. There is no maithuna-kāya-saṃsarga. By love only(sarāga) a woman conceives (gurviṇī bhavet) and feels pleasure like the gods of the Trayastriṃśat or the bhikṣus who have completed the second stage of meditation(dvitīya-dhyāna-saṃpanna). After seven days, the woman will give birth

(1)KP 165,16-20. AV: Taisho Vol.11, p.105b7-9; p.755c9f. TTP Vol.22, p.139-2, Dzi 27b4-8.

(2)AV: Taisho ibid. p.106a3-5; p. 756b24f. TTP ibid. p.141-1, 32a6-8.

(3)KP 166,18-167,1. AV: Taisho ibid. 103a5ff; p.752c27ff. TTP ibid. p.132-4, 11a2ff.

(1)

to a child without any pain or impurity. Women also practise religion, and attain the Virāgaśubha Samādhi, by the virtues of which they will never be reborn as women again.

Akṣobhya wishes that after attaining buddhahood, wherever he goes, a thousand petalled golden lotus flowers may spring from each of his foot-steps ⁽²⁾ (KP 172, 9-17). These lotus flowers form the shape of a stūpa ⁽³⁾ which people worship.

The stūpa-worship is described in detail in the AV. When Akṣobhya has entered into the Parinirvāṇa, all beings there make offerings to his śarīra, build many stūpas which are made of seven jewels, and decorate ⁽⁴⁾ them with thousand petalled golden lotus flowers.

(1) KP 168, 16-170, 18. The KP has most detailed description of the child-birth in the Abhirati. cf. AV: Taisho Vol.11, p.105c20-3; p.756b11-5. TTP Vol.22, pp.139, 5-140, 1. Dzi 29a8-b4.

The sufferings and impurity of child-birth of a human being, as opposed to that of a bodhisattva or child-birth in a pure buddhaland, are discussed in detail in the 13th and 14th parts of the Mahāratnakūṭa (cp. Nandagarbhāvākṛāntinirdeśa. TTP No.760-13 & 14, Vol.23, pp.95, 5-115, 2. Taisho No.310-13 & 14, Vol.11, pp.322a-336c).
(2) AV: Taisho ibid. p.106a11-2; p.756c7-8. TTP ibid. p.141-2, 32b6-8.

In the Bodhisattvapiṭaka, this is listed as one of 18 specialities (āveṇika-dharma) of the Tathāgata (dri wid du hoñ bañi pad mo mñon par byuñ ste, de la de bñin gśegs pa rkañ pa hñog go. TTP No.760-12, Vol.23, p.20-4, Wi 46a8; 懷意妙有 鉢特摩華 自然踊出 承如來足 Taisho No.310-12, Vol.11, p.229b17-8).

In the AV, Akṣobhya gives the vyākaraṇa to *Gandha-
 (1)
 hasti Bodhisattva to become his successor, a Tathāgata
 (2)
 called *Suvarṇapadma. Similarly in the KP, the tenth
 prince Himāṇin, who is called Gandhahasti(KP 175,11),
 is to succeed Akṣobhya and become Suvarṇapuṣpa
 Tathāgata(KP 175,17) in the Abhirati. In the KP, more-
 over, the eleventh prince Siṃha, who is called Ratna-
 ketu(KP 176,17), is to succeed Suvarṇapuṣpa and become
 a Tathāgata called Nāgavinarditeśvaraghoṣa Tathāgata
 (KP 177,6-7) in the Jayasoma Buddhakṣetra in the Abhirati
 Lokadhātu.

This trinity in the Abhirati is modelled after
 the trinity in the Sukhāvatī, i.e., Amitābha, Avalokiteś-
 vara and Mahāsthāmaprāpta.

(3)AV: Taisho Vol.11, p.106a21;cp. 756 c. TTP Vol.22,
 p.141-3, 33a7-8.

(4)AV: Taisho Vol.11, p.109b28-c2; p.761a21-4. TTP Vol.
 22, p.150-4, 56a1-4.

The stūpa-worship is not mentioned in the KP. Only
 Gandhahasti wishes that all beings may keep the Buddha
 in their minds(buddhālaṃbana-manaskāraṃ pratilabhantu)
 and offer incense to the image of the Buddha(buddha-
 vighraha)(KP 175,4-7).

(1)spos kyi glaṅ po che(TTP ibid. p. 149-2, 52b3). 香象
 (Taisho ibid. p.109a15). 象香手 (Taisho ibid. p. 760b29).

(2)gser gyi pad ma(TTP ibid. 52b5). 金蓮 (Taisho ibid.
 109a16). 薩沱那沱波頭摩 (Taisho ibid. 760b29-cl).

The concept of "Self- annihilation" is related to Akṣobhya, indicating one of characteristics of this (1) cult. The AV refers to it as follows:

"When they(=śrāvakas in the Abhirati) enter into Parinirvāṇa, they stay in the air with the cross-legged posture and die. When every śrāvaka enters into the Parinirvāṇa, the earth shakes; and when they have entered into the Parinirvāṇa, gods and men pay homage with respect.

There are some Arhats there who have their bodies cremated by the Fire-element(meḥi khams =tejo-dhātu) of their own bodies, and thus they enter into the Parinirvāṇa.

(1)Taisho Vol.11, p.106c22-7; pp.757c25-758a6.

TTP Vol.22, p.143,3 & 4. Dzi 38a8-b7.

"de dag yoṅs su mya ṅan las ḥdaḥ ba na yaṅ nam mkhaḥ la skyil mo kruṅ bcas te ḥdugs nas yoṅs su mya ṅan las ḥdaḥ bar byed do. ṅan thos de dag thams cad yoṅs su mya ṅan las ḥdaḥ ba na sa chen po yaṅ kun tu g'yoḥo. de dag yoṅs su mya ṅan las ḥdas nas kyaṅ, lha daṅ mi rnams bkur sti bya bas bkur sti byed do.

de na dgra bcom pa kha cig ni raṅ gi lus kyi meḥi khams kyis lus bsregs te, yoṅs su mya ṅan las ḥdaḥ bar byed do.

There are some Arhats there who, when they are going to die, disappear just like the wind, and thus enter into the Parinirvāṇa. It is, O Śāriputra, as if the five-coloured clouds, which have formed and are going to disperse, would disappear even without any rain-fall; likewise, O Śāriputra, when some Arhats are going to enter into the Parinirvāṇa, they just disappear without any remain, scattering their own bodies.

There are, O Śāriputra, some śrāvakas who enter into the Parinirvāṇa in the following manner: some śrāvakas rise up in the air by miraculous power and draw out the water-element from their bodies. Having dispersed this water-element in the air before it falls on to the ground, their own bodies also turn into dust without falling from the air.

O Śāriputra, śrāvakas in that land enter into the Parinirvāṇa by these methods of Parinirvāṇa".

de na dgra bcom pa kha cig ni yoṅs su mya ṇan las
 ḥdaḥ ba na, ji ltar rluṅ bzin du raṅ gi lus mi snaṅ bar
 byas te yoṅs su mya ṇan las ḥdaḥ bar byed do. śā-ra-dva-
 tiḥi bu ḥdi lta ste dper na, kha dog rnam pa lṇaḥi sprin
 dag mñon par chags nas, zig par gyur na, char pa dag med
 ciṅ mi snaṅ ba de bzin du, śā-ra-dva-tiḥi bu de na dgra
 bcom pa kha cig kyaṅ yoṅs su mya ṇan las ḥdaḥ ba na, raṅ
 gi lus zig nas cha śas tsam yaṅ ni snaṅ bar byed do.

śā-ra-dva-tiḥi bu de na ṇan thos kha cig ḥdi ltar
 yoṅs su mya ṇan las ḥdaḥ bas, yoṅs su mya ṇan las ḥdaḥ bar
 byed pa yaṅ yod de; de na ṇan thos kha cig rdzu ḥphrul gyi(s)
 nam mkhaḥ la mñon par ḥphags nas, lus las chuḥi rgyun dag

As the concept of this "Self-annihilation" derives from the emphasis on "purity", so this is also related to bodhisattvas in the AV. Moreover, Akṣobhya himself enters into the Mahāparinirvāṇa, burning his own body by his own Fire-element. His śarīra shines like gold, and the sign of Swastika appears on each of his remains.

In the KP, we find this "Self-cremation" among the prapīdhānas by the seventh prince Aṅgaja, who is called Siṃhagandha and to become Prabhāsavirajaḥsamucchraya-gandheśvararāja Tathāgata in the Nīlagandhaprabhāsaviraja Buddhaland.

hbyin ciñ, chuḥi rgyun de dag kyañ sa la ma lhuñ ba
ñid du nam mkhar bag la ži bar byas nas, de bžin du rañ
gi lus kyañ nam mkhaḥ las ma lhuñ bar thal byuñ du bag
la ži bar byed de.

Sā-ra-dva-tiḥi bu de na ñan thos dag yoñs su mya ñan
las ḥdaḥ baḥi tshul de lta bu dag gis yoñs su mya ñan las
ḥdaḥ bar byed de.

(1)AV: Taisho Vol.11, p.109c2-11; p.761a26-b13. TTP Vol. 22, pp.150,5-151,2. DZI 56b2-57b3.

(2)AV: Taisho ibid. p.109b22-8; p.761a12-7. TTP ibid. p.150,3 & 4. 55b4-56a1.

As for the mark of Swastika, the text explains that it is like a mark which appears on a sliced piece of ti-mi-sa(55b4; timīśa or timīśa=Beninkasa cerifera) tree, or rdo mu la so(55b7; ?). Bodhiruci renders these names of trees as 修彌羅 (109b23; timīra or timira) and 補羅迦 (109b27; ?) respectively.

"When the life of these beings comes to an end, may all of them enter into the Parinirvāṇa sitting and meditating in a cross-legged posture. Let the fire-element (tejo-dhātu) be released from their bodies and complete the self-immolation. Let the winds blow from four directions and scatter the (1) relics (śarīra) of the bodhisattvas in (other) buddha-lands where there is no buddha" (KP 145, 10-4).

The self-immolation by one's own fire-element is also related with regard to other buddhas and śrāvakas. (2)

The Nandagarbhāvākṛānti-nirdeśa, the 14th part of the Mahāratnakūṭa, tells about a pratyekabuddha who has entered into the Anupadhiśeṣa Nirvāṇadhātu (lhag pa med paḥi mya ṇan las ḥdas paḥi dbyiṅs su yoṅs su mya ṇan las ḥdas pa) by means of self-annihilation. Having risen in the air and entered into total contemplation on the fire-element (meḥi khams la sñoms par žugs nas, 入火光定), he emitted the great light upward (ḥod gzer chen po bkys nas steṅ du ḥbar ba) and he dripped the water-element downward (ḥog tu chu ḥbab pa). Thus, annihilating whole

(1) The śarīra of the bodhisattva performs various kinds of miracles in the śūnya-buddhakṣetras.

(2) TTP No. 760-14, Vol. 23, p. 114, 2-4 Wi 280a8-281b2.
 伴設入胎藏會 (by I Ching), Taisho No. 310-14, Vol. 11, p. 336a25-b10.

body and karmic force, the pratyekabuddha entered into the Parinirvāṇa.

(1)

In the Mahāprajñāpāramitā-upadeśa, Nāgārjuna records the story of a past Buddha called Puṣya 弗沙⁽²⁾, who, having entered into the fire-contemplation(入火定), emitted the great light in order to help Śākyamuni Bodhisattva to attain buddhahood. The Bodhisattva, who was a heathen sage and was collecting herbs there, gazed⁽³⁾ at the Buddha without blinking his eyes, and with a feeling of profound faith, he dedicated a verse to the Puṣya Buddha. This act of faith was one of the causes of his eventually attaining buddhahood.

(1) Taisho No.1509, Vol.25, p.87b27-c14.

The same story of Puṣya-vyākaraṇa is briefly recounted in the 佛本行集經 (Taisho No. 190, Vol.3, 670a2-15) and in the Mahākaruṇāpūṇḍarīka (TTP No. 779, Vol.29, p. 179-4, Cu 118b3-4; Taisho No.380, Vol.12, 962b10-1).

de bžin gśegs pa skar rgyal (=Tiṣya) gyi tshu rol na de bžin gśegs pa rgyas pa (=Puṣya) žes bya ba mśes par byas te, bcom ldan ḥdas de la yaṅ nas mig mi ḥdzums śiṅ sems mñon par daṅ bas ṅin žag bdun du tshigs su bcaḍ pa gcig gis mñon par bstod do (Mahākaruṇāpūṇḍarīka).

(2) Phussa in Pāli, who is the 18th of 24 Past Buddhas following Tissa and preceeding Vipassī. cp. Bu XIX, 1 ff.

In the 佛本行集經 and the Mahākaruṇāpūṇḍarīka he is the 8th following Tiṣya 弗沙.

cp. Mvy 3192 puṣyaḥ=rgyal= 鬼, the sixth of 28 groups of constellation. However, the Tib. Mahākaruṇāpūṇḍarīka renders it as rgyas pa twice (118b3 & 4).

(3) 目未曾眴 (MPP-upadeśa, ibid. 87c9 & 10). mig mi ḥdzums śiṅ (Mahākaruṇāpūṇḍarīka).

cf. In the KP, the name of the first prince of King Aranemin is Animiṣa (61,9 ff.).

Among Buddha's disciples, Maudgalyāyana, who was said to have excelled in performing miracles (aggam - iddhimantānaṃ AN I,23,19), obtained Buddha's permission to enter into the Parinirvāṇa when he heard of Śāriputra's death. He dies by means of the self-immolation, according to the (1) northern tradition. As for Mahākāśyapa, who led an exemplary life and excelled in the Dhuta-practices (aggam - (2) dhutavādānaṃ AN I,23,20), the northern tradition elaborated his legendary feats even more than the southern tradition as a figure who transmits Buddha's dharma to Maitreya, a future Buddha. Having completed the transmission of Śākyamuni's garment, the symbol of his Dharma, he burns himself by his own fire-element and disappears without (3) leaving any trace.

(1) Taisho No.125, Vol.2, 641a-643a. 他在空中坐臥經行。身上出火。身下出火。或身下出火。身上出水。(641b14-5). This sūtra, which belongs to the Chinese Aṅguttara-āgama, has no corresponding Pāli text in the Nikāyas.

According to the southern tradition, Moggallāna was beaten to death in Kālasilā as the result of a plot by some heretics. The Buddha performed his cremation with honour and built a thūpa in Veḷuvana (Jātaka V,125 ff. DhA III,65ff.).

(2) dhūtaguṇavādināṃ agro (Divyāvadāna 61,28); dhutaguṇāgra-pāraḡa (Mahāvastu I,64,14); dhutadharmadhārin (ibid. I,66,16). dhutadharmadhara (ibid. I,85,11).

(3) Mahākaruṇāpūṇḍarīka; TTP No.779, Vol.29, pp.168-3, Cu 90b3 ff. ; Taisho No.380, Vol.12, pp.953b15 ff.

"steṅ gi nam mkhañi bar snañ la mñon par hphags nas --- rañ gi mehi kham s kyis rañ gi lus sreg par hgyur te ---" (ibid. p.169-2, 92b3-4).

Nāgārjuna also records this legend. MPP-upadeśa, Taisho No.1509, Vol.25, 78c-79a.

It is noted here that in Pāli Buddhism, too, the exercises of meditation(kammaṭṭhāna) were considered important as leading to Arhatship. As the instruments of total concentration(kasiṇāyatana, kṛtsnāyatana), which⁽¹⁾ are used by meditation to realize impermanence, ten objects are counted; among which we find the four elements, i.e., earth, water, fire and wind. By fixing one's mind on these objects, it was thought that one can attain the mystic power of meditation(jhāna). Going further, by the fire-contemplation(tejo-kasiṇa) an Arhat, who has accomplished all these practices (bhāvanā) of religion and attained supernatural power, was thought to be capable of entering into Nirvāṇa by means of Self-immolation and leaving no trace of physical impurity.

(1)DN III, 268,20-7. Dasa kasiṇāyatanaṇi.= 1)paṭhavī- 2)āpo- 2)tejo- 3)vāyo- 4)nīla- 5)pīta- 6)lohita- 7)odāta- 8)ākāsa- 10)viññāṇa-kasiṇa.

Also, DN III, 290; MN II, 14; AN V, 46; 47; 60-1 etc. Visuddhimagga(110) gives āloka- & ākāsa- for the last two kasiṇas; and also it counts tejo-, odāta- and āloka- under kasiṇa-ārammaṇa(ibid. 427).

Mvy 1528 Daśa-kṛtsnāyatanaṇi = 1)nīla- 2)pīta- 3)lohita- 4)avadāta- 5)pṛthivī- 6)ap- 7)tejas- 8)vāyu- 9)ākāsa- 10)viññāṇa-kṛtsnāyatana(1529-38). cp. Mvy 1539 & 1540.

The highest state of emancipation for Buddhists is "Anupadhiśeṣa Parinirvāṇa" (Anupādisesa Parinibbāna in Pāli), i.e., complete extinction with no rebirth-substratum left. As the negative side, it is the state of final extinction, absolute nothingness, utter annihilation; and as the positive side, it is the state of passionlessness, absolute peace, supreme bliss.

The state of emancipation, Nibbāna (Nirvāṇa in Skt.), was said to be undefinable, for which there is no measure (Atthaṃ gatassa na pamāṇam atthi, yena naṃ vajju taṃ tassa n'atthi. Suttanipāta verse 1076). The whole idea of "Nibbāna" found its expression in the metaphor of a (1) fire which is extinguished when it has consumed all its fuel. A Buddhist saint, after having realized the four-

(1) In the older Pāli texts, Nibbāna is compared to the fire going out due to covering it up or to depriving it of further fuel, rather than to the fire being put out by blowing it. Thus, Pāli etymologists mainly referred to the root nir-/vr̥ (to cover), and not to nir-/vā (to blow).

cp. aggi anāhāro nibbuto (MN I, 487); akiñcanaṃ anādānaṃ etaṃ dīpaṃ anāparaṃ, "nibbānaṃ" iti naṃ brūmi jarāmaccuparikkhayaṃ (Sn v. 1094); nibbanti dhīrā yathāyaṃ pradīpo (Sn v. 235); aggi-kkhandho purimassa upādāna-ssa pariyādānā aññassa ca anupāhārā anāhāre nibbāyeyya (SN II, 85).

fold Truth(sacca), follows the eight-fold Path(magga), extinguishes the fire of lust(rāga), hatred(dosa, dveṣa in Skt.) and stupidity(moha); and he enters into the immortal realm of emancipation(amata-nibbāna-dhātu).

We find the same way of explanation in the Mahāyāna texts. For instance, in the Nandagarbhāvākraṇṭi Kāśyapa(ḥod sruṅs) Buddha is said to have entered into the Anupadhiśeṣa Nirvāṇa-dhātu just like a fire which is
(1)
extinguished after consuming all its wood.

In the Akṣobhya cult, this metaphor of "Nirvāṇa" is taken literally, and moreover, it is thought that the body is cremated by its own fire-element. As the material body consists of four elements(mahā-bhūta), the self-cremation by fire-element disperses whole body into the air without any trace. The concept of this self-annihilation emphasizes the idea of purity, thus it was applied not only to śrāvakas in the Abhirati, but also pratyekabuddhas, bodhisattvas and buddhas; although later Chinese commentators, using the term 灰身滅智, placed this as the highest stage of emancipation for the Hīnayāna saints.

(1)śiṅ zad paḥi me bzin du lhag ma med paḥi mya ṅan las ḥdas paḥi dbyiṅs su yoṅs su mya ṅan las ḥdas pa(TTP No. 760-14, Vol.23, p.114-5, Wi 281b3). cp. Taisho No.310-14, Vol.11, p.336b24-5.

Furthermore, we find that the concept of self-annihilation, which was one of the central features in the Akṣobhya cult but which had disappeared in the Amida cult, was revived after centuries in Tibet where it flourished.

The followers of Bon Religion classified the religious systems in Tibet, according to the quality beginning from lower ones to the highest, into nine vehicles (theg pa dgu), i.e.,

- 1) Phya gśen theg pa
- 2) Snañ gśen theg pa
- 3) Hphrul gśen thag pa
- 4) Srid gśen theg pa
- 5) Dge bsñen theg pa
- 6) Drañ sroñ theg pa
- 7) A dkar gyi theg pa
- 8) Ye gśen gyi theg pa
- 9) Bla med kyī theg pa.

In the last vehicle, which is called the Highest Vehicle, it is taught that those who have reached the final stage of this vehicle will disappear without leaving any trace of their physical bodies at the time of

their death. In the same manner that we have observed in the teachings of the Akṣobhya cult, it is maintained that the fire-element of one's body consumes one's own body and the water-element disperses into the air.

This stage is called the Great Completion (rdzogs pa chen po), and those who have attained this "self-annihilation" are revered as the sages of the highest degree.

The oldest Buddhist sect in Tibet, Rñin ma pa, also incorporated the same creed of this Rdzogs pa chen po. There was a dispute between Bon po and Rñin ma pa as to who had priority in this teaching.

Part Two

NOTES

Here the Chinese and Tibetan translations, which preserved the older and possibly the original versions of this opening of the Karuṇāpuṇḍarīka, are very much different from the group of Sanskrit manuscripts, all of which are fairly modern hand-writing. The first part of our Sanskrit version (1,4-6,7) is similar to the beginning of the Saddharmapuṇḍarīka(1,5-7,3). But our text contains the new passages(6,7-7,15), which are not found in SR and which have no corresponding Chinese and Tibetan translations.

T(t1:149a6-151a7; t2:188a1-190b5):

ḥdi skad bdag gis thos pa dus gcig na, bcom ldan ḥdas rgyal poḥi khab na bya rgod kyi phuṅ poḥi ri la, dge sloṅ drug khri ṅis stoṅ gi dge sloṅ gi dge ḥdun chen po thams cad kyaṅ dgra bcom pa, zag pa zad pa, ṅon moṅs pa med pa, dbaṅ daṅ ldan par gyur pa, sems śin tu rnam par grol ba, śes rab śin tu rnam par grol ba, caṅ śes pa, glaṅ po chen po, bya ba byas pa, byed pa byas pa, khur bor ba, bdag gi don rjes su thob pa, srid par kun tu sbyor ba yoṅs su zad pa, yaṅ dag paḥi śes pas sems śin tu rnam par grol ba, sems kyi dbaṅ thams cad kyi dam paḥi pha rol tu son pa śa stag daṅ thabs cig tu bžugs te, gaṅ zag gcig ma gtogs

(1)t1:bod pa.

pa ni hdi lta ste, tshe dan ldan pa kun dgaḥ boḥo. byams
 (1)
 pa la sogs pa gzuḥs dan, bzod pa dan, tiḥ ñe ḥdzin thob
 pa, stoḥ pa ñid la gnas pa, phyir mi ldog paḥi byaḥ chub
 sems dpaḥ sems dpaḥ chen po sa ya phrag brgyad dan yaḥ
 (2)
 5 thabs cig go. mi mdzed kyi bdag po tshaḥs pa dan, tshaḥs
 ris kyi lhaḥi bu ḥbum phrag maḥ po dan yaḥ thabs cig go.
 lhaḥi bu gzan ḥphrul dan, gzan ḥphrul gyi lhaḥi bu sa ya
 phrag brgyad dan yaḥ thabs cig go. lhaḥi bu ḥphrul dgaḥ
 dan, ḥphrul dgaḥi lhaḥi bu sa ya phrag bdun dan yaḥ thabs
 10 cig go. lhaḥi bu yoḥs su dgaḥ ldan dan, yoḥs su dgaḥ
 ldan gyi lhaḥi bu sa ya phrag drug dan yaḥ thabs cig go.
 lhaḥi bu rab ḥthab bral dan, rab ḥthab bral gyi lhaḥi bu
 sa ya phrag bdun dan ñis ḥbum dan yaḥ thabs cig go. lhaḥi
 (3)
 dbaḥ po brgya byin dan, sum cu rtsa gsum paḥi lhaḥi bu
 15 sa ya phrag brgyad dan yaḥ thabs cig go. rgyal po chen
 po rnam thos kyi bu gnod sbyin ḥbum gyis yoḥs su bskor ba
 dan yaḥ thabs cig go. mig mi bzaḥ klu ḥbum gyis yoḥs su
 (4)
 bskor ba dan yaḥ thabs cig go. ḥphags skyes po grul ḥbum
 gyis yoḥs su bskor ba dan yaḥ thabs cig go. yul ḥkhor
 20 sruḥ dri za ḥbum gyis yoḥs su bskor ba dan yaḥ thabs cig
 (5)
 go. kluḥi rgyal po dgaḥ bo dan, ñe dgaḥ bo kluḥi rgyal
 po stoḥ gis yoḥs su bskor ba dan, de dag la sogs pa theg
 pa chen po la yaḥ dag par žugs pa, pha rol tu phyin pa

(1)t1:gzugs. (2)t1:thabs gcig go, here and in the folloing
 passages. (3)t1:sum bcu rtsa gsum. (4)t2:bum. (5)t2 left
 out bo.

drug la spyod pa, phyin ci log bžihi chos snañ žiñ gsal
 bar rtogs par khoñ du chud pa gañ gis byañ chub sems
 (1)
 dpañ sems dpañ chen po rnams, tiñ ñe hdzin sna tshogs
 rab tu hthob par hgyur ba dañ, gañ gis ñan thos dañ, rañ
 5 sañs rgyas kyi sa las yañ dag par hdañ bar hgyur ba dañ,
 tiñ ñe hdzin gañ gis bla na med pa yañ dag par rdzogs pañi
 byañ chub tu ñes par hgyur bañi hphags pañi bden pa bži
 yañ dag par rab tu rtogs par bya bañi phyir chos ston pa
 śa stag gis yoñs su bskor ciñ mdun gyis bltas te. bžugs so.
 10 deñi tshe na byañ chub sems dpañ sems dpañ chen po
 (2) (3)
 byams pa dañ, byañ chub sems dpañ mthoñ ba don yod dañ,
 (4)
 byañ chub sems dpañ chu lha dañ, byañ chub sems dpañ señ
 (5) (6)
 geñi blo gros dañ, byañ chub sems dpañ rnam par snañ byed
 blo gros dañ, de dag la sogs pa byañ chub sems dpañ khri
 15 lhan cig tu stan las lañs te bla gos phrag pa gcig tu
 gzar nas pus mo g'yas pañi lha ña sa la btsugs te thal mo
 sbyar ba btud nas śar lhoñi phyogs logs su mñon par phyogs
 te rab tu dgañ žiñ rab tu dañ bañi yid kyi bltas nas
 tshig hdi skad du, "de bžin gśegs pa dgra bcom pa yañ dag
 (7)
 20 par rdzogs pañi sañs rgyas pad ma dam pa mñon par rdzogs
 par sañs rgyas nas riñ po ma lon par cho hphrul chen po

(1)t1:byañ chub sems dpañ chen po. (2)Maitreya. (3)
 Amoghadarśin. (4)Varuṇa. (5)Simhamati. (6)Vairocana-
 mati. (7)t2:pa dma dam pa. Padmottara.

dag bstan nas, sems can rnams las srog chags bye ba khrag
khrig hbum phrag du ma dag gi dge baḥi rtsa ba yoṅs su
smin par mdzad ciṅ bla na med pa yaṅ dag par rdzogs paḥi
byaṅ chub las phyir mi ldog pa la bkod pa ni ḥo mtshar te
5 phyag ḥtshal lo phyag ḥtshal lo" ḡes kyaṅ smras so.

de nas byaṅ chub sems dpaḥ rin po che rnam par snaṅ
byed stan las laṅs te bla gos phrag pa gcig tu gzar nas
pus mo g'yas paḥi lha ṅa sa las gtsugs te, bcom ldan ḥdas
ga la ba de logs su thaḥ mo sbyar ba btud nas bcom ldan
10 ḥdas la ḥdi skad ces gsol to. "bcom ldan ḥdas gaṅ gi
slad du byaṅ chub sems dpaḥ sems dpaḥ chen po byams pa
daṅ, byaṅ chub sems dpaḥ sems dpaḥ chen po mthoṅ ba don
yod daṅ, byaṅ chub sems dpaḥ sems dpaḥ chen po chu lha
daṅ, byaṅ chub sems dpaḥ sems dpaḥ chen po seṅ geḥi blo
15 gros daṅ, byaṅ chub sems dpaḥ sems dpaḥ chen po rnam par
snaṅ byed blo gros daṅ, de dag la sogs pa byaṅ chub sems
dpaḥ khriś bcom ldan ḥdas kyi chos bstan pa bcad nas
lhan gcig tu stan las laṅs te bla gos phrag pa gcig tu
gzar nas pus mo g'yas paḥi lha ṅa sa la btsugs te thaḥ
20 mo sbyar ba btud nas śar lhoḥi phyogs logs su mṅon par
phyogs te rab tu dgaḥ ḡiṅ rab tu daṅ baḥi yid kyis
bltas nas tshig ḥdi skad du, "de bḡin gśegs pa dgra bcom
pa yaṅ dag par rdzogs paḥi saṅs rgyas pad ma dam pa mṅon

(1) Ratnavairocana.

par rdzogs par sañs rgyas nas riñ po ma lon par cho hphrul
chen po dag bstan nas, srog chags bye ba khrag khrig hbum
phrag du ma dge bañi rtša ba dag la yoñs su smin par
mdzad pa ni ño mtshar te phyag htshal lo phyag htshal lo"

- 5 žes mchi? bcom ldan hñas de bñin gśegs pa dgra bcom pa
yañ dag par rdzogs pañi sañs rgyas pad ma dam pa śul ni
ji srid cig na bñugs? bla na med pa yañ dag par rdzogs
pañi byañ chub mñon par rdzogs par sañs rgyas nas ni
yun ji srid cig lags? gañ na de bñin gśegs pa pad ma
10 dam pa žes bgyi ba bñugs pañi hjig rten gyi khams deñi
miñ ci žes bgyi? hjig rten gyi khams deñi bkod pa ni
ji lta bu žig gis brgyan pa lags? ciñi srad du de bñin
gśegs pa dgra bcom pa yañ dag par rdzogs pañi sañs rgyas
pad ma dam pas cho hphrul chen po rnam pa de lta bu dag
15 bstan pa mdzad? rkyen gañ gis na byañ chub sems dpañ
kha cig gis ni phyogs bcuñi hjig rten gyi khams bgrañ
ba las yañ dag par hñas pa gñan dag na bñugs pañi sañs
rgyas bcom ldan hñas rnams mthoñ žiñ sañs rgyas bcom
ldan hñas de dag gis cho hphrul gañ dag rnam par bstan
20 pa de dag kyañ mthoñ la, bdag cag gis mñ mthoñ bar hgyur
lags?"

- de skad ces gsol pa dañ, bcom ldan hñas kyis byañ
chub sems dpañ rin po che rnam par snañ byed la hñdi skad
ces bkañ stsal to. "rigs kyi bu legs so legs so. rigs
25 kyi bu khyod sems can bye ba khrag khrig hbum phrag mañ

po rnams kyi dge baḥi rtsa ba yoḥs su smin par bya baḥi
don du de bḥzin gśegs pa pad ma dam pas byaḥ chub thob
paḥi cho ḥphrul rnam par bstan par bya ba daḥ, saḥs rgyas
kyi ḥin gi yon tan bkod pa yoḥs su dri baḥi phyir de
5 bḥzin gśegs pa la don de lta bu yoḥs su ḥu bar sems pa
ni khyod kyi spobs pa dge ba yin te khyod kyis yoḥs su
ḥus pa legs pa yin no. rigs kyi bu deḥi phyir khyod
legs par rab tu ḥon la yid la gzuḥ śig daḥ bśad par byaḥo."

byaḥ chub sems dpaḥ rin po che rnam par snaḥ byed
10 kyis bcom ldan ḥdas, "de bḥzin no" ḥes gsol te bcom ldan
ḥdas kyi ltar ḥan pa daḥ. bcom ldan ḥdas kyis byaḥ chub
sems dpaḥ rin po che rnam par snaḥ byed la ḥdi skad ces
bkaḥ stsal to.

chl(167a5-c7)

15 如是我聞、一時佛在王舍城耆闍崛山、與大比丘僧六萬二千人俱。
皆阿羅漢、諸漏已盡、無復煩惱、一切自在、心得解脫、慧得解脫。
譬如善調摩訶那伽、所作已辦、捨於重擔、逮得己利、盡諸有結、
正智得解、心得自在、於一切心、得度彼岸、唯除阿難。菩薩摩訶薩
四百四十萬人、彌勒菩薩最為上首、皆得陀羅尼、忍辱、禪定、深解
20 諸法空無定想、如是大士皆不退轉。是時復有大梵天王、與無量
百千諸梵天子俱。他化自在天王、與其眷屬四百萬人俱。化樂天王亦
與眷屬三百五十萬人俱。兜率天王亦與眷屬三百萬人俱。夜摩天王
亦與眷屬三百五十萬人俱、忉利天王釋提桓因亦與眷屬四百
萬人俱。毘沙門天王亦與鬼神眷屬十萬人俱。毘樓勒天王亦與拘鞞茶
25 眷屬一十俱。毘樓勒叉天王亦與諸龍眷屬一十俱、提頭賴吒天王(亦)

與乾闥婆眷屬一千俱。難陀龍王。婆難陀龍王。亦各與一千眷屬俱。如是等衆。皆已發心趣於大乘。已行六波羅蜜。

5 爾時。世尊眷屬圍繞。為諸大衆。說微妙法。除四顛倒。生善法明。得智慧光。了四聖諦。欲令來世諸菩薩等。得入三昧。入三昧已。過於聲聞。辟支佛地。於阿耨多羅三藐三菩提。無有退轉。

爾時。彌勒菩薩。無癡見菩薩。水天菩薩。師子意菩薩。日光菩薩。如是等上首菩薩。摩訶薩十千人俱。即從座起。偏袒右肩。右膝著地。叉手合掌。向東南方。一心歡喜。恭敬。瞻仰。而作是言。
10 「南無蓮華尊。多陀阿伽度。阿羅呵。三藐三佛陀。南無蓮華尊。多陀阿伽度。阿羅呵。三藐三佛陀。希有世尊。成阿耨多羅三藐三菩提。未久而能示現種種無量神足變化。令無量無邊百千億那由他衆生。得種善根。不退轉於阿耨多羅三藐三菩提。」

爾時。會中有菩薩摩訶薩。名寶日光明。即從座起。偏袒右肩。右膝著地。合掌向佛。而白佛言。
15 「彌勒菩薩。無癡見菩薩。水天菩薩。師子意菩薩。日光菩薩。如是等上首菩薩。摩訶薩十千人等。以何緣故。捨於聰法。而從座起。偏袒右肩。右膝著地。叉手合掌向東南方。一心歡喜。而作是言。『南無蓮華尊。多陀阿伽度。阿羅呵。三藐三佛陀。南無蓮華尊。多陀阿伽度。阿羅呵。三藐三佛陀。希有世尊。成阿耨多羅三藐三菩提。未久而能示現種種無量神足變化。令無量無邊百千億那由他衆生。得種善根。』世尊。
20 是蓮華尊佛。去此遠近。彼佛成道已來幾時。國土何名。以何莊嚴。蓮華尊佛。何故不現種種變化。於十方世界。所有諸佛。不現種種無量變化。或有菩薩而得瞻見。我獨不覩。」

爾時。佛告寶日光明菩薩。「善男子。善哉。善哉。汝所問者。

即是珍寶。即是賢善，即是善辯。即是善問。汝善男子，
即是珍寶。即是賢善，即是善辯。即是善問。汝善男子，
能問如來如是妙善。欲得教化無量萬億那由他衆生，子
令種善根。欲得顯現蓮華尊界種種莊嚴。善男子，
5 我今當說。諦聽。諦聽。善思念之。善受攝持。
告寶日光明。

ch2 (233c13-234b6)

如是我聞。一時佛住王舍城耆闍崛山中。與大比丘衆
六萬二千人俱。皆是阿羅漢。諸漏已盡。盡諸有結。皆得自在。心善解脫。
10 慧善解脫。如調象王。所作已辦。脫於重擔。逮得己利。往來已盡。
得正智已。心得自在。到於彼岸。唯除一人。長老阿難。菩薩
摩訶薩衆八十四百千人俱。彌勒爲首。皆得陀羅尼。忠厚。三昧。樂居
空靜。皆不退轉。娑訶世界主。寶天與無量百千寶天俱。他化天子
與八十百千他化天子俱。化自在天子與七十百千化自在天子俱。珊兜率
15 天子與六十百千珊兜率天子俱。須夜摩天子與七十二百千須夜摩
天子俱。釋提桓因與八十百千三十三天俱。毘沙門天王與其眷屬
百千夜叉俱。毘留勒伽與其眷屬千鳩槃荼俱。毘留波叉與其
眷屬千龍俱。提陀羅吒各與其眷屬千龍王俱。

爾時。世尊與如是等上首。皆求大乘行六波羅蜜。圓通。捨四顛倒法。
20 明慧光照。因四諦說法。令諸菩薩摩訶薩得種種三昧。以是三昧
過聲聞辟支佛地。以是三昧令得堅固阿耨多羅三藐三菩提。

爾時。彌勒菩薩摩訶薩。無礙見菩薩。水天菩薩。師子意菩薩。
照明菩薩摩訶薩。如是等十千菩薩。俱從座起。整衣服。面東南向
右膝著地。叉手合掌。善踊意視。作如是言。「南無。南無蓮華上

多陀阿伽度。阿羅訶。三藐三佛陀。成佛未久。現大神通。勸發
無數億那由他百千衆生。善根成就。得不退轉。阿耨多羅三藐
三菩提。

5 爾時。寶照明菩薩。即從座起。整衣服。右膝著地。叉手合掌。
白佛言。「世尊。以何因緣。彌勒菩薩。無礙見菩薩。水天菩薩。
師子意菩薩。照明菩薩摩訶薩。如是等十千菩薩。俱捨世尊
所說法。從座起。整衣服。面東南向。右膝著地。叉手合掌。喜踊
意視。作如是言。『南無。南無。蓮華上。多陀阿伽度。阿羅訶。三藐
10 三佛陀。甚為希有。成佛未久。現大神通。瑞應勸發。無數億那由他
百千衆生。善根成就。』蓮華上如來應供正遍知。去此遠近。成
阿耨多羅三藐三菩提來幾時。蓮華上如來。世界何名。彼土嚴飾
云何莊嚴。以何蓮華上如來應供正遍知。現大神通。以何因緣
有菩薩。見於十方無數他方世界。現在諸佛世尊。又見彼諸佛。所現
神通。我等不見。」

15 爾時。世尊。告寶照明菩薩言。「善哉。善哉。善男子。機辯
甚善。所問賢快。汝善男子。乃問如來如是之義。為無量億。
那由他百千衆生。善根成就故。乃問蓮華上如來。所現神通。
佛土莊嚴。汝善男子。諦聽。諦聽。善思念之。當為汝說。」

20 「唯然。世尊。」寶照明菩薩。聽佛所說。爾時。世尊。
告寶照明菩薩言。

One of the passages where Skt. version differs from Ch T version. The main differences are the mis-placement of "iti aśoṣīd" and the omission of a verb for "rājā-
 5 ranemī", which took place in the course of transmission of the Skt. Mss. possibly sometime after the 9th ct.

T(t1:170b8-171a3; t2:218a2-6):

de na de bzin gśegs pa dgra bcom pa yañ dag par
 rdzogs pañi sañs rgyas rin po cheñi sñiñ po groñ khyer
 10 gyi phyi rol nas ha cañ yañ mi riñ ba na ḥdzam buñi tshal
 žes bya bañi skyed mos tshal žig yod pa na ñan thos bye
 ba khrag khrig ḥbum phrag du ma dañ thabs gcig tu bžugs so.
 rgyal po rtsibs kyi mu khyud kyis "de bzin gśegs pa dgra
 bcom pa yañ dag par rdzogs pañi sañs rgyas rin po cheñi
 15 sñiñ po bdag gi yul du gśegs nas, ḥdzam buñi tshal gyi
 skyed mos tshal na ñan thos bye ba khrag khrig ḥbum phrag
 du ma dañ thabs gcig tu bžugs so" žes thos nas, ḥdi sñam
 du sems te "bdag soñ la phyin nas kyañ de bzin gśegs pa
 de la sti stañ du bya, bla mar byo, ri mor bya, mchod par
 20 bya gor ma chag" sñam mo.

chl(175a5-10):

去城不遠，有一園林，名曰閻浮。爾時如來與百千無量億那由他聲聞大眾
 止頓此林。時轉輪王，聞寶藏佛與百千無量億那由他大聲聞眾，次第遊行，至
 閻浮林。爾時聖王，便作是念：我今當往至佛所，禮拜圍遶，供養恭敬，尊重讚歎。

去城不遠。有閼提羅園。賢藏如來應供正遍知。與多麼那由他百千聲聞衆俱。
於中止住。時離諍王。聞賢藏如來應供正遍知。與無數麼那由他百千聲聞衆俱。入
其街里。住閼提羅園。王即生念。令我應至如來應供養恭敬尊重讚歎。

If one is allowed to attempt the reconstruction of
the original sentences, it would be as follows:

tatra bahir nagarasya nātidūre Jambūvano nāmo-
dyāne Ratnagarbhas tathāgato 'rhan samyaksaṃbuddho
viharati sma sārdham anakaiḥ śrāvakakoṭīnayutaśata-
sahasraiḥ/ atha khalu rājāraṇemī "Ratnagarbhas
tathāgato 'rhan samyaksaṃbuddho 'smākaṃ vijitam
anuprāpto Jambūvanodyāne viharati sārdham anakaiḥ
śrāvakakoṭīnayutaśatasahasraiḥ" ity aśroṣīd, etad
acintayad "yaṃ nūnam ahaṃ upasaṃkrāmayeyam, upa-
saṃkrāmya taṃ tathāgataṃ satkuryāṃ gurukuryāṃ māna-
yeyam"/

Although the reading of this passage in the present Skt. Mss. does not pose a problem, the Ch. and T give different versions. First, the Ch T cut the sentence in the middle: --- bhikṣusaṅghaṃ ca yathā rājĀraṇemī/ (T repeating upatiṣṭhati again). The T and chl read rājĀraṇemī as the subject of the following sentence (chl: lit. cakravartin king =Araṇemin), whilst ch2 read rāja-kumāro refering to prince Animiṣa of the previous sentence.

T(t1:174b6-7; t2:223a6-b1)

de nas rgyal bu de dag gi thu bo mig mi ḥdzums ḥes
bya bas bcom ldan ḥdas dge sloṅ gi dge ḥdun daṅ bcas pa
la zla ba gsum gyi bar du ji ltar rgyal po rtsibs kyi mu
khyud kyis bsñen bkur byas pa de lta buḥi bsñen bkur bya
bas bsñen bkur byas so. rgyal po rtsibs kyi mu khyud kyaṅ
bcom ldan ḥdas daṅ, dge sloṅ gi dge ḥdun la lta ba daṅ,
chos mñan paḥi phyir ñin mo skabs skabs su ḥoṅ ño.

chl(176a4-7):

善男子。時王千子第一太子名曰不眴。終竟三月供養如來及比丘僧。
奉諸所安。一如聖王。時轉輪王。日至佛所。瞻觀尊顏及比丘僧。
聰受妙法。

ch2(243b4-6):

彼時。諸王子中。第一王子名曰不眴。於三月中。供養世尊及比丘僧。
如離譚王。王子間日一來奉觀世尊。及比丘僧。聰微妙法。

Although T follows the Skt. version, Ch read a little differently.

T(t1:188a6-7; t2:241b5-7):

"lhahi rgyal po khyed lha ni lhahi ris so so na rgyal
srid byed pa yin pas de na khyed cag gi dbaṅ du hgyur gyis
lhahi rgy: 汝等天王。所主領處。普集天衆。以我語而告之言。閼浮提有婆
bsdus te 名海濟。彼請寶藏如來應供正遍知并無量比丘僧。七年供養一切所
ba daṅ, pl 汝等於彼福業應當隨喜發阿耨多羅三藐三菩提心。汝應下閼浮提
hdzam buh: 奉觀世尊恭敬親近并比丘僧。於世尊所聽微妙法。
ñon zig/

ch1(180c10-16):

汝等各各自於境界。有自在力可集諸天。汝持我言。閼浮提內。有大梵志。
名曰寶海。於七歲中。請佛世尊及無量僧。奉諸所安。卿等。今者於此福德應生
隨喜。生隨喜已。發心迴向阿耨多羅三藐三菩提。是故應往佛所。見佛世尊。及
比丘僧。供養所須。聽受妙法。

ch2(247b9-15)

汝等天王。所主領處。普集天衆。以我語而告之言。閼浮提有婆羅門
名海濟。彼請寶藏如來應供正遍知并無量比丘僧。七年供養一切所須。
汝等於彼福業應當隨喜發阿耨多羅三藐三菩提心。汝應下閼浮提。
奉觀世尊恭敬親近并比丘僧。於世尊所聽微妙法。

The Ch. version appears to have read:

"yūyaṃ khalu (pañcadevarājānaḥ pṛthag devanikāye
rājyaṃ kārayata tatra yuṣmākaṃ vaśo vartate, gacchata
rājānaḥ) svakasvakeṣu devaparṣadāṃ sannipātayata, evaṃ
mama vacanaṃ tān ucyata, "Jambūdvīpe Samudrarenur nāma
brāhmaṇaḥ, sa Ratnagarbhaṃ (chl om.) tathāgataṃ sapta-
varṣāṇi sarvopakaraṇair upanimantrya pratimānayatī
sārdhaṃ bhikṣusaṅghena/ yūyaṃ khalu tatpuṇyam anomodyā-
nuttarāyāṃ samyaksaṃbodhau cittam utpādayata/ yūyaṃ
Jambūdvīpe bhagavantaṃ darśanāyopasaṃkrāmata vandanāya
paryupāsanāya bhikṣusaṅghaṃ ca, bhagavataś cāntikād
dharmaṃ śṛṇvata" "/

T(t1:208b4-6; t2:270a5-7)

khyod kyi (kyis in t1) byañ chub sems dpañi h̄khor
 kyañ de lta bur yoñs su dag par h̄gyur ro/ khyod byañ
 chub sems dpar gyur pa na ji ltar smon lam btab pa ltar
 khyod kyi smon lam de dag thams cad kyañ h̄grub par h̄gyur
 te, de bas na khyod ni sañs rgyas bye ba phrag mañ po la
 (las in T) dge bañi rtsa ba bskyed par h̄gyur ro/ h̄jam
 dpal deñi phyir khyod ni sems can rnams kyi sman lta bur
 h̄gyur žiñ bsam pa yoñs su sbyoñ bar byed par h̄gyur la,
 ñon moñs pa yoñs su h̄joms par byed pa^{dañ}, dge bañi
 phyogs rnam par h̄phel bar byed par yañ h̄gyur ro/

ch1(188b6-10)

諸菩薩衆皆悉清淨。汝之所願。具足成就。如說而得。善男子。汝行
 菩薩道時。於無量億諸如來所。植諸善根。是故一切衆生。以汝爲藥。汝心
 清淨。能破煩惱。增諸善根。

ch2(253b1-4)

如是菩薩衆淨。汝 (汝淨 in the text) 一切願。悉當成就。如汝
 所願。汝爲菩薩時。於多億佛所。殖諸善根。汝曼如尸利。爲衆生良藥。
 除意患。滅衆結。增長善根。

T corresponds to Skt., except tatra for tatas(141,3); while Ch gives full explanation. Especially chl restores the passages occurred in 139,12-140,8.

T(t1:212a6-8; t2:275a4-6):

"skyes bu dam pa legs so legs so/ khyod kyis ni smon lam rgya chen po btab ste, khyod kyi bsod nams kyi rgyu mthun pa des phyogs bcuḥi ḥjig rten gyi khams gaṅ gāḥi kluṅ gi bye ma sñed maṅ po dag tshad gcig tu gyur la yid du ḥoṅ baḥi sgra ḥbum phrag maṅ po dag gis bskul baḥi saṅs rgyas kyi žiṅ der rigs kyi bu khyod rnam par snaṅ byed ces bya bar gyur cig/

chl(189c21-8):

善哉善哉。善男子。汝所願者甚深甚深。以甚深功德因緣故。尋時十方如恒河沙等世界中。自然而有七寶妙蓋。於上虛空羅列而坐。純金為網以覆其上。七寶為鈴索以莊嚴。其鈴常出佛法僧聲乃至無所畏聲。爾時有百千億那由他衆生。聞是聲已尋發阿耨多羅三藐三菩提心。是故號汝為虛空日光明。

= "sādhu sādhu satpuruṣa, udāraṃ te prañidhānaṃ kṛtaṃ, tena tvam puṇyābhisyaṇḍena daśasu dikṣu gaṅgānadīvālikā- samāsu lokadhātuṣu sarvagaganeṣu saptaratnamayāḥ chatrāḥ prādurbhavantu hemajālapratichannāḥ saptaratnamayābhir ghaṇṭābhir alaṅkṛtāḥ/ tatra chatraghaṇṭājālair evaṃrūpaḥ śabdo nīscaret yad uta buddhaśabdo dharmāśabdaḥ saṅgha-

śabdo yāvad vaiśāradyaśabdaḥ/ sarve ca te śatasahasra-
nayutasattvā evaṃrūpaṃ śabdaṃ śṛṇuyuh te śrutvā sarve
'nuttarāyāṃ samyaksaṃbodhau cittam utpādayeyuh/ tatas
tvam kulaputra Vegavairocano nāma bhavasva/

ch2(254a29-b3)

喜哉善哉。善男子。所願甚妙。以汝福業。於十方恒河沙數
佛土虛空中覆以寶蓋。出柔軟聲。覺悟多億那由他百千衆生。
善男子。是故字汝爲虛空顯明。

= "sādhu sādhu satpuruṣa, udāraṃ te praṇidhānaṃ kṛtaṃ,
tena tvam puṇyābhisyandena daśasu dikṣu gaṅgānadīvālikā-
sameṣu buddhakṣetreṣu sarvagaganeṣu ratnamayāḥ chatrāḥ
prādurbhavantu, tatraivaṃrūpo manojñaśabdo niścaret,
śatasahasranayutasattvā evaṃrūpaṃ śabdaṃ śrutvā sarve
'nuttarāyāṃ samyaksaṃbodhau cittam utpādayeyuh/ tatas
tvam kulaputra Vegavairocano nāma bhavasva/

T(t1:215a1-3; t2:278b5-7)

bdag gi (t1:gis) sañs rgyas kyi žiñ du sems can ḡgaḡ
yañ mñam par ma bžag pa dañ, sdug bśhal gyi tshor ba dañ,
gcig la gcig ḡgums par ḡgyur baḡi gnod sems kyi sems dañ
ma bra1 bar ḡgum paḡi dus bgyid par ma gyur cig; de slan
chad mi khom pa rnams su skye bar ma gyur cig, sañs rgyas
kyi žiñ stoñ pa rnams su skye bar ma gyur cig/

ch1(190c9-11)

所有衆生若命終時，其心在定無有散亂，不受諸苦，愛別離等。命終之後，
不墮八難，無佛之世。

ch2(255a2-5)

我佛土中，無有一人，不入三昧，而命終者，亦無苦痛，無相戀著，別離命終。
於中終已，命不生難處，無佛國土中。

Leaving aside minor details, T seems to have read
paraspara-vyāvadha-vyābādha-(or vyāpāda)cittāviprayoga-, while
Ch read: (paraspara- ch2)priyaviprayoga-.

In stead of tataś ca mārākṣaṇeṣūpapadyeyuḥ, Ch & T
read tataś ca nāḁṣaṇeṣūpapadyeyuḥ, adding further śūnyeṣu
ca buddhakṣetreṣu (Ch) or na ca śūnyeṣu buddhakṣetreṣū-
papadyeyuḥ.

T(t1:227a4-6; t2:295a5-7)

sems can gañ dag gis dge bañi rtsa ba bskyed pa de
dag las yoñs su bas nas mñal du gnas par skye bar ma gyur
cig; bdag gi sañs rgyas kyi žiñ na bud med dam mñal na
gnas par mñon pañi sems can de dag myañ sañs rgyas kyi
žiñ der śin tu bde ba dañ ldan par gyur cig/

=ye sattvā avaruptakuśalamūlās te na garbhavāsena
pratyājāyeyuḥ karma-parikṣayena; mama buddhakṣetre mātṛ-
grāmo vā garbhavāso vā prajñāyeta ekāntasukhasamarpitās
te sattvās tatra buddhakṣetre bhavyeḥ/

ch1(195a21-25)

或有衆生多善根者，尋便得來至我世界，蓮華中生。或有衆生，少善
根者，要當處胎。或受女人，而生我界，然後乃得永盡胎分。所有衆生
一向純受快樂。

ch2(258b9-12)

有衆生善根熟者，令彼華中化生。有少福德未種善根，令彼
胎生，盡諸業行。我國土中，若爲女人，若復入胎，令彼衆生，一向受樂
充滿。

195,10-3

A definition of Sahā, the name of this world.

cf. /sah to endure, to tolerate

The same definition is found in the Mañjuśrībuddha-kṣetraguṇavyūha (TTP No.760-15, Vol.23, p.121,1-2. Wi 297a4-b7; Taisho No.310-15, Vol.11, 340b8-26; Taisho No.318, Vol.11, 893a10 f.; Taisho No.319, Vol.11, 906a16 f.)

cf. rigs kyi bu ḥdi ltar ḥjig rten gyi khams de na
sems can ḥdod chags la mi mjed, ḥe sdañ la mi mjed,
gti mug la mi mjed, sdug bsñal la mi mjed, deñi phyir
ḥjig rten gyi khams de mi mjed ces byaḥo/ ---

(Then follows a detailed explanation).

The definition in the KP was well known and was later quoted often by scholars such as Chih I 智顗 of T'ien T'ai Sect 天台宗 (in his 妙法華經文句. 第二 (Taisho No.1718, Vol.34, 24b 18-20) and Fa Ts'ang 法藏 of Hua Yen Sect 華嚴宗 (in his 華嚴經探玄記第四 (Taisho No.1733, Vol.35, 171a25-6).

195,14-6

An explanation of Bhadraka, the name of the present mahākalpa.

cf. Mahākaruṇāpundarīka (TTP No.779, Vol.29, p.174-1, Cu 104b4 f.; Taisho No.380, Vol.12, 958a13 f.

MPP-upadeśa, Taisho No.1509, Vol.25, 339c19-26.

cp. Introduction, pp. 137-8.

The Ch version appears to be closer to the Skt. version, while the T version rearranges the passages.

T(t1:242a7-b1):

b̥zi po ḥdi dag ni bdag med paḥi phyir byaḥ chub sems
dpaḥi yoḥs su dag pa yin te/ b̥zi gaḥ ṣe na?/ sems can
med paḥi phyir tshul khrims yoḥs su dag pa daḥ, srog med
paḥi phyir tiḥ ḥe ḥdzin yoḥs su dag pa daḥ, gaḥ zag med
paḥi phyir śes rab yoḥs su dag pa daḥ, rnam par grol baḥi
ye śes mthoḥ baḥi phyir rnam par grol ba yoḥs su dag pa
ste, byaḥ chub sems dpaḥ chos b̥zi po de dag yoḥs su
rdzogs par byaḥo/ de dag gis byaḥ chub sems dpaḥ rnam
myur du bla na med pa yaḥ dag par rdzogs paḥi byaḥ chub
mḥon par rdzogs par ḥtshaḥ rgya ṣiḥ ---

=catasra imā nairātmyatayā bodhisattvapariśuddhiḥ/
katamāś catasrah?/ śīlapariśuddhir niḥsattvatayā, samādhi-
pariśuddhir nirjīvatayā, prajñāpariśuddhir niṣpudgalatayā,
vimuktiḥ pariśuddhir vimuktijñānadarsanatayā ca; te catvāro
dharmā bodhisattvena paripūrayitavyāḥ/ tair bodhisattvāḥ
kṣipram anuttarāṃ samyak sambodhim abhisambudhyanti ---

chl(201b13-17):

復有四清淨法。菩薩成就。何等四。持戒清淨。以無我故。

復有四清淨法。菩薩成就。何等四。持戒清淨。以無我故。

三昧清淨。無衆生故。智慧清淨。無壽命故。解脫智見清淨。

以無人故。是爲四清淨法。菩薩成就。以是故。疾成阿耨多羅三藐三菩提。---

ch2(262b26-29):

復有四淨。菩薩應具。無我成淨。無衆生三昧淨。無命慧淨。無人解脫知見淨。是爲四法。菩薩應具。菩薩以是速成阿耨多羅三藐三菩提。-----

The Ch version read --- niṣpudgalatayā vimuktijñāna-darśanapariśuddhiś ca ---, instead of --- niṣpudgalatayā vimuktipariśuddhiḥ vimuktijñānadarśanatayā ca (203,19-20) ----.

cf. T (t1:243a4-b4, t2:317a1-b3)

sems can gañ dag rga dañ nad dañ hchi hphoñi

hjigs pa srid pañi kluñ du lhuñ ba dañ,

phuñ po rnams la žen pañi mi dag srid pañi btson ra

rab tu hjigs par chud pa rnams,

phan tshun gsod par byed pañi ñon moñs dug

hthuñs nas nu sdug bñhal rgya mtshor rab tu gnas,

gti mug gis kyi lam stor loñ ba bñzin du mi gtsañ

hkhurul hkhhor dag na hkhhyams par hgyur,

log par lta la gnas pas hbyuñ po thams cad srid pa

gsum na sdug bñhal rnams kyis hbar,

srog chags thams cad hgro ba lña po dag ni ji ltar

hkhhor lo hkhhol ba bñzin du hkhhor,

hgro ba lña po dag na chos kyi mig ñams skyabs med

sems can rnams ni dran gyis la,

yañ dag ses rab kyis ni nem nur yid gñis spañs la

byañ chub don du hdun pa skyed,

hgro ba rnams kyi sred pañi mya ñan sol la

sems can rnams kyi gñen du gyur par gyis,

hgro bañi ñon moñs hchiñ ba dgrol bar bya phyir

byañ chub don du sems kyañ gñol gyis sig,

gti mug bral ba chos mig rnam par ñams pa rnams la

lam gyi dam pa sbyin par gyis,

hkhhor bañi srid pañi btson ra dag na hbar ba rnams la

chos kyi bcud kyis tshim gyis sig,

phan par byed pa khyod ni myur du ñe bar soñ la
 thub pañi žabs la gtugs pa gyis,
 re ba thams cad grub smon bkra śis ldan pa rab brtan
 ḥdren pas sañs rgyas ḥgyur bar byos,
 5 ḥjig rten dag na sems can rnams kyi dbugs ḥbyin
 gyis la srid pañi mtsho las sems can thon,
 gya nom thar bañi lam dañ dbaṅ poñi stobs dañ,
 byañ chub yañ lag sbyin byed ḥgyur bar gyis,
 chos sprin chos kyi char pa rab tu phob ste
 10 sems can rnams kyi sdug bśhal ži bar gyis.

chl (201c16-202a18)

陰界諸入 所攝衆生 畏老病死 墮於愛海
 閉在三有 可畏獄中。

飲煩惱毒 互相侵害 長夜隨在 苦惱海中
 15 癡盲無目 失於正道 久於生死 機關所覆
 三有衆生 諸苦熾然 以離正見 安住邪見
 周迴生死 五道之中 不得休息 譬如車輪

有諸衆生 失於法眼 盲無所覩 又無救護
 汝應修集 無量智慧 令離癡惑 便發菩提
 20 應與衆生 作善知識。

為燒愛結 解煩惱縛 應為是等 發菩提心
 失法眼者 為癡所覆 為離癡故 應與勝道
 生死有獄 大火熾然 與法甘露 令其充足
 汝今速往 至於佛所 頭頂禮足 作大利益

25 當於佛所 發妙勝願 所願勝妙 善持念之 汝當來世 調御天人。

亦當願施 衆生無畏 拔濟一切。
慈令解脫 亦令具足 根力覺道。
雨大法雨 施智慧水 滅諸衆生 苦惱之火。

ch2 (262c21-263a8)

- 5 衆生老病死 沒於愛流河。處在三界畏 受胎之微形。
飲結毒相害 曠野苦燒煮。癡盲失善道 為生死所逼。
三界苦熾然 皆住於邪見。一切在五道 譬如車轉輪。
衆生甚法眼 念無救衆生。修慧除疑惑 今可求菩提。
為世渴愛河 作衆生橋梁。解世結縛故 心迴向菩提。
- 10 除癡開法眼。施以無上道。生死三界然 充之以法味。
速可詣饒益 頂禮牟尼足。可立最堅願 為佛世導師。
慰喻諸群生 曠野濟衆庶。施妙解脫道 根力及覺分。
為求雨法雨 以滅衆生苦。

cf. T (t1:250a6-b7, t2:326a4-327a1)

- bsam gtan dag gis rnam grol tshañs pa bžin,
gzugs kyis hod gsal brgya byin hdra ba ste,
5. rgyal po bžin du nor hbru rab gtoñ žiñ,
rin chen mchog mñah thub pa tshoñ dpon bžin,
ži ba sgrogs mdzad ri la señ ge hdra,
mi hgul brtan pa lhun po hdra ba ste,
rgya mtsho bžin du hkhruḡ pa mi mñah žiñ,
10 yon tan skyon la sa bžin mtshuñs par spyod,
dri ma thams cad ded pa chu bžin te,
thub pa me ltar ñon moñs nags rnams bsreg,
rluñ ltar gañ lahañ chags pa mi mñah žiñ,
thub pa lha ltar yañ dag ñid kyañ ston,
15 klu ltar thub pa chos kyi char hbebs śiñ,
char ba bžin du hgro kun ñoms par mdzad,
pha rol mu stegs hjoms pa señ ge hdra,
me tog bžin du yon tan dri yañ gtoñ,
tshañs pa bžin du sñan pañi tshigs gsuñ žiñ,
20 hgro ba sdug bsñal grol mdzad sman pa bžin,
sems mñam ñe bar gnas pa ma bžin te,
hgro ba rtag tu rjes hdzin mdzañ bśes hdra,
ña rgyal dgra hjoms rdo rje brtan bžin te,
thub pa mtshon bžin sred pañi hkhri śiñ gcod,
25 zam pañi śiñ bžin hgro ba sgrol mdzad ciñ,
klu ltar thub pa mi śes rtsva rnams bsreg,

thub pa zla ltar ḥod bsil gtoñ mdzad ciñ,
 mi yi pad ma kha ḥbyed ñi ma bzin,
 ḥbras bu mchog bzi sbyin mdzad ljon śiñ ḥdra,
 thub pa bya bzin drañ sroñ tshogs kyis bskor,
 5 rgyal baḥi blo yañs rgya mtsho ḥdra ba ste,
 ḥgro ba dag la sems sñoms rtsva śiñ bzin,
 rmi lam bzin du chos rnams stoñ rtog ciñ,
 ḥjig rten rjes su ḥthun ḥjug chu dañ ḥdra
 thub pa mtshan mchog mñañ ba thugs rje can,
 10 khyod kyis sems can byañ chub luñ yañ bstan,
 sems can mañ po mthañ yas khyod kyis btul,
 byañ chub mchog rab tu ni bdag luñ ston,
 drañ sroñ chen po bden bzed śes rab mchog,
 bdag ni ḥgro baḥi ñon moñs ḥthab rtsod che,
 15 sañs rgyas byañ chub luñ stan dogs chod la,
 sems can brgya dag ži bdeḥi lam du ḥkhod.

chl(204a26-cll)

20 遊戲釋定. 如大梵王. 光明端嚴 如天帝釋.
 擒賊布施 如轉輪王. 持妙珍寶. 如主藏臣.
 功德自在 如師子王. 不可傾動 如須彌山.
 心不波蕩 如大海水. 於罪不罪 其心如地.
 除諸煩惱 如清淨水. 燒諸結使 如火猛焰.
 無諸障礙 猶如大風. 示現實法 如四天王.
 所雨法雨 如大龍王. 充足一切 猶如時雨.
 破諸外道 如大輪師. 功德妙香 如須曼華.

說法妙音 猶如梵天 除諸苦惱 如大醫王。
 專心一切 如母愛子 攝取衆生 猶如慈父。
 身不壞 如金剛山 能斷愛枝 猶如利刀。
 廣度生死 猶如船師 以智濟人 猶如舟船。
 光明清涼 如月盛滿 開衆生華 如日初出。
 能與衆生 所門四果 猶如秋樹 生諸果實。 僊聖圍遶 猶如鳳凰。
 其意深廣 猶如大海 等心衆生 猶如草木。
 知諸法相 如觀空拳 等心行世 平如水相。
 成就妙相 善於大悲 能與無量 衆生授記。
 我今調伏 無量衆生 誰親如來 與我授記。
 於未來世 成就勝道 微妙智慧 大遷世尊。 願以妙音 真實說之。
 我於惡世 要修諸忍 與諸結使 煩惱賊亂 拔出無量 一切衆生。
 安止住於 寂滅道中。

ch2 (264c23-26512)

尊遊三昧如梵王 顏色從容猶帝釋 施與錢財如國王 持最妙寶若仙尊。
 德濡吼音如獅子 堅固不動喻復彌 無有怨恚如大海 含忍好惡等如地。
 除一切垢如大水 燒諸結林如山火 無所染著猶疾風 開現真實如大天。
 牟尼謝法如龍雨 充濟世間猶時澤 降伏外道如辯師 仙放德香如妙花。
 妙聲柔軟如梵王 治世脫苦如良醫 心住平等如慈母 常攝衆生如父。
 破諸堅忍如金剛 斷恩愛枝如神劍 濟度衆生如船師 施人智慧如牟尼。
 施涼光如牟尼月 開敷人花猶如日 施四上果如妙樹 仙衆圍遶如鳥王。
 尊慈甚廣如大海 等心於世猶草木 觀諸法性如空捲 尊尊隨世譬如水。
 佛授多衆菩提記 持最妙相善大悲 教化衆生多無量 願今授我菩提記。
 於濁結惡世成佛 安置衆生靜寂道。

Here the Skt. text is considerably shortened. The original sentences from mahākaruṇāśabdena to udakasadrśāḥ (302,2), preserved in Ch. & T., is as follows:

5 T: t1(284b6-285b1) & t2(373a6-374a4)

--- sñiñ rje chen poñi sgra dañ, mi skye bañi chos sgra
dañ, dbañ bskur bañi sa bon(t2 om. bon) thob pañi sgra dañ,
theg pa chen poñi gtam ḥbaḥ žig(t1 has śig) gi sgra ste,
me tog gi char chen po de dag gis dge bañi sgra de dag
10 de lta bus sañs rgyas kyi žiñ de dag bkañ ste gnas so.
byañ chub sems dpaḥ sems dpaḥ chen po rdzu ḥphrul che ba,
mthu che ba, chos zab mo la thob pa, gañ dag ḥdul bañi
sems can yoñs su smin par bya bañi phyir smon lam gyi
dbañ gis sañs rgyas kyi žiñ stoñ pa de dag tu lhags pa
15 de dag gis sgra de thos nas sañs rgyas kyi mthu dañ, smon
lam gyi dbañ dañ, tiñ ñe ḥdzin gyi stobs kyis de dag de nas
rdzu ḥphrul gyis ḥdi ltar mgyogs par doñ ste, ḥdi lta
dper na, skyes bu stobs dañ ldan pa lag pa brkyañ ba de
bžin du, byañ chub sems dpaḥ de dag kyañ sañs rgyas kyi
20 žiñ stoñ pa de dag nas doñ ste, sañs rgyas kyi žiñ yañ
dag rtog ḥdir lhags nas, byañ chub sems dpaḥ de dag gis
byañ chub sems dpañi rnam par ḥphrul ba rnam pa sna tshogs
dag gis de bžin gśegs pa rin po cheñi sñiñ po la mchod pa
byas śiñ thams cad dañ ldan pañi ḥkhor de la yañ mchod pa
25 byas nas chos ñan pañi phyir gnas ji lta bu thob par ḥkhod
do.

rigs kyi bu mdun na ḥdon gyi gtso bo bram ze rgya
 mtshoḥi rdul des kyañ de bžin gśegs pa rin po cheḥi sñiñ
 po de la me tog zla ba mdog mdzes dri ma med pa de dag gis
 mchod pa byas te gsol pa, "btsun pa bcom ldan ḥdas bdag
 5 bla na med pa yañ dag par rdzogs paḥi byañ chub tu luñ
 bstan" du gsol. rigs kyi bu de nas de bžin gśegs pa rin
 po cheḥi sñiñ po tiñ ñe ḥdzin klog gi sgron ma žes bya ba
 la sñoms par žugs te, tiñ ñe ḥdzin des thams cad dañ ldan
 paḥi sañs rgyas kyi žiñ yañ dag rtog rin po che sna bdun
 10 gyi(t1 has gyis) rañ bžin du gnas par gyur nas ri dañ,
 śiñ ljon pa rnams dañ, rtsa dañ, siñ dañ, sa gži thams
 cad kyañ rin po che sna bdun gyi rañ bžin du kun tu snañ
 ño. sems can gañ dag chos ñan(t2 has mñan) paḥi phyir
 de na ḥkhod pa de dag kyañ dge baḥi phyogs ji lta bu
 15 yid la byed pa de lta buḥi lus su kha cig ni ser po, kha
 cig ni dkar po, kha cig ni btsod kha, kha cig ni dmar po,
 kha cig ni nag po, kha cig ni skya bor gnas te, kha cig
 gi lus ni rluñ lta bur kun tu snañ, kha cig ni me lta bur,
 kha cig ni nam mkhaḥ lta bur, kha cig ni smig rgyu lta
 20 bur, kha cig ni chu lta bur ---.

ch1(216c28-217a15):

... 大悲聲。無生忍聲。授記聲。說大衆聲。彼有菩薩以本願故。有大神力。
 修習深法而得自在。爲衆生故。住彼世界。聞是聲已。以佛力故。以願力故。以三昧力
 於彼世界。衆神通力。如大力士屈伸臂頃。至刪提嵐界閻浮國中。寶藏佛所。頭面
 25 禮足。以諸菩薩所得。種種師子遊戲。供養於佛及諸大衆。次第而坐聽受妙法。

善男子。爾時寶海梵志。取此月光淨華。供養寶藏如來已。白佛言。
“世尊。唯願如來與我授阿耨多羅三藐三菩提記。”善男子。爾時。
寶藏如來即入三昧。其三昧名電燈。以三昧力。故令刪提嵐界
5 一切山林樹木土地變為七寶。令諸大眾各得自見。皆於佛前。聽受
妙法。隨所思惟。或自見身青色。黃色。白色。紫色。赤色。黑色。或見
似風。或見似火。或見似空。或見似熱時之炎。或見似水。或似水沫。...

ch2 (274c6-26):

...大悲聲。無生法聲。授職聲。登地聲。訖訖摩訶衍聲。彼
種種華雨。以是等聲。遍滿彼諸空佛土中。又於彼空佛土中。有大
10 神通及威德於深法得自在諸菩薩。隨本願為度衆生故。在其中者。
彼聞是聲已。承佛威神。隨本願以為誓力。於彼發神通。速疾猶若
壯士伸臂之頃。如是彼諸菩薩發空佛刹至此刪提蘭佛土。彼
諸菩薩以種種菩薩神通。供養寶藏如來訖。并供養彼諸大眾已。

隨所得處各生聰法。
此所從生。以此而法。

15 大衆悲分陀利經大師授記品第二十。

善男子。爾時海濱婆羅門國大師。以彼月樂無垢華供養寶藏如
來已。白佛言。“唯願世尊。授我阿耨多羅三藐三菩提記。”善男子。時
寶藏如來即入三昧。名曰電燈。以是三昧令一切刪提蘭佛刹。變成
七寶。一切山林樹木瓦礫及地。盡現七寶。隨彼衆生即可助善思
20 惟。生聰法者。隨應現身。其中有身現青。有黃。有綠。有紫。有赤。有黑。
有白。有身現如風。有現如火。有現如空。有現如野馬。有現如水。
有現如沫。...

373, 13-14

T(t1:316b3; t2:416a2)

hdi ltar bdag gis sems can rnams kyi nad ži bar byed
ma nus so/

ch1(227b14-17)

若我不能除衆生病，我則不成阿耨多羅三藐三菩提。爲諸衆生，
斷除煩惱，我今當以何等方便，除衆生病。

ch2(283b11-14)

若我不能除此衆生諸疾病者，令我不逮阿耨多羅三藐三菩提。
不能得除衆生結病，我當以何方便，除衆生病。

T has a similar line to Skt., except hdi ltar (evem)
instead of yady in Skt.

Ch gives full passages: yady ahaṃ sattvānāṃ vyādhim
na śaktaḥ śamayitum, ahaṃ nānuttarāṃ samyaksaṃbodhim
abhisambudhyeyaṃ/ sattvānāṃ kleśaṃ praśamanārthaṃ (ch1)
(or yady ahaṃ sattvānāṃ kleśavyādhim na śaktaḥ śamayitum ch2),
kenopāyenāhaṃ sattvānāṃ vyādhim praśamayeyaṃ?/

T(t1:336b4-7; t2:442a4-7):

ñas chos kyi rnam grañs hdi suhi lag tu gtad par bya?/
 su zig lña brgya pa tha ma la ñahi chos rnam grañs
 hdi bsruñ bar hgyur žiñ/ chos ma yin pa lhur len pañi
sems can rnams dañ, tshul khrims ñams pañi dge sloñ rnams
kyi rna lam du sgrogs par hgyur/ chos ma yin pa la chags
 pas chags par gyur pa rnams dañ, hdod pa mi bzad pas zil
 gyis non pa rnams dañ, chos log pas yoñs su dkris (t1:
 bkris) pa rnams dañ, sems can yoñs su ma smin pa rnams
kun tu skyo ba med par hgyur žig (t1:ži) gu sñam du
 dgoñs pa dañ/

ch1(233b17-20):

如是大經. 當付囑誰。 雖能於後五十歲中. 護持是法。 雖能
與諸在在處處不退菩薩. 宣說令聞。 雖復能為行非法欲惡貪邪見
不信善惡. 有果報者. 演布是教。

ch2(289a9-12):

今我是法. 當付囑誰。 雖能於後惡世之中. 宣布是法。 令於
諸方不退轉菩薩. 皆得聞知。 令除衆生. 染著非法. 貪著榮利. 處邪
見法. 無果報心. 皆除滅。

As for the first underlined passage, T agrees with
 Skt. (adharmabhūmiṣṭhānām sattvānām bhinnasīlānām ca
 bhikṣūnām ---), reading adharmabhūmiṣṭhānā as "chos ma

yin pa lhur len pa =indulging in adharma) and bhinnaśīla as "tshul khrims ñams pa =failed in keeping śīla); while Ch read "avaivartika-bodhisattvas who are staying in many directions" (, probably, nānādikṣu sthitānām avaiivartika-bodhisattvānām ---).

As for the second underlined words, Skt. has aparipakvacittāṃ saṃvejayaṣyati (future form of saṃ-/vij, to tremble, start with fear), while T renders it as "sems can yoñs su smin pa rnams kun tu skyo ba med par hgyur zig gu" = (who)would not be weary of immature beings?, reading "aparipakva-sattva" for "aparipakva-citta" and "nirveda-yiṣyati" for "saṃvejayaṣyati" (skyo ba =to be weary, feel an aversion, which rather suggests nir-/vid).

Both Chinese translations are not direct. ch1:who would preach this teaching to those who --- do not believe good or bad cause brings forth good or bad result respectively? ch2:(who would) help beings reject --- (evils) ?.

The form zig gu (cig, śig, or zig =imperative particle + gu (diminutive particle) appears, not very frequently, in classic Buddhist Tibetan, e.g.,

1) Suvarṇaprabhāsottama.

hdihi srog yoñs su bsruñ bañi phyir su zig rañ gi
lus yoñs su gtoñ bar byed cig gu/

(TTP No.175, Vol.7, p.98-4, Pha 56a6.

J. Nobel, Das Goldglanz-sūtra, Tib.-text, p.158,2-3).

=Who would sacrifice one's own body in order to save this beast (=tigress)?

Corresponding Sanskrit is:

ko 'syāḥ prāṇa-parirakṣaṇārtham ātma-parityāgaṃ
kuryād iti/

(J. Nobel 's edition, Skt.-text, p.209,7-8.
B. Nanjio & H. Izumi 's edition, p.190,2-3).

Dharmakṣema 's translation:

誰能為此. 不惜身命。

(Taisho No.663, Vol.16, p. 354b10-11).

2) In the same sūtra:

ḥbyuñ poḥi rten ma rgya mtshoḥi gos can ḥdi ni

kun tu rab g'yo ci zig gu/ (in verse)

(TTP ibid., p.99-2, Pha 57b6).

=Why should this earth shake violently?

Corresponding Sanskrit is "kim eṣā bhūta-dhātṛī

jala-nidhi-vasanā kampati bhr̥śam" (Nanjio & Izumi 's ed.,
p.195,16); and Dharmakṣema's translation is " 今日何故. 大地
大水. 一切皆動" (Taisho ibid., p.355a22).

3) In the same sūtra, we find a different form (ḥam ge)
but a similar usage. to cig gu:

ḥa yi bu rnams nags khrod ḥdir ni rtser doḥ ba la

dge bar ḥgyur ram ge/ (in verse)

(TTP ibid., p.99-2, Pha 57b6-7).

=My children have gone into this forest to play;
I wonder if they are all right?

Corresponding Sanskrit is "svasti me syāt sutānām
vana-vivaram idaṃ krīḍanārthaṃ gatānām" (Nanjio & Izumi 's
ed., p.196,3-4); and Dharmakṣema's translation " ---
必有災異. 不祥苦惱 " (Taisho ibid., p.355a24).

4) In the Vessantara Story recorded in the Vinayavastu,
we find the following example:

rkañ pa ḥjam pos ji ltar soñ žig gu/ (in verse)

(TTP No.1030, Vol.42, p.103-1, Ce 187a4)

=How could (my little child) have walked (along this
rough path) with his tender feet?

I Ching 's translation is " --- 別我孤去獨如何 "
(Taisho No.1450, Vol.24, p.183c1).

5) Bodhicaryāvatāra, Chap.8, verse 26.

chags pa med par ḥgyur žig gu/

(TTP No.5272, Vol.99, p.255, La 27a8)

=How could I become impartial?

Corresponding Sanskrit is " (kadâ)napekṣo yāsyāmi"
(F. Weller, Tibetisch-Sanskritischer Index zum Bodhicaryā-
vatāra, Heft I, p.107 left).

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with

an Introduction and Notes

Volume II

by

Isshi Yamada

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Part One

The text of the

KARUNĀPUNḌARĪKA

ABBREVIATION

- A: Ms. of the Royal Asiatic Society, London.
Hodgson Collection, Ms. No.21. Folio Nos.
1-204 (Nos. 126 & 127 wanting), 6 lines, 35.9
x 9.7 cm.
- B: Ms. of the Cambridge University Library.
Add. Ms. 1367. Folio Nos. 1-94, 12-14 lines,
36.8 x 15.2 cm.
- C: Ms. of the Bibliothèque Nationale, Paris.
Ms. No. 25. Folio Nos. 1-184, 6-7 lines,
33.0 x 10.0 cm., Microfilm.
- D: Ms. of the Asiatic Society of Bengal, Calcutta.
Ms. No. A 16. Folio Nos. 1-126, 9 lines,
Microfilm.
- E: Ms. of the Tokyo University Library, Tokyo.
Kawaguchi and Takakusu Collection, Ms. No. 12
(New No. 78). Folio Nos. 1-170, 9 lines,
32.3 x 12.1 cm.
- F: Ms. of the Kyoto University Library, Kyoto.
Sakaki Collection. Folio Nos. 1-183, 9 lines,
Photo-copy.

- T: Tibetan Translation. Hphags pa Sñiñ rje
Pad ma dkar po žes bya ba Theg pa chen poñi Mdo.
t1: Peking Edition. Bkañ-hgyur Mdo Cu 149a5-337a8.
Tibetan Tripiṭaka, No. 780, Vol. 29, pp. 191,5-
267,1.
t2: Snar-thañ Edition, preserved in the India Office
Library, London. Bkañ-hgyur Mdo Cha 187b7-
443a4.

Ch: Chinese Translation.

- ch1: Pei Hua Ching 悲華經, 10 Chñan 卷, translated
by Dharmakṣema 曇無讖.
Taisho Tripiṭaka, No. 157, Vol. 3, pp. 167a1-
233c8.
ch2: Tā Ch'êng Pei Fen T'o Li Ching 大乘悲分陀利經,
8 Chñan, translated anonymously.
Taisho Tripiṭaka, No. 158, Vol. 3, pp. 233c9-
289a25.

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KARUṆĀPUNḌARĪKA-SŪTRAM

I DHARMA-CAKRA-PRAVARTANO NĀMA PRATHAMAḤ PARIVARTAH

(1)

om namaḥ śrīsarvabuddhabodhisattvebhyaḥ//

buddhaṃ praṇamya sarvajñaṃ dharmaṃ saṅghaṃ guṇākaram/
(2)
Karūṇāpūṇḍarīkākhyaṃ pravakṣye bodhisūtrakaṃ//

(3)

evaṃ mayā śrutam/ ekasmin samaye bhagavān Rājagṛhe
(4)

5 viharati sma Gṛdhrakūṭe parvate mahatā bhikṣusaṅghena

sārdhaṃ dvādaśabhir bhikṣusūtaiḥ sarvair arhadbhiḥ kṣīṇā-
(5) (6)

śravair nipkleśair vaśībhūtaiḥ suvimuktacittaiḥ suvimukta-

prajñair ājāneyair mahānāgaiḥ kṛtakṛtyaiḥ kṛtakaraṇīyair

apahr̥tabhārair anuprāptasvakārthaiḥ parikṣīṇabhava-

10 saṃyojanaiḥ samyagājñāsuvimuktacittaiḥ sarvacetovaśi-
(7)

(1)B:om namo ratnatrayāya/ namaḥ śrīparamaguruve// D:om
namaḥ sarvavuddhavodhisattvebhyo 'tītānāgatapratyutpanne-
bhyaḥ/ om namaḥ śrīāryyaprajñāpāramitābhyo vuddhajananī-
bhyo namo namaḥ/ om namo gurubhyo namo namaḥ// Ch om.
T:bam po daṅ po(149a6)// & saṅs rgyas daṅ byaṅ chub sems
dpaḥ thams cad la phyag ḥtshal lo// (2)Ch T om. this
opening verse. cf. SP 1,3-4.

vaipulyasūtrarājaṃ paramārthanayāvatāranirdeśam/
Saddharmapūṇḍarīkaṃ sattvāya mahāpathaṃ vakṣye//

(3)ch1:悲華經卷第一轉法輪品第一(167a). ch2:大衆悲分陀利經卷第一轉法輪品第一
(233c). From here to etad avocat(7,15), Ch T differ from
Skt, preserving the original version. See note. The
passages up to te 'pi sarve saṃdrśyante sma(6,7) in Skt
are similar to those in SP(1,5-7,3). (4)A:gṛddha-. E:
gaddha-. (5)-āśravair in Mss. (6)CD om. suvimuktacittaiḥ.
(7)A:-ājñāna-.

- (1)
paramapāramitāprāptair abhijñānābhijñātair mahāśrāvakaiḥ/
tadyathā, āyuṣmatā cājñātakaṇḍinyena āyuṣmatā cāsvajitā (3)
āyuṣmatā ca Bāṣpeṇa āyuṣmatā ca Mahāsthāmnā āyuṣmatā ca
Bhadrikeṇa āyuṣmatā ca Mahākāśyapena āyuṣmatā cOruvilvā-
5 kāśyapena āyuṣmatā ca Gayākāśyapena āyuṣmatā ca Śāriputreṇa (4)
āyuṣmatā ca Mahāmaudgalyāyanena āyuṣmatā ca Mahākātyāyanena (5)
āyuṣmatā cĀniruddhena āyuṣmatā ca Revatena āyuṣmatā ca (6) (7)
Kamphillena āyuṣmatā ca Gavāmpatinā āyuṣmatā ca Pilinda- (8) (9) (10)
vatsena āyuṣmatā ca Bakulena āyuṣmatā ca Mahākauṣṭhilena (11)
10 āyuṣmatā ca Bharadvājena āyuṣmatā ca Mahānandena āyuṣmatā (12)
cOpanandena āyuṣmatā ca Sundaranandena āyuṣmatā ca Pūrṇena
āyuṣmatā ca Subhūtinā āyuṣmatā ca Rāhulena/ evaṃ pra- (13)
mukhaiś cānekair mahāśrāvakair, āyuṣmatā cĀnandena śaikṣeṇa, (14)
anyābhyāṃ bhikṣusahasrābhyāṃ śaikṣāśaikṣābhyāṃ/
15 Mahāprajāpatīpramukhaiś ca ṣaḍbhikṣuṇīsahasraiḥ, Yaśo-
dharayā ca bhikṣuṇyā Rāhulamātrā saparivārayā/ aśītibhiś
ca bodhisattvasahasraiḥ sarvair avaiivartikair ekajāti-
pratibaddhair yad utānuttarāyāṃ samyaksaṃbodhau dhāraṇī- (15)
pratilabdhair mahāpratibhānapratīṣṭhitair avaiivartya-
20 dharmacakrapravartakair bahubuddhaśatasahasraparyupāsitair

(1)CD: abhijñājñānābhijñātair. (2)A: ca jñāna-. (3)AE: cāsvajitā. (4)B: śālī-. E: śāri-. (5)A: -mauṅgalyā-. E: -mauṅgalyā-. (6)E: ca niruddhena. (7)A: revātinā. (8)B: kaphilena. CD: kaphillena. cf. kapphinena in SP. 2, 4. Also fn. 2 & 3. (9)A: gandharvapatinā. C: gavyāpatinā. (10)ACD: milindavatsena. (11)CD: devakulena. (12)cf. pūrṇamaitrāyaṇī-putreṇa in SP. 2, 7. Also fn. 7. (13)A: śekṣaṇa. (14)A: śekṣa-. BE: śaikṣa-. C om. śaikṣā-. (15)BC: -bhāṇa-. D: -bhāga-.

- bahubuddhaśatasahasrāvaropitakuśalamūlair bahubuddhaśata-
sahasrasaṃstutair maitrīparibhāvitakāyacittais tathāgata-
jñānāvatāraṇakuśalair mahāprajñaiḥ prajñāpāramitāgatiḥ⁽¹⁾
gatair bahulokadhātuśatasahasraviśrutair bahuprāṇakoṭī-⁽²⁾
niyutaśatasahasrasaṃpālakaiḥ/ tadyathā, Mañjuśrīyā ca
5 kumārabhūtena bodhisattvena mahāsattvena Avalokiteśvareṇa
ca Mahāsthāmaprāptena ca Sarvārthanāmnā ca Nityodyuktena
ca Anikṣiptadhureṇa ca Ratnapāṇinā ca Bhaiṣajyarājena ca
Bhaiṣajyasamudgatena ca Vyūharājena ca Pradānaśūreṇa ca
10 Ratnacandreṇa ca Pūrṇacandreṇa ca Mahāvikramiṇā ca Ananta-
vikramiṇā ca Trailokyavikramiṇā ca Mahāpratibhānena ca
Satatasamitābhīyuktena ca Dharāṇidhareṇa ca Akṣaya-
matinā ca Mahāmatinā ca Śāntamatinā ca Nakṣatrarājena ca
Ratnavairocanena ca Maitreyeṇa ca bodhisattvena mahā-
15 sattvena Siṃhena ca bodhisattvena mahāsattvena/ Bhadra-
pālapūrvvaṃgamaiś ca ṣoḍaśabhiḥ satpuruṣaiḥ sārddhaṃ/ tad-
yathā, Bhadrapālena ca Ratnākareṇa ca Susārthavāhena ca
Naradattena ca Guhaguptena ca Varuṇadattena ca Indra-
dattena ca Uttaramatinā ca Viśeṣamatinā ca Vardhamāna-
20 matinā ca Amoghadarśinā ca Susaṃprasthitena ca Suvikrānta-

(1)A om -gatiḥ-. (2)B:-prāṇi-. (3)CD:-niyūta-. (4)A:-
pālakaiḥ. cp. -saṃtāarakaiḥ in Saddh-p. (5)ABE:-dhūreṇa.
(6)CD:-pratibhāṇena. (7)AE:dharāṇidhareṇa. (8)A om. B:
maitrīyeṇa. (9)A:-pārapūrvvagaṃgamaiś. B:-pūrva-. C:-pālu-
pūrvvaṃvāmaiś. (10)A:vuddhamāna-. (11)ACDE:amokṣa-.

- (1)
vikramiṇā ca Anupamamatinā ca Sūryagarbheṇa ca Dharāṇiṃ-
(2)
dhareṇa ca/ evaṃ pramukhair aśītibhir bodhisattva-
sahasraiḥ sārdhaṃ/ Śakreṇa ca devānāṃ indreṇa viṃśati-
devaputrasahasraparivāreṇa/ tadyathā, Candreṇa ca deva-
5 putreṇa Sūryeṇa ca Samantagandhena ca Ratnaprabheṇa ca
Avabhāsaprabheṇa ca/ evaṃ pramukhaiś cānyair deva-
(3)
putraiḥ/ caturbhiś ca mahārājaiḥ sārdhaṃ saparivāraiḥ/
brahmaṇā ca sahāpatinā sārdhaṃ dvādaśabrahmakāyika-
(4) (5)
sahasreṇa Śikhinā ca brahmaṇā Jyotiḥprabheṇa ca brahmanā/
10 evaṃ pramukhair dvādaśabhiś ca brahmakāyikadevaputra-
(6)
sahasraiḥ/ aṣṭābhiś ca nāgarājaiḥ sārdhaṃ bahunāgakoṭī-
śatasahasraparivāraiḥ/ caturbhiś ca kinnararājaiḥ
sārdhaṃ bahukinnarakoṭīśatasahasraparivāraiḥ/ caturbhiś
ca gandharvakāyikair devaputraiḥ sārdhaṃ bahugandharva-
15 śatasahasraparivāraiḥ/ caturbhiś cāsurendraiḥ sārdhaṃ
bahvasurakoṭīśatasahasraparivāraiḥ/ caturbhiś ca garuḍe-
(7)
ndraiḥ sārdhaṃ bahugaruḍakoṭīniyutaśatasahasraparivāraiḥ/
(8)
rājñā cĀjātaśatruṇā Māgadhena Vaidehīputreṇa sārdhaṃ
bahumanuṣyarājasāmātyapauraajānapadaparivāraiḥ//
20 tena khalu punaḥ samayena bhagavāṃś catasṛbhiḥ
(9)
parṣadbhiḥ parivṛtaḥ puraskṛtaḥ satkṛto gurukṛto mānitaḥ

(1)A:dhani-. B:dharāṇī-. E:dharāṇi-. (2)ABCE:aśīti-. (3)
A:-rājaiḥ. E:-lokaiḥ. (4)E:sikhinā. (5)A om. DE:jyoti-.
(6)CD:mahānāga-. (7)CD:niyūta-. (8)AE:māgandhena. (9)A
om. CD:samaskṛto.

- (1)
pūjito 'rcito 'pacāyitaḥ, tadā bodhisattvaviṣayasam-
(2) darśanaprapñidhānavyūhasamādhiviṣayadhāraṇīmukhavyūhaṃ (3)
samādhānamukhanirdeśaṃ caryāvaiśāradyaṃ nāma dharma-
paryāyaṃ sūtrāntaṃ mahāvaipulyaṃ bodhisattvānugataṃ (4)
5 sarvabuddhaparigrahaṃ bhāṣitum ārabdhavān, tadā nānā-
(5) varṇaraśmayo niścaritā yatprabhābhīr ayaṃ trisāhasra-
(6) mahāsāhasro lokadhātur mahatāvabhāsenā sphuṭo 'bhūt/
(7) tena cāvabhāsenā lokāntarikā aghā aghasphuṭā andhakāra-
(8) tamisrāḥ, yatremāu candrasūryau eva maharddhikau mahā-
(9)
10 nubhāvau maheśākhyau nābhipatato na virocataḥ tatra ye
(10) sattvā upapannās te svakasvakam api bāhuprasāritaṃ na
paśyanti sma, tatrāpi tenāvabhāsenā parisphuṭāḥ samānā
anyonyaṃ paśyanti smānyonyaṃ saṃjānante sma/ sarvāṇi
buddhakṣetrāṇi ca parisphuṭāṇi saṃdrśyante sma yāvad
(11)
15 avīcir mahānirayo yāvad brahmalokaṃ parisphuṭaṃ drśyate
(12) sma/ ye ca teṣu sarveṣu kṣetreṣu ṣaṭsu gatiṣu sattvās
te sarve saṃdrśyante sma/ ye ca teṣu buddhakṣetreṣu
buddhā bhagavantas tiṣṭhanto dhriyanto yāpayanto yaṃ
dharmaṃ bhāṣante sma sa ca sarvo nikhilena śrūyate sma/
20 ye ca teṣu buddhakṣetreṣu bhikṣubhikṣuṇyupāsakopāsikā
(13) yogino yogācārāḥ prāptaphalās cāprāptaphalās ca te 'pi

(1)AE: 'pacāritas. CD: 'pacoyitaḥ. (2)B om -viṣaya-. (3)A om -vyūhaṃ samādhānamukhanirdeśaṃ. B: -vyūhasamādhimukha-
nirdeśa-. (4)AE: ālavdhavān. (5)AE: -rasmayo. (6)B: bhavat.
C: bhūta. (7)CD: aghāḥ adya-. (8)B: -tamiśrā. (9)AE: yatresau.
(10)A: svakam. CD: svakaṃ svakaṃ. (11)ABE: avīci. (12)E:
buddhakṣetreṣu. (13)A: cāyaptaphalās. CE om.

* A: -āntarikā

- sarve saṃdrśyante sma/ ye ca teṣu buddhakṣetreṣu bodhi-
 (1)
 sattvā mahāsattvā anekavivīdhāśravaṇārambaṇādhimukti-
 hetukāraṇopāyakaśālyair bodhicaryācāriṇas te 'pi sarve
 saṃdrśyante sma/ ye ca teṣu buddhakṣetreṣu buddhā
 5 bhagavantaḥ parinirvṛtās te 'pi sarve saṃdrśyante sma/
 ye ca teṣu parinirvṛtānām buddhānām bhagavatām ratnamaya-
 (2)
 dhātustūpās te 'pi sarve saṃdrśyante sma/ antarīkṣāc ca
 puṣpavarṣam abhiprāvarṣat, manojñaśabdā amaradundubhayaḥ
 (3)
 prasasvanuḥ; sarvaś cāyaṃ trisāhasramahāsāhasro lokadhātuḥ
 10 ṣaḍvikāram aṣṭādaśamahānimittam akampat prākampat saṃprā-
 kampat, avedhat prāvedhat saṃprāvedhat, acalat prācalat
 saṃprācalat, akṣubhyat prākṣubhyat saṃprākṣubhyat, arañat
 prārañat saṃprārañat, agarjat prāgarjat saṃprāgarjat/
 tasmin kṣaṇe sarvato lokaṣu harṣaṇīyās toṣaṇīyāḥ prasāda-
 (4)
 15 nīyā avalokaṇīyāḥ prahlādanīyā manojñāḥ śabdāḥ śrūyante
 sma/ na ca kasyacit sattvasya viheṭhā vā trāso vā
 (5)
 bhayaṃ vā stambhitatvaṃ vā/ na cānyadevalokānām prabhāḥ
 (6)
 prajñāyante/ sarvanarakatiryagyonyamalakopapannāḥ
 sattvā vigataduḥkhāḥ sarvasukhasamarpitās cābhūvan/ na
 20 ca kasyacit sattvasya rāgo vā dveṣo vā moho vā mātsaryo

(1)-vivīdhā- in all Mss, read so in Saddh-p., though Wogihara & Tsuchida emended it to -vivīdha-(5,1). See āśravaṇa in BHS. ārambaṇa=Skt. ālambana, Pāli ārammaṇa. A:-āvimuktihetukāraṇopāyakaśālyavodhicaryācāriṇas. (2)A:dhātus. m. relic-shrine made of jewels. (3)pra-/svan. to resound. (4)C:prahrādanīyā. (5)A:-lokām & left out prabhāḥ. B:-lokā ---. E:-lokām ---. Unusual description. (6)A:sarvveṣām narakagatiryugyoni-.

vā īrṣyā vā māno vā mrakṣo vā mado vā krodho vā vyāpādo
 (1) (2)
 vā paridāho vā bād hate/ sarvasattvās ca parasparamitra-
 cittā hitacittā mātṛpitṛsaṃjñino 'bhūvan//
 (3)

- 5 atha Ratnavairocano nāma bodhisattvo mahāsattvas
 (4)
 taṃ mahānimittaprātihāryaṃ drṣṭvā sahasotthāyaikāṃśam
 (5)
 uttarāsaṅgaṃ kṛtvā dakṣiṇajānumaṇḍalaṃ pṛthivyāṃ prati-
 (6)
 ṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam
 (7)
 etad avocat/ "paramāścaryādbhutaprāpto 'haṃ bhagavan,
 (8)
 kuta ime raśmaya āgatāḥ?, kasyaiṣa prabhāvaḥ?, ko nv
 10 atra bhagavan hetuḥ?, kaḥ pratyayo bhaviṣyati?"

- atha khalu bhagavān Ratnavairocanaṃ bodhisattvaṃ
 mahāsattvaṃ etad avocat/ "śṛṇu kulaputra sādhu ca suṣṭhu
 (9) (10)
 ca manasikuru bhāṣiṣye 'haṃ te"/ "sādhu sādhu bhagavan" n-
 iti Ratnavairocano bhagavataḥ pratyāśroṣīt/ bhagavān
 15 Ratnavairocanaṃ bodhisattvaṃ mahāsattvaṃ etad avocat/
 (11)
 "asti kulaputra pūrvadakṣiṇasyāṃ diśi, ito buddhakṣetra-
 koṭīśatasahasraṅgānādīvālukāsamān buddhakṣetrān ati-
 (12) (13)
 kramya Padmā nāma lokadhātur nānāguṇavibhūṣitā nānāpuṣpa-
 (14) (15)
 samīritā nānāgandhaiś ca sphuṭā ratnavṛkṣair alaṅkṛtā
 (16) (17) (18)
 20 ratnaparvatair ākīrṇā; nīlavaiḍūryamayī tatra bhūmir

(1)AE:vodhate. (2)E:parasparaḥ. A:-maitra-. (3)T:rin po
 che rnam par snañ byed. ch1:寶日光明 ch2:寶照明. (4)CD:-ya
 ekāṃśam. (5)E:dakṣiṇaṃ. (6)AE:-āñjali. (7)B left out -ās-
 carya-. (8)AE:rasmaya. (9)ACDE:bhāṣe. (10)ABE have one
 sādhu. (11)From now on Skt corresponds with Ch & T. (12)
 T:pad ma. Ch:蓮華. (13)E:-tāḥ. (14)AB:-samīri. E:-tāḥ.
 (15)E:-tāḥ. (16)T:rin po cheḥi pad ma dag gis---=ratna-
 padmair---. (17)B:-vaidūrya-. C:-vaidūryya-. E:-vaidurya-.
 (18)ABE:bhūr.

- bodhisattvair ākīrṇā dharmāśabdena sphuṭā; sā ca punar
 vaidūryamayī bhūmir mṛdukācalindikasukhasaṃsparśā,
 nikṣipte ca carāṇe caturaṅgulam avanamati, utkṣipte ca
 carāṇe caturaṅgulam unnamati, nānāpadmaś cākīrṇā/
 (2)
 5 tatra ca saptaratnamayā vṛkṣāḥ saptayojanāny uccatvena;
 teṣu ca vṛkṣeṣu divyakāśyavastrāṇi pralambante, divyāni
 (3)
 ca vādyāni manojñāni saṃpravādyante; teṣu ca vṛkṣeṣu
 nānāśakuntā indriyabalabodhyaṅgamanojñāṃ śabdāṃ pravayā-
 haranti; teṣāṃ vṛkṣāṇāṃ patrāṇi parasparaṃ sprśya divyā-
 (4)
 10 tiktāntaṃ pañcāṅgikatūryaśabdaṃ niścārayanti; ekaikasya
 ca vṛkṣasya divyātiktāntenodāreṇa gandhena yojanasahasraṃ
 sphurati; teṣu ca vṛkṣeṣu divyāny alaṅkāraṇy abhipra-
 (5)
 lambante sma/ teṣu ca vṛkṣāntareṣu saptaratnamayāḥ
 kūṭāgārāḥ, pañcayojanaśatam uccatvena sapādaśatayojanaṃ
 (6)
 15 vistāreṇa/ teṣu ca kūṭāgāreṣu samantāc caturdiśaṃ
 (7) (8)
 toraṇāḥ/ tebhyaś ca toraṇāgrebhyo bahirdhā kūṭāgārebhyaḥ
 puṣkariṇyaḥ, aśītiyojanāni dīrghatvena pañcāśadyojanāni
 vistāreṇa/ tābhyaś ca puṣkariṇībhyaḥ samantāc caturdiśaṃ
 sopānāḥ saptaratnamayāḥ/ sāmantakāś ca puṣkariṇyaḥ
 (9) (10)
 20 saptaratnamayaḥ padmaḥ pūrṇāḥ, ekaikaṃ ca padmaṃ

(1)B:-kācilidika-. CD:-kācilindika-. E:-kācalinadika-.
 ABE left out -sukha-. C:-sukhaṃ. (2)ABE:uccalena. simple
 miswriting. (3)E:padmāni. (4)ACD:-bhūryya-. T:sil sñan.
 Ch:(2)衆. (5)ACDE:samanta-. B:samantareṣu samanta-. Corrected
 by Ch.T. T:rin po che sna bdun gyi khaṅ pa brtsegs pa.
 ch1:七寶樓觀 ch2:七寶臺. . Could be samasta- or samantareṣu
 samasta-. (6)AD:-diśas. CE:-ddiśas. (7)AE:toraṇāḥ. B:-ṇaṃ.
 T:rta babs dag(pl). ch1:(明)欄楯. ch2:窓牖. (8)B:toraṇābhyo.
 (9)ACD:-mayapadmaḥ. T:utpalapadmaḥ. ch1:優鉢羅華. 拘物頭華.
 波頭摩華. 芬陀利華 (utpalakumudapadmapuṇḍarikaiḥ) ch2:芙蓉蓮華.

- (1)
- yojanam vistāreṇa/ tebhyaś ca puṣpakeśarebhyo bodhi-
 sattvā mahāsattvāḥ prajāyanti; te rātryāḥ prathame yāme
 teṣu padmakeśareṣūpapadyante, tām ca rātriṃ paryāṅkenā-
 tināmayanti, vimuktiprītisukhaṃ ca pratisaṃvedayanti/
 (2)
- 5 tatra ca rātryāḥ pratyūṣakālasamaye śītalā vāyavaḥ su-
 gandhikā mṛdukāḥ sukhasaṃsparsacalitāḥ pravāyante, te ca
 saṃkucitāni puṣpāṇi rohayanti/ te ca bodhisattvāḥ samā-
 (3) (4)
 dhito vyutthāya vimuktiprītisukhaṃ pratiprasrabhya padma-
 keśareṣv avatīrya, teṣu ca kūṭāgāreṣu praviśya sapta-
 (5) (6)
- 10 ratnamayeṣv āsaneṣu paryāṅkeṇa niṣaṇṇā dharmam śṛṇvanti
 sma/ teṣu ca vṛkṣakūṭāgārāntariteṣu ca caturdiśaṃ jāmbū-
 (7)
 nadamayāḥ parvatā, viṃśatiyojanāny uccatvena trīṇi yoja-
 nāni vistāreṇa; teṣu ca parvateṣu anekāśatasahasrāṇi
 (8)
 sūryakāntacandrakāntendranīlajyotīrasāś ca maṇayo 'ntarā-
 (9) (10)
- 15 ntare dṛśyanti sma/ Padmottarasya buddhasyābhā teṣu
 (11)
 parvatamaṇiṣu nipatya tayā ca buddhābhayā ca maṇiprabhayā
 sarvā sā Padmā lokadhātur nityodāreṇāvabhāsenā sphuṭā/
 na ca tatra candrasūryayoḥ prabhā prajñāyate, nānyatra
 yadā padmāḥ saṃkucanti pakṣiṇaś cālpaśabdā bhavanti tadā
- 20 rātrīti saṃjñā bhavati, viparyayād divasaṃ/ teṣāṃ ca

(1)E:-kaiśarebhyo. (2)A:-kāle samaye. T:nañ par gyi dus
 kyi tshe. chl:過夜分已. ch2:覺夜天欲明時. After this ChT add catur-
 diśaḥ. (3)BCDE:rohanti. T:mñon par ḥbyed par byed pa.
 vikāsayanti is more agreeable. (4)T:spaṅs nas. ch2:捨.
 But chl mistrans. 受. (5)niṣaṇṇā in Mss. (6)B:deśayanti.
 (7)T:ḥdzam bu chu boḥi gser gyi ri. chl:閻浮檀 紫磨金山. ch2:
 紫磨寶山. (8)AB:'ntare. (9)T:pad ma dam pa. chl:蓮華上.
 ch2:蓮華上. (10)CD:tathāgatasya ābhā. (11)BE om. buddhā-
 bhayā ca. CD om buddhābhayā ca maṇi-. Ch T agree. 9/17-7

- parvatānām upari nīlavaiḍūryamayāḥ kūṭāgārāḥ ṣaṣṭiyoja-
 nāny uccatvena viṃśatiyojanāni vistāreṇa, tebhyaś ca
 kūṭāgārebhyaś caturdiśaṃ saptaratnamayās toraṇās, tebhyaḥ
 (1)
 kūṭāgārebhyaś ca saptaratnamayāḥ paryaṅkā yatraikajāti-
 5 pratibaddhā bodhisattvā dharmam śṛṇvanti/ Padmāyām
 (2)
 kulaputra lokadhātau Indro nāma bodhivṛkṣas trīṇi yojana-
 sahasrāṇy udvedhena pañcayojanaśatāni vistāreṇa, yojana-
 sahasraṃ śākhāpatrapalāśaṃ susamsthitam/ tasya ca bodhi-
 (3) (4)
 vṛkṣasya mūle padmo raupyamayo nālaḥ pañcayojanaśatāny
 (5)
 10 udvedhena, tasya koṭīśatasahasrasuvarṇamayāni patrāṇi
 (6) (7)
 pañcadaśayojanāny udvedhena/ sarveṣu ca keśareṣv āsma-
 (8)
 garbhamayāni kiṇṇjalkāni, saptaratnamayāḥ keśarā daśa-
 (9)
 yojanāny udvedhena saptayojanāni vistāreṇa/ tatrādya-
 rātrau Padmottareṇa tathāgatenārhatā samyaksaṃbuddhenā-
 15 nuttarā samyaksaṃbodhir abhisambuddhā, tasya buddhāsana-
 (10)
 padmasya samantataḥ padmā yatra bodhisattvā niṣaṇṇāḥ
 Padmottarasya tathāgatasyārhatāḥ samyaksaṃbuddhasya
 (11)
 prātihāryāṇi paśyanti sma"/

evam ukte, Ratnavairocano bodhisattvo bhagavantam

- 20 etad avocat/ "kiyadrūpāṇi bhagavan Padmottaras tathāgato

(1)AE ins. parvatā. (2)A:indrā. T:dbaṅ po. Ch:因陀羅 (3)
 A:padmā. B:padmaṃ. (4)E:rūpya-. AE:nāḍaḥ. B om nālaḥ. T:
 dñul las byas paṇi pad ma sdoṅ bu. Ch:琉璃为莖 (=vaiḍūrya-).
 (5)B:uccatvena. (6)id. (7)AB:asma-. E:-ṣu sma-. (8)ACDE:
 kiṃśukāni. T:ze ḥbru. chl:薔 ch2:鬚 (9)B:uccatvena. (10)
 CD:padmāni. (11)E:pratihāryāṇi.

- mahāprātihāryāṇi kṛtavān?" /
 (1) evam ukte, bhagavān Ratna-
 vairocanaṃ bodhisattvam etad avocat /
 (2) "adyarātryāḥ paś-
 cime yāme Padmottareṇa tathāgātenārhatā samyaksaṃbuddhenā-
 nuttarā samyaksaṃbodhir abhisambuddhā, rātryāḥ pratyūṣa-
 5 kālasamaye tadrūpaṃ rddhyabhisamskāram abhisamskṛtavān,
 yāvad brahmalokam ātmānam abhinirmāya uṣṇīṣamūrdhnaḥ
 ṣaṣṭiraśmikoṭīnayutaśatasahasrāṇi pramucyate, raśmibhir
 ūrdhvāyā diśo buddhakṣetraparamāṇurajahsamān lokadhātūn
 avabhāsayati / ye punas tasmin samaye ūrdhvāyām diśi
 (3)
 10 sthitā bodhisattvā adhodiśam avalokayanti, teṣāṃ na
 Sumerur avabhāsam āgacchati, na CakravāḍaMahācakravāḍā
 na Kālaparvatāḥ / ye ca bodhisattvās tebhyo lokadhātubhyo
 vyākṛtā ye samādhipratilabdhā ye dhāraṇīpratilabdhā ye
 kṣāntipratilabdhā ye ca bhūmyatikrāntā ye caikajātiprati-
 (4)
 15 baddhā bodhisattvā mahāsattvās, te 'pi tenāvabhāsenā
 (5)
 sphuṭā, añjaliṃ pragṛhya Padmottarasya tathāgatasyā-
 tmabhāvaṃ vyavalokayitvā dvātriṃśadbhir mahāpuruṣalakṣa-
 ṇaiḥ samalaṅkṛtagātraṃ aśītibhiś cānuvyañjanair drṣṭvā ca
 tāṃ bodhisattvaparṣadaṃ Padmāṃ ca lokadhātum buddha-
 20 kṣetraguṇavyūhāṃś ca drṣṭvā paramaprītisaumanasyajātās,

(1)E ins. tam. (2)E:-ottara. (3)A left out na. Ch om
 sumerur. ch1:不觀下方 眼所緣色 (cakṣurālambarūpa)所謂大小鐵圍及諸小山。
 ch2:觀見下方大鐵圍小山鐵圍山黑山無能障蔽。 (4)caikajātipratilabdhā in
 Mss. (5)T:te dag kyañ śnañ ba des khyab par gyur nas.
 ch2:皆見光明。 But ch1:所有光明 以佛光故悉不復現。

- te ca bodhisattvā mahāsattvā buddhakṣetraparamāṇurajaḥ-
 samebhyo lokadhātubhyo gaṇanāsamatikrāntā bodhisattvās
 tāṃs tāṃ lokadhātūn apahāya ṛddhibalena Padmāṃ loka-
 dhātum anuprāptāḥ Padmottarasya tathāgatasyārhatāḥ sam-
 5 yaksambuddhasya pūjanāya vandanāya paryupāsanāya/ sa ca
 kulaputra Padmottaras tathāgato jihvendriyaṃ mukhān nir-
 nāmayitvā sarvāvatīm imāṃ cāturdvīpikāṃ lokadhātum niṣaṇ-
 (1)
 (2)
 (3)
 ṇāḥ sthitāś caṅkramanto jihvendriyeṇa paricchāditavān/
 ye cātra bodhisattvāḥ samāpannās te samādhibhyo vyutthāya
 10 sarvāvatī sā parṣat Padmottarasya tathāgatasya pūjā-
 karmaṇe udyuktā/ atha kulaputra Padmottaras tathāgato
 (4)
 jihvendriyam ṛddhyabhisamṣkāreṇa pratiprasrambhayitvā,
 punar aparaṃ Padmottaras tathāgataḥ sarvāvantāt kāyāt
 sarvaromakūpebhya ekaikasmād romakūpavivarāt ṣaṣṭīraśmi-
 15 koṭīnayutaśatasahasrāṇi niścārayitvā daśasu dikṣv ekai-
 kasyāṃ diśi buddhakṣetraparamāṇurajaḥsamāṃ lokadhātūn
 udāreṇāvabhāsenā sphuritvā, bodhisattvā mahāsattvās
 tebhyo lokadhātubhyo vyākṛtā ye samādhipratilabdā iti
 te 'pi bodhisattvā mahāsattvāḥ svakasvakabuddhakṣetrā-
 (5)
 (6)
 20 bhayā ṛddhibalena Padmāṃ lokadhātum samprāptāḥ Padmo-

(1) Read mukhāt(ab1). T:žal gyi sgo nas ljags kyi dbaṅ po
 phyun ste. ch1:出其名相, ch2:現廣長名相. (2) A:cāturmahādvīpikāṃ.
 E:caturmahādvīpitām. (3) T:(ljags kyi dbaṅ pos) yoṅs su
 khebs par mdzad do. Ch:遍覆, cf. jihvendriyeṇa samicchāda-
 yitvā(Sukh-v 2). (4) ljags kyi dbaṅ poḥi rdzu ḥphrul mñon
 par ḥdu mdzad paḥi phyir bsdus nas. ch1:示現如是廣長名相, 作變化已, 即還攝之.
 ch2:還攝名相神通. (5) T agrees. But Ch:-buddhakṣetrān apa-
 hāya, ch1:各各自捨其佛世界, ch2:各各捨已佛刹. (6) samprāpta=anuprāpta
 (4). T:lhags so. ch1:終來至. ch2:到 or 至.

ttarasya tathāgatsyārhatāḥ samyaksaṃbuddhasya darśanāya
(1) (2) (3)
vandanāya pūjanāya paryupāsanāya/

athā khalu kulaputra Padmottaras tathāgato 'rhan
(4)
samyaksaṃbuddho rddhyabhisamskāraṃ pratiprasrabhya
(5)
5 sarvāvatyām bodhisattvaparaṣādi avaiivartikacakraṃ nāma
(6)
dhārmikam dharmacakraṃ pravartitavān bahujaṇahitāya
bahujaṇasukhāya lokānukampāyai, arthāya hitāya sukhāya
devānām ca manuṣyāṇām ca mahāyānasya paripūraṇārthaṃ"//

(7) (8) (9)
iti śrīKarunāpūṇḍarīke mahāyānasūtre dharma-
10 cakrapravartano nāma prathamam parivartaḥ//1//

(1)E om. (2)T om. (3)E om. (4)A:-prasra. CD:-prasrabhyaḥ.
T:phyir bsdus nas. (5)ABE:avaivarttikam cakram. (6)ABCD:
cakram. E om. Corrected by T:chos dan ldan paḥi chos kyi
ḥkhor lo. (7)A om śrī-. (8)BE:-kān. (9)BCD:-sūtrād. E:
-sūtrā.

II DVITĪYO DHĀRAṆĪ-MUKHA-PARIVARTAH

(1)

(2)

atha khalu Ratnavairocano bodhisattvo mahāsattvo

bhagavantam etad avocat/ "katham bhadanta bhagavan

Padmāyāṃ lokadhātau rātrīṃdivaṃ prajñāyate?, kiyadrūpās

ca tatra śabdāḥ śrūyante?, kiyadrūpeṇa te bodhisattvās

5 cāśayena samanvāgatāḥ?, katamena vā vihāreṇa viharanti?"/

(3)

bhagavān āha/ "nityāvabhāsitā kulaputra Padmā

lokadhātur buddhābhayā/ tatra yadā puṣpāḥ saṃkucanti,

pakṣiṇās cālpaśabdā bhavanti, bhagavāṃś ca te ca bodhi-

(4)

sattvā dhyānaiḥ krīḍanti vimuktiprītisukhaṃ pratisaṃ-

10 vedayanti, tadā rātrīti prajñāyate/ yadā punas te puṣpā

(5)

(6)

vāteneritā bhavanti, śakunās ca manojñāni kūjanti,

puṣpavṛṣṭiś cābhipravarṣati, caturdiśaṃ paramasugandhā

manojñā mṛdukāḥ sukhasaṃsparśā vāyavaḥ pravāyanti,

bhagavāṃś ca samādher vyutthāya Padmottaro bodhisattvānām

(7)

15 mahāsattvānām atikramya śrāvakapratyeka-buddhakathāṃ

bodhisattvapiṭakaṃ dharmāṃ deśayati, tena ca tatra

divasaḥ prajñāyate/ avirahitās ca tatra kulaputra

bodhisattvā mahāsattvā buddhaśabdena dharmāśabdena

(1)ch1:悲華經.陀羅尼品第= (168b). ch2:大乘悲分陀利經.入陀羅尼門品第= (235a). (2)AEChT om mahāsattvo. (3)BE:-āvabhāsesitā. (4)C ins mahāsattvā. (5)AE:vātenairitā. (6)A:kūjanti. BDE:kujanti. T:sgogs par byed pa. (7)AE om -pratyeka-.

- (1) (2) (3)
 saṅghaśabdena, vaiśāradyaśabdenānabhisamskāraśabdenā-
 nutpādaśabdenānirodhaśabdena śāntaśabdenopaśāntaśabdena
 praśāntaśabdena mahāmaitrīśabdena mahākaruṇāśabdenā-
 (4)
 nutpattikadharmaśabdenābhiṣekabhūmipratilābhaśabdena
 (5)
 5 buddhabodhisattvaśabdenāvirahitā, nityaṃ te bodhisattvā
 evaṃrūpaṃ śabdaṃ śṛṇvanti sma/ punar aparaṃ kulaputra
 ye bodhisattvā mahāsattvāḥ Padmāyāṃ lokadhātau pratyājā-
 tāḥ pratyājāyīṣyanti vā sarve te dvātriṃśadbhir mahā-
 (6)
 puruṣalakṣaṇaiḥ samanyāgatā yojanaprabhā hy avinipāta-
 (7)
 10 dharmāṇo yāvad bodhiparyantāt/ sarve te bodhisattvā
 (8) (9)
 maitracittāḥ snigdhacittā akaluṣacittā dāntacittāḥ
 (10)
 kṣamācittāḥ samāhitacittāḥ prasannacittā apratihata-
 (11)
 cittāḥ śuddhacittāḥ kalyāṇacittā dharmaprīticittāḥ sarva-
 sattvānāṃ kleśaprasāmanacittāḥ pṛthivīsamacittā laukikā-
 (12)
 15 yāṃ kathāyāṃ anabhiratacittā lokottarāyāṃ kathāyāṃ sābhi-
 ratacittāḥ sarvakuśaladharmaparyeṣṭicittā nirupadhau
 (13)

(1)Ch ins nirodhaśabdenāsaṃskāraśabdena pāramitāśabdena
 balaśabdena, ch1:寂滅之音. 無所有音. 六波羅蜜音力(音) ch2:戒聲. 無為聲. 波羅蜜聲. 力聲.
 (2)Ch ins abhiññāśabdena, ch1:六神通音 ch2:通聲 (3)D om -āna-
 bhisamskāraśabden-. ch1:無所作音 ch2:無行聲 But T: mñon par hdu
 byed paḥi sgra dan(154b2)=abhisamskāraśabda. (4)ABE:-ānu-
 pattikadharma-. ch1:無生法忍(anutpattikadharmaḥśānti). ch2:
 無生聲. 法聲. (-ānutpattikaśabdena dharmāśabdenā-). (5)Ch om
 buddha-, ch1:純諸菩薩清淨妙音. ch2:純菩薩聲. (6)ABE:yojanaprabhāyā
 hy. T:satayojanaprabhā, de dag thams cad ni skyes bu chen
 poḥi mtshan sum bcu rtsa gñis dan ldan žiñ, ḥod dpag tshad
 brgya pa yod la byañ chub kyi mthar thug gi bar du rnam
 par mi ltun baḥi chos can yin no(154b4-5). ch1:皆悉成就三十二相
 常身光明照一由旬. 乃至成阿耨多羅三藐三菩提. 終不墮於三惡道中. (168c). ch2:皆具三十二相
 光一由旬. 乃至成佛. 不墮惡趣. (235a). (7)E:-paryantāt. (8)A:maitri-.
 (9)CD ins hitacittāḥ. ch1 ins 大悲心(karuṇācittāḥ). (10)Ch
 ins kṣānticittāḥ, ch1:忍辱心 ch2:忍心. (11)Ch ins arajocittāḥ,
 ch1:無垢心. ch2:無塵心. (12)kathāyāṃ is supplied by Ch T. (13)
 E:-kuśalamūla-. C:-dharmaṣṭicittāḥ. D:-dharmaṣṭi-.

- (1) sadāprayuktacittā vyādhijarāmarañebhyaḥ praśāntacittāḥ
 sarvakleśadahanacittāḥ sarvasaṃyojanaprasāmanacittāḥ
 sarvadharmāmanyānacittāḥ, āśayabalinaḥ prayogabalinaḥ
 (3) (4)
 pratyayabalinaḥ prañidhānabalino 'sārabhinnāccāla-
 (5) (6)
 5 balino nidhyaptibalinaḥ kuśalamūlabalinaḥ samādhāna-
 balinaḥ śrutabalinaḥ śīlabalinaḥ tyāgabalinaḥ kṣānti-
 balino vīryabalino dhyānabalinaḥ prajñābalinaḥ śamatha-
 balino vipaśyanābalino 'bhijñābalinaḥ smṛtibalino bodhi-
 (7) (8)
 balinaḥ sarvamāraavidhvaṃsanabalinaḥ sarvamārabalapramar-
 10 danabalinaḥ sarvaparapravādinām sahadharmaṇa nigrāha-
 (9)
 balinaḥ sarvakleśapramardanabalinaḥ/ te ca bodhi-
 (10)
 sattvā ye Padmāyām lokadhātau pratyājātāḥ pratyājāyiṣyanti
 (11) (12)
 vā bahubuddhaśatasahasrakṛtādhikārā hi avaruptakuśala-
 mūlā; ye ca tatra Padmāyām lokadhātau buddhakṣetre bodhi-
 15 sattvāḥ pratyājātāḥ pratyājāyiṣyanti vā dhyānāhārās te
 (13)
 bodhisattvā dharmāhārā gandhāhārās tadyathāpi nāma devā

(1)B:-pramukta-. E:-prayutta-. T:phuñ po med pa la rtag
 tu rab tu brtson paḥi sems dan ldan pa dan(155a1). But
 ch1:離我心. ch2:滅心. (2)cp. T:na ba dan rga ba dan ḥchi ba
 rab tu ḥi bar byed paḥi sems dan ldan pa dan. ch1:離生老病死
 寂滅心. ch2:除老病死心. (3)ABE om pratyayabalinaḥ. (4)BC:
 -valināsārabhinnā-. cp. T:sñiñ po med pa dan ma ḥdres śiñ
 goñ du skyod par byed paḥi stobs can dan(155a3). ch1:得無諍力.
 ch2:業行力強. (5)cp. T:ñes par rtogs paḥi stobs paḥi can dan.
 ch1:得觀一切法力. ch2:斷力強. (6)ch2:誓力強. (prañidhāna-). (7)
 T ins sñiñ stobs kyi stobs can dan(155a6)=sattvabalinaḥ.
 (8)Ch om. (9)CD:-vimarddana-. T:rab tu ḥdul bar byed pa.
 (10)ch1 T ins mahāsattvā. (11)kṛtādhikāra is well esta-
 blished BS., see adhikāra in BHS. cp. T:sañs rgyas ḥbum
 phrag mañ po dag la lhag par bya ba byas śiñ. ch1:已得供養
 無量百千諸佛世尊. ch2:已會親近無量百千諸佛. (12)avarupta is analo-
 gical back-formation to avaropita(ppp. of avaropayati).
 cp. T:dge baḥi rtsa ba rñams skyes pa yin no. ch1:於諸佛所.
 種諸善根. ch2:殖諸善根. (13)ABE:tathāpi.

- (1)
brahmakāyikā, na ca tatra kavaḍikāhārāḥ prajñāyante/
sarvaśaś ca tatrākuśalasya nāmāpi nāsti; sarvaśaś ca
(2)
tatra mātṛgrāmasya nāmāpi nāsti, prajñaptir api nāsti;
sarvaśaś ca tatra duḥkhaśabdo nāsti; sarvathā priyāpriya-
5 śabdo nāsti, peyālaṃ na kleśaśabdo na parigraho na cātrā-
(3)
ndhakāraṃ na durgandhaṃ na cittaklamatā na kāyaklamatā
na narakatiryagyoniyamalokaśabdaḥ, apāyaprajñaptir api
(4)
nāsti, na kaṇṭakagahanapāṣāṇaśarkarā na cāgnir na candra-
(5) (6)
sūryā na tārakārūpā na mahāsamudrā na Sumeru Cakravādā
(7)
10 na lokāntarikā na Kālaparvatā na mīḍhapāṣāṇā na pāṃśu-
parvatāḥ, na meghavarṣaśabdo na kaluṣavāyusaśabdaḥ, sarva-
thāpāyaśabdo nāsti, sarvathākṣaṇaśabdo nāsti/ atha ca
(8)
punaḥ Padmā lokadhātur nityaṃ buddhābhayā bodhisattvā-
(9)
bhayā puṇyābhayā ratnābhayā udāreṇāvabhāsenā sphuṭā/
(10)
15 Saphalāś cātra nāma pakṣiṇo manojnāḥ snigdhāḥ svakasva-
kena svareṇa indriyabalabodhyaṅgāni pravvyāharanti sma"/
atha khalu Ratnavairovano bodhisattvo bhagavantam
(11)
etad avocat/ "kiyanmahatī bhagavan sā Padmā lokadhātuḥ?,

(1) So in all Mss, later we have kavaḍikārāhāra (125, 10) & kavaḍikārāhāra (125, 19). cp. T:kham gyis zas za paḥi zas. Ch:搥食 (chl:v.1.搥食). (2) ABE om prajñaptir api nāsti. cp. T:gdags pa yañ med do. chl:亦無名字 ch2:亦無其聲 (next. 亦無假名). (3) So in all Mss. klamata from √klam =klamatha or kila-matha(m, also in Pāli). cp. T:sems ñal ba yañ med pa, lus ñal ba yañ med do (155b3-4). chl:無有身心苦惱 (149a) ch2:身心無改 (235b). (4) ABE:kaṭaka-. (5) New comp. for constellation. cp. T:skar maḥi gzugs. Ch:星宿 (6) Ch adds Mahācakravādā. (7) AE:pānsu-. (8) bodhisattvābhayā is supplied by Ch T. (9) T:bsod nams kyi 'hod. chl om. ch2:maṇyābhayā, 摩尼珠光. cf. 9, 15-17. (10) T:ḥbras bu dañ bcas pa. chl:善果. ch2:婆訶羅. (11) A:kiyat-.

- (1)
kiyacciram asau Padmottaras tathāgatas tiṣṭhati dhriyate
(2)
yāpayati dharmam ca deśayati yenādyarātrāṇ anuttarā sam-
yaksambodhir acirābhisambuddhā?, kiyacciram ca parinir-
(3) (4)
vṛtasya saddharmaḥ sthāsyati?, kiyaccirasthāyinas te
5 bodhisattvā ye Padmāyāṃ lokadhātāu buddhakṣetre pratyā-
jātāḥ pratyājāyīṣyanti vā?, kin te bodhisattvā virahitā
buddhadarśanena dharmāśravaṇena saṅghopasthānena utāho
svin neti?, kiṃ nāma cāsīt pūrve sā Padmā lokadhātuḥ?,
(5)
kiyaccireṇa vā tatra jinasūryāstaṃgataḥ yasyānantareṇa
10 Padmottareṇa tathāgatenānuttarā samyaksambodhir abhisam-
(6) (7)
buddhā?, kiṃ pratyayam apy ekatyā buddhavikurvāṇān
buddhaprātihāryān paśyanti ye daśasu dikṣv anyeṣu buddha-
kṣetreṣu buddhā bhagavantaḥ prātihāryān kurvanti, ekatyā
na paśyanti?"/
15 bhagavān āha/ "tadyathāpi nāma kulaputra Sumeruḥ
(8)
parvatarājā, aṣṭaṣaṣṭhiyojanasahasrāṇy udvedhena catur- 21
aśītiyojanasahasrāṇi vistāreṇa/ kaścid eva puruṣa āgac-
(9)
chet vīryavān balavān, samādhibalena vā taṃ Sumeruḥ
(10)
parvatarājaṃ sarṣapamātrapramāṇaṃ bhindyāt; gaṇanāti-
20 krāntās te sarṣapā bhavanti, na śakyaṃ te sarṣapāḥ

(1)AB:dhriyanti. E:dhriyati. (2)CD:ye cādya-. (3)kiyat-
cira- in Mss. (4)ABE:-sthāpayinas. (5)jinasūrya=buddha
& not a proper name here. cp. T:rgyal baḥi űi ma. ch1:
佛世尊. ch2: 佛. (6)ABDE:-buddhāḥ. (7)A:akavatyā. B:ekara-
tyā. E:ekacatyā. (8)ch2 T agree, but ch1: 萬十六萬八千由旬.
(9)BE:sumeru. (10)A:bhivadyāt. B:bhivandyāt. E:bhivamdyāt.
cp. T:bkrum nas. ch1:碎破. ch2:碎.

- kenacid gaṇayitum sthāpya sarvajñajñānena; yāvantas te
sarṣapaphalā bhavanti tāvantaś cāturdvīpikā pramāṇā/
Padmā buddhakṣetram evākīrṇā bodhisattvair tadyathā
(1)
Sukhāvatī lokadhātur bodhisattvair ākīrṇā/ Padmotta-
5 rasya kulaputra tathāgatasyārhaṭaḥ samyaksaṃbuddhasya
(2) (3) (4)
triṃśadantarakalpāny āyuhpramāṇaṃ tiṣṭhato dhriyato
yāpayato dharmaṃ ca deśayataḥ/ Padmottarasya kulaputra
tathāgatasyārhaṭaḥ samyaksaṃbuddhasya parinirvṛtasya
daśāntarakalpān saddharmaḥ sthāsyati/ teṣāṃ ca bodhi-
10 sattvānāṃ mahāsattvānāṃ ye Padmāyāṃ lokadhātau pratyājā-
tāḥ pratyājāyīṣyanti vā teṣāṃ catvāriṃśadantarakalpāyuh-
pramāṇaṃ/
(5)
pūrvaṃ ca kulaputra sā Padmā lokadhātuś Candanā
(6)
nāma babhūva, na tv evaṃ pariśuddhābhūn na tv evam
15 ākīrṇā śuddhasattvair babhūva yathaitarhi Padmā loka-
(7)
dhātuḥ/ Candanāyāṃ kulaputra lokadhātau Candrottamo
nāmābhūt tathāgato 'rhan samyaksaṃbuddho vidyācaraṇa-
(8)
sampannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathiḥ
śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān, sa cāpi
(9)
20 viṃśatyantarakalpān dharmaṃ deśitavān/ parinirvāṇakāla-

(1) T: bde ba can. ch1: 西方安樂 ch2: 安樂. (2) C: triṃśatadantara-.
(3) D: āyuspramāṇaṃ. (4) Supplied by Ch T. (5) T: tsan dan.
Ch: 梅壇. (6) CD: pariśuddho bhūn. (7) T: zla ba dam pa. ch1: 日
月尊 ch2: 月上. (8) So in ABEch1. CDT om from sugato, ch2 om
from lokavid to manuṣyāṇāṃ ca simply putting yāvad. (9)
So in all Mss, but Ch T: triṃśad-, T: bar gyi bskal pa sum
bcur, ch1: 三十中劫, ch2: 三十小劫.

- (1)
- 5 samaye cāpy ekatyā bodhisattvāḥ prapñidhānavaśītayānyad
 (2)
 buddhakṣetram saṃkrāntāḥ/ ye cāvaśīṣṭā bodhisattvās
 (3)
 teṣāṃ etad avocan/ "adyarātrau madhyame yāme Candro-
 ttamas tathāgato 'rhan samyaksaṃbuddhaḥ parinirvāsyati,
 parinirvṛtasya bhagavato daśāntarakalpān saddharmāḥ
 (4)
 sthāsyati/ kaḥ saddharmāntarddhānasyānantaram anuttarāṃ
 samyaksaṃbodhim abhisambhotsyate?"/ tena khalu punaḥ
 (5)
 samayena Gaganamudro nāma bodhisattvaḥ, sa pūrvaprapñidhā-
 nena Candrottamena tathāgatenārhatā samyaksaṃbuddhena
- 10 vyākṛtaḥ/ "bhaviṣyasi tvam kulaputra mama parinirvṛtasya
 (6) (7)
 daśābhyantarakalpān saddharmāḥ sthāsyati/ rātryāḥ pratha-
 me yāme mama saddharmo 'ntarahāsyati, tatraiva rātryāḥ
 (8)
 paścime yāme tvam anuttarāṃ samyaksaṃbodhim abhisam-
 bhotsyase, Padmottaro nāma bhaviṣyasi tathāgato 'rhan
 (9)
- 15 samyaksaṃbuddho vidyācaraṇasampanno yāvad buddho bhaga-
 (10)
 vāṃs"/ tat kālaṃ te bodhisattvā mahāsattvā yena Candro-
 ttamas tathāgato 'rhan samyaksaṃbuddho bhagavāṃs teno-
 pajagmuḥ, upetya Candrottamas tathāgatasyārhatāḥ samyak-
 saṃbuddhasya sarve te bodhisattvāḥ samādhānabalena nānā-

(1)ABE:-ānya. (2)ABE:-tā. (3)avocat in Mss. Ch T:abhavan. T:ḥdi ñam du sems par gyur te. chl:作如是念, ch2:各作是念, (4) -āntarddhānasyā- in Mss. (5)ABE:gagaṇasamudro. C:gagara-. D:gagaṇa-. T:nam mkhaḥi phyag rgya. Ch:峯空印. (6)daśāntarakalpān in Mss. T:bar gyi bskal pa bcur. chl:十中劫, ch2:十劫中, cf. 21,4. (7)ABE:rātryā. So in chl:於夜初分 & ch2:初夜. But T:madhyame, nam gyi guṇ thun la(157a5). (8)yāme is supplied by T:de ñid kyi nub mo thun tha ma la. cp. chl:於是時, ch2:即於後夜. (9)buddho is supplied by Ch T. (10)-vāṃs in Mss.

prakārair bodhisattvavikurvaiś Candrottamasya tathāgata-
 (1) (2) (3)
 sya pūjām kṛtvā triskṛtvaś ca pradakṣiṇīkṛtvā bhagavan-
 (4)
 tam etad avocan/ "icchāmo vyaṃ bhadanta bhagavan nime
 (5)
 daśābhyantarakalpā nirodham avahitena cittenātināmayitum"/

- 5 tatra khalu kulaputra Candrottamas tathāgato 'rhan
 (6)
 samyaksaṃbuddho Gaganamudraṃ bodhisattvam mahāsattvam
 (7)
 āmantryaitad avocat/ "udgrhṇa tvaṃ kulaputremaṃ sarva-
 (8)
 jñātākāradhāraṇīmukhapraveśaṃ sarvātītānāgatais tathā-
 gatair arhadbhiḥ samyaksaṃbuddhair yauvarājyābhiṣiktānām
 10 bodhisattvānām deśitaṃ, ye caitarhi daśasu dikṣu sarva-
 lokadhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante
 (9)
 yāpayanti te 'pi buddho bhagavanto yauvarājyābhiṣiktānām
 bodhisattvānām deśayanti, ye 'pi te bhaviṣyanty anāgate
 (10)
 'dhvani buddhā bhagavantas te 'pi yauvarājyābhiṣiktānām
 (11)
 15 bodhisattvānām imaṃ sarvajñātākāradhāraṇīmukhapraveśaṃ
 deśayiṣyanti/ tadyathā;
 (12) (13) (14) (15)
 jalijalini mahājalini phutke butke sammade mahā-
 (16) (17)
 sammade devāṃ aṭi caṭi ṭake ṭharāṭhakke amimakasi

(1)E:pūjā. (2)So in Mss. (3)C:-kṛtya. cp. 54,19; 57,18; 82,20 etc.
 (4)avocat in Mss. (5)T:bskal pa bar ma bcu po. (6)ABE:
 gaganamudraṃ. (7)udgrhṇa in Mss. (8)C:-pradeśe. D:pradeśaṃ.
 Read T:thams cad mkhen pa ñid kyi rnam paḥi gzuñs kyi sgo
 la ḥjug pa(157b3). ch1:解了一切陀羅尼門(169b). ch2:入一切悲陀羅尼門(235C).
 (9)yuva- in Mss. (10)yuva- in Mss. (11)ABE:sarvākārajñātā-
 CD left out -jñātā-. (12)T:jvalijvalini. (13)T:-jvalini.
 (14)t1:hukke bukke, so ch2. t2 ch2:hukke hukke. (15)t1
 Ch:sampade mahāsampade. t2:samvade mahāsamvade. (16)T:vaṭi.
 (17)Ch:asimakasi.

- (1) (2)
hilicilitili ruruke mahāruruke jaye durjaye jayamati
(3)
śānte śāntanirghoṣaṇi amūle ale amūlaparichinne
(4)
mārasainya vitrāsane mukte muktapariśuddhe abhīte
(5) (6)
bhayaṃocane bhāradroharāṇā dānta vidyāvidyā varutta-
(7)
5 me, nigrhaṃ paravādināṃ dharmavādināṃ anugrahaṃ
ārakṣā dharmavādināṃ caturṇāṃ smṛtyupasthānānāṃ
adhimuktipadaprakāśanapadam idaṃ/ (1)
(8) (9) (10)
buddhakāśaye amama nimama avevi arthe arthani
(11)
stīraṇe lokādhimukte sandadha paribhāvane, caturṇāṃ
(12)
10 āryavaṃśānāṃ adhimuktipadaprakāśanapadā/ (2)
(13) (14) (15)
bhāṣīthe bhāṣaṇe dhāre dhārayati gupte śubhe
(16) (17) (18) (19)
śubhaprade tatphale agraphale 'niṣphale nilaha sa-
(20) (21) (22)
mukta amukta nirmukte atravita vimuktavati vilaphala
(23) (24)
ayukta iviti diviti ratitula tulamaṃ ahiṃsāma iti-
(25) (26)
15 tāva atvānatvāna sarvaloka anaka livindha abhūsare
(27)
hatamatte veśāgravate aphala kaphala, trayāṇāṃ
ārakṣitānāṃ adhimuktipadam idaṃ/ (3)

(1)C om. (2)C:-vati. (3)C:amūle. Ch T om. (4)C:amukte. t1.
rep mukte. (5)Ch T:bhāra oharāṇā. (6)T ins vidyā and has
dharuttame. (7)C:vigrahaṃ. (8)ch1:buddhapa-. ch2:-pāla-.
(9)Tch2:mimama. (10)T:abaibi. Ch:aceci. (11)T:sundhare.
(12)ABE:-prakāśapadā. CD:-prakāśaya-. (13)T:bhaṣārthe.
(14)Ch T:dhāravati. (15)śubhe is supplied by T Ch. (16)
Ch continues to maitra --- to the end of dhāraṇī 9, and
dhāraṇī 4 starts from tatphale ---. (17)niṣphale in Mss.
T:aphalaniṣphala. (18)CD:nileha. T:nihala. (19)ABE om
samukta. C:amukte. D:amukta. Corrected by Ch T. (20)E:
abhuvita. T:avabhamita. Ch:abhavina. (21)Ch:-vani. (22)
C:vilāphala. (23)ACE:amukta. Cht2:ayuddha. t1 om. (24)
T:ratikula. (25)T:andhanandhada. Ch:atvātātīvā. (26)C:
anake. Ch:adaka. (27)DE:hatamatte.

- (1)
 jaḍataḥ aniharavavatavyo idaṃ phalaṃ niyoma-
 (2) (3) (4)
 phalaṃ samudānāya vibhuṣa paśya sāmānta anumanto
 (5)
 akumanto chedāvane mantrastā daśabala vighrahasṭhā
 (6) (7) (8)
 isusthita sunikhama tīkṣṇamati āloko atitrṣṇā adi-
 5 mati, pratyutpannabuddhapūrvaprahāre caturṇām samyak-
 (9) (10)
 prahāṇānām adhimuktipadaprakāśanapadam idaṃ/ (4)
 (11)
 anye manye mane mamane vire virate śame śamitā
 (12)
 viśānte mukte nirakṣame same samasame kṣaye akṣaye
 ajiti śānte samīṣṭhe dhāraṇī ālokāvabhāse ratnavrate
 (13) (14)
 10 raśmyavate jñānavate meruvate kṣayanidarśane loka-
 pradīpanidarśane, caturṇām pratisaṃvidām adhimukti-
 (15)
 padaprakāśanapadam idaṃ/ (5)
 (16) (17)
 cakṣa ābhāsanidarśane jñānālokanidarśanaṃ ca
 prabhāsaṇe sarvendriya bhūmātikrante sarvasarve va-
 (18)
 15 mām sarve prāthavā kṣayaṃ kare gokāha vadane lokānu-
 (19) (20)
 darśana vibhū, caturṇām rddhipādānām adhimuktipada-
 (21)
 prakāśanapadam idaṃ/ (6)

(1)C:anighana-. A:-vanatavyo. T:-vācatavyo. (2)C:vibhuṣaḥ.
 (3)C:sāmāntu. T:somanto. Ch:somantu. (4)A:anumatto. (5)
 A:akumatto. (6)CD:sunikhama. E:-mi. (7)AB:tīkṣṇamati. E:
 tīkṣṇanamati. (8)Tch2:-kṣṇa. (9)A:-prahāṇānām. (10)-pra-
 kāśapadam in Mss. (11)T:vīri vitire. Ch:cire cirite.
 (12)C left out sama-. Ch ins nisame. (13)ABE:rasmya-. C:
 raśma-. (14)T om meruvate. ch2 rep. (15)-prakāśapadam in
 Mss. (16)AB:ābhāse. (17)Ch T om ca. (18)T:śokārtha. ch1:
 gokare. ch2:gokada. (19)C:virbhū. E:vibhu. (20)ABE:-pānām.
 (21)-prakāśapadam in Mss.

- (1)
 acale buddhe dṛdhapracale satve gr̥hna siddhi
 (2)
 kaṃpati nisiddha smahidde parekasire some caṇḍe da-
 (3) (4) (5)
 tve acale acale apare vicivale nipare pracacale pra-
 (6) (7) (8)
 sare anayan prabhyāse kaṃkame prabhāvinī sāme nijase
 5 grakrame nayute, indriyāṇāṃ balānāṃ adhimuktipada-
 (9)
 prakāśanapadam idaṃ/ (7)
 puṣpe supuṣpe drumaparihāre abhayarucire ceka-
 (10) (11)
 ratke akṣayam astu ninile mamale pañcaśīśire lokasya
 (12)
 vijñāne nayasaṃgr̥hīte ca yukte succhendena, saptānāṃ
 (13)
 10 bodhyaṅgānāṃ adhimuktipadaprakāśanapadam idaṃ/ (8)
 (14) (15)
 cakravajre maitra samāpade krānte kete karuṇa
 rudīkṣayi prītirūpe kṣamasampanne arake varate kharo
 (16)
 khare amūle mūle sādhanē, caturṇāṃ vaiśāradyānāṃ
 (17)
 adhimuktipadaprakāśanapadam idaṃ/ (9)
 (18) (19)
 15 vartte cakre cakradhare varacakre vare prare
 (20) (21)
 hile hile dhare ārūpāvate huhure yathā jibhaṃga
 (22) (23) (24)
 niṃbare yathāgne yathāparam cariniśe yathā bhaya-

(1)CD:vṛdha-. T:dhabha-. (2)T:nisiddhidha. (3)CT om. Ch:
 acacale. (4)AB:apale. T:amare. (5)Tchl:nivare. (6)ABE om
 from anayan to drumaparihāre. Ch rep anayan. (7)TCh:abyase.
 (8)C:drome. T:ome. Ch:krame. (9)CD:-prakāśapadam. (10)C:
 cekavaratke. TCh:cekarakṣe. (11)Ch:titile. (12)T:chandena.
 (13)-prakāśapadam in Mss. (14)Ch om from maitra to the
 end of dhāraṇī 9, which was replaced into dhāraṇī 3.
 (15)CD:mramāpade. T:āramamate. (16)ABE:sādhare. T:śodhane.
 (17)-prakāśapadam in Mss. (18)CD:vartta. (19)C om. D:
 pravare. t1:vure. t2:pure. Ch:mure. (20)C:yakṣā. (21)
 BD:tibhaṃga. (22)ABE:nivare. Ch:bimbare. (23)yathāgne is
 supplied by ChT. (24)C:naya-.

- (1) (2)
 rīriśī satyanirhāra jaracavila vīryanirhāra cure
 (3) (4) (5)
 mārganirhāra samādhinirhāra prajñānirhāra vimukti-
 nirhāra vimuktijñānadarśananirhāra nakṣatranirhāra
 candranirhāra sūryanirhāra padās caturuttaratathā-
 (6)
 5 gatena adbhutaṃ mradbhutaṃ sambuddhaṃ abuddha iha-
 (7)
 buddhaṃ tatrabuddhaṃ nihaṃgamapare alaha dalaha paṇ-
 (8) (9) (10) (11)
 ḍare paṇḍare tatrāntalu māṃgaggharaṇi pūṭani saṃpūṭani
 gatapraṃgamanuniruva nāsani nāsabandhani chicchini
 (12)
 chicchidra mayova hidiṃgamā vare mare hanane bharaṃ
 10 bhare bhinde bhire bhire ruṣare śaraṇe daraṇe pra-
 (13) (14)
 vartte varaṇāḍaye vidranvumā varakhumā brahmacāriṇa
 indravani dhidhirāyani maheśvaralalani mamasume ala-
 (15)
 mini ekākṣaraci vaṃcani carasti ābhicaṇḍāla sūre sar-
 (16)
 vasurā āvarasurā punakanitāṃ paṇḍitāṃ āyinakaṇḍi ja-
 15 bhāme gandhare atra runimakare bhīrohiṇī siddhamatte
 (17) (18)
 vilokamate, buddhādhiṣṭhite dhāraṇīmukhe daśānāṃ
 balānāṃ adhimuktiprakāśanapadam idaṃ"// (10)

(1)A:-cavile. (2)viryya- in Mss. A:-nirahāra. (3)T om
 cure mārganirhāra. (4)Ch ins śīlanirhāra. (5)ABE om samā-
 dhinirhāra. (6)AB:adbhutaṃ. E:-bhutā. (7)T om tatrabuddha.
 (8)T:baṇḍare. ch2:maṇḍare. (9)Ch:maṇḍare. (10)C:talatrā-
 tala. (11)D:tāṃgayaraṇi. T:maṃgaladharini. (12)ABE:cchidra.
 (13)ABE:caradāḍaye. (14)TCh:vidunduma. (15)B:carāsti. CD:
 varasti. (16)ABCD:maṇḍitāṃ. (17)AB:-mukha. (18)lutrdaśānāṃ
 in Mss.

(1)

samanantarārabdhe khalu punar bhagavatā asmin sarva-

jñatākāradhāraṇīmukhapraveśe atha tāvad iyaṃ trisāhasra-

(2)

mahāsāhasralokadhātuh ṣaḍvikāraṃ kṃpitā prakṃpitā saṃ-

(3)

prakṃpitā calitā pracalitā saṃpracalitā kṣubhitā pra-

(4)

5 kṣubhitā saṃprakṣubhitā garjitā pragarjitā saṃpragarjitā,

(5)

unnamati praṇamati saṃpraṇamati/ tathārūpaś cāvabhāsaḥ

prādurbhūtaḥ yad daśasu dikṣu gaṇanāsamatikrāntā gaṅgā-

nadīvālikāsamā lokadhātavaḥ udāreṇāvabhāsenā sphuṭā ba-

bhūva/ naiva tasmin samaye SumeruCakravāḍaMahācakravāḍaḥ

10 cakṣuṣa ābhāsam āgacchanti/ daśasu dikṣu gaṇanāsamati-

(6)

krāntā lokadhātavaḥ samāpāṇitalajātā saṃdrśyante/ ye 28

(7)

'pi te bodhisattvā mahāsattvā daśasu dikṣu gaṇanāsamati-

krāntāsu lokadhātuṣu prativasanti, ye samādhidhāraṇī-

kṣāntipratilabdhaḥ, te tathāgatabalena svakasvakeṣu

(8)

15 buddhakṣetreṣv antarhitā imāḥ sahāḥ lokadhātum āgatvā

Gr̥dhrakūṭe parvate bhagavataḥ sakāśam upasaṃkrāntā, upa-

saṃkramya bhagavataḥ pādaś śirasā vanditvā nānāprakārair

vividhair bodhisattvavikurvitair bhagavataḥ pūjāṃ kṛtvā

(9)

tatraiva niṣeduḥ sarvajñatākāradhāraṇīmukhapraveśaśrava-

20 pāṛthaṃ/ gaṇanāsamatikrāntāś ca devanāgayakṣāsura-

(1) ch2: 大乘悲分陀利經, 入一切種智行陀羅品 第三. (236c). (2) AB: -sāhasraṃ.
(3) BE om pracalitā. (4) ABE om saṃpragarjitā. (5) cp. T:
mtho ba dañ dmaḥ ba dañ kun tu rab tu dmaḥ bar yañ gyur to
(159a4-5). ch1: 峴峨踊沒. (170c). ch2: (發大音聲) 峴峨踊沒. (6) cp.
T: lag mthil ltar mñam par kun tu snañ ño. ch1: 見...地平如掌.
ch2: 現平如掌. (7) A: daśadikṣu. (8) ABE: sahā. (9) ABE: niṣaduḥ.

pratilabdho bodhisattvo mahāsattvo mahāmaitrīṃ prati-
 (1)
 labhate mahākaruṇāṃ pratilabhate/ kevalam asya samādheḥ
 pratilābhāya bodhisattvo mahāsattvaḥ saptatrimśadbodhi-
 pakṣān dharmān avabudhyate sarvajñajñānaṃ ca pratilabha-
 5 te/ iha ca sakalabuddhadharmāṇāṃ parigrahaḥ/ imāṃ ca
 (2)
 dhāraṇīṃ svabhāvena buddhvā buddhā bhagavantaḥ sattvānāṃ
 (3)
 dharmāṃ deśayanti, na cātikṣipraṃ parinirvāyanti/

paśyata kulaputrāsyāḥ sarvajñatākāradhāraṇīmukha-
 praveśāyā dhāraṇyā anubhāvenāyaṃ mahataḥ pṛthivīcālasya
 (4)
 10 prādurbhūtaḥ; mahāṃś cābhāso yenāvabhāsenānantāparyantā
 buddhakṣetrā udāreṇāvabhāsenā sphuṭā, yenāvabhāsenānantā-
 paryantebhyo buddhakṣetrebhya ime 'nantāparyantā bodhi-
 sattvā abhyāgatāḥ, imāṃ sarvajñatākāradhāraṇīmukhapraveśāṃ
 (5)
 śravaṇārthaṃ/ ye ceha Sahāyāṃ lokadhātāv anantāparyantā
 (6)
 15 devāḥ kāmāvacarā rūpāvacarā nāgā yakṣāsūramanuṣyāmanuṣyā
 vā imāṃ sarvajñatākāradhāraṇīmukhapraveśāṃ śroṣyanti,
 (7)
 te sahaśravaṇena sarvajñatākāradhāraṇīmukhapraveśasyā-
 vaivartino bhavanty anuttarāyāṃ samyaksaṃbodhau/ likha-
 mānaś cāviraḥito bhavati buddhadarśanena dharmāśravaṇena
 20 saṅghopasthānena yāvad anuttareṇa parinirvāṇena;

(1)E:samādhyāḥ. ch2 has dhāraṇī instead of samādhi, ch1 om. kevalam asya samādheḥ pratilābhāya bodhisattvo mahāsattvaḥ. (2)AE:dhāraṇī. (3)ABE:-nirvāpayanti. (4)ABE:mahatāṃś. (5)T:bam po gñis pa(160a6). (6)ch2 adds arūpāvacarā, 無色界. (7)Ch:te bodhisattvāḥ sahaśravaṇena---, ch1:若菩薩聞... ch2:菩薩通聞... cp.T:thos(thob in Ms) ma thag tu.

- svādhyāyamānaś ca bodhisattva imaṃ sarvajñatākāra-
 (1)
 dhāraṇīmukhapraveśaṃ sarvāṇi gāḍhakarmāṇi niravaśeṣaṃ
 kṣapayati, janmaparivartena ca prathamāṃ bhūmim ākrāmati;
 bhāvayamānaś ca bodhisattvo mahāsattva imaṃ sarvajñatā-
 5 kārādhāraṇīmukhapraveśaṃ, yadi tasya bodhisattvasya
 (2)
 pañcānantaryāṇi karmāṇi kṛtāni syur upacitāni tāny apy
 asya parikṣayaṃ gacchanti, yena janmaparivartena ca
 (3)
 prathamāṃ bhūmim avakrāmati; yasya nāsty anantaryāṇi
 tasya tena janmanā sarvāṇy anyāni karmāṇi niravaśeṣaṃ
 10 parikṣayaṃ gacchanti, janmaparivartena ca prathamāṃ
 bhūmim avakrāmati/ yo 'pi na bhāvayati na svādhyāyati
 (4)
 śṛṇvanaś ca dharmabhāṇakasya paṭṭaṃ bandhati, tasya
 (5)
 gaṅgānadīvālikāsamā buddhā bhagavantas tiṣṭhanto dhri-
 yanto yāpayantaḥ anyalokadhātusthāḥ sādhu-kāram anupradā-
 15 syanti, te 'pi buddhā bhagavanto vyākariṣyanty anuttarā-
 yāṃ samyaksaṃbodhau, na cireṇa cāsau bodhisattvaḥ paṭṭa-
 parityāgena yauvarājye 'bhiṣicyate, ekajātīpratibaddhaś
 ca bhavaty anuttarāyāṃ samyaksaṃbodhau/ evaṃ eva yaḥ
 kaścid gandhena pūjāṃ karoti so 'pi na cireṇānuttarāṃ
 (6) (7)
 20 samyaksaṃbodhigandhasya lābhī bhavati, puṣpeṇa pūjāṃ kṛtvā

(1)gāḍha=Skt. & Pāli gāḍha. cp. T:las dan po rnam. chl:
 諸重惡業。 ch2:一切重罪。(2)CD om. karmāṇi. cp. T:mtshams med
 pa lñahī las byas śiñ bsags pa žig yod na. chl:所作五逆重惡之罪。
 ch2:若先有五無間罪。*(3)A:anantaryyāṇi. B:anamtaryāṇi. C:anar-
 ttaryāṇi. D:anamtāryāṇi. E:anatoryāṇi. T:htshams med paḥi
 las. anantarya=ānantarya. cf. anantariya in Gaṇḍ-vy.547,5
 (verse). (4)cp. T:chos smra ba la dar gyis ḥchiñ bar byed
 na. chl:以諸繒線奉佛法師看。ch2:以繒線為髮供養法師。(5)dhriyanto is sup. by
 Ch T, (6)Ch:samādhigandhasya, chl:無上座香。ch2:無上三味香。(7)
 ABE:lābhīno. (anuttarā) * cp. Mvy 2324~8.

- dharmabhāṇakasyānuttarāṇi jñānapuṣpāṇi pratilabhate,
 (1)
 bhakṣyānnapānaṃ dattvā dharmabhāṇakasyānuttarasya tathā-
 (2)
 gatāhārasya lābhī bhavati bodhisattvaḥ, vastreṇācchādyā
 dharmabhāṇakam anuttaratathāgatavarṇalābhī bhavati; yaś
 5 ca dharmabhāṇakam ratnair ācchādayati so 'py acirāt
 (3)
 saptatṛiṃśatāṃ bodhipākṣikadharmaratnāṇāṃ lābhī bhavati/ n?
 tad evaṃ mahārthikaḥ kulaputra bodhisattvānāṃ mahāsattvā-
 nāṃ ayaṃ sarvajñatākāradhāraṇīmukhapraveśaḥ/ tat kasmād
 (4)
 dhetor? yasmād atra sākalyena bodhisattvapiṭakam upa-
 10 diṣṭaṃ/ anena ca sarvajñatākāradhāraṇīmukhapraveśena
 (5)
 bodhisattvo mahāsattvaḥ asaṅgapratibhānatāṃ pratilabhate,
 (6)
 manojñadharmacatuṣkaṃ ca pratilabhate/ ebhiḥ kulaputra
 (7)
 sarvajñatākāradhāraṇīmukhapraveśaiś Candrottamas tathā-
 gato 'rhan samyaksaṃbuddho yadā Gaganamudraṃ bodhisattvaṃ
 (8) (9)
 15 mahāsattvaṃ avādata tathaiva pṛthivīcālo 'bhūt, mahataś
 cāvabhāśasya loke prādurbhāvo 'bhūt, gaṇanātikrāntāni
 ca daśasu dikṣu buddhakṣetrāṇy udāreṇāvabhāśena sphuṭāṇy
 abhūvan/ evaṃ eva samāni pāṇitalopamāni viṣamāni pṛthivī-
 (10)
 pradeśāni dṛśyante/ ye ca tatra bodhisattvāḥ sannipatitās
 20 te daśasu dikṣu gaṇanāsamatikrānteṣu buddhakṣetreṣu

(1)AE:bhakṣā-. Ch om. from bhakṣyā- to -tathāgatavarṇa-
 lābhī bhavati. (2)T puts daṇḍa before bodhisattvaḥ. (3)
 B:-ratnāṃ. (4)AE:sāṃkalyena. (5)CD:-pratibhānatāṃ. cp.
 T:thogs pa med paḥi snobs pa. chl:無間辯. But ch2:不可計辯.
 (=asaṃkhyā-). (6)manoya- in Mss, one of early mistakes.
 cp. T:gid du hoṇ baḥi chos bḥi. chl:四通意法. ch2:四妙法.
 (7)CD:-ākārair. (8)D:avādada. (9)T:tadaivaṃ. (10)AE:-
 padeśāni.

(1)
 buddhān bhagavataḥ paśyanti/ evam eva daśabhyo digbhyo
 (2)
 gaṇanāsamatikrāntebhyo buddhakṣetrebhyo gaṇanāsamatikrān-
 tā bodhisattvāś Candanām lokadhātum upasaṃkrāntāś Candro-
 ttamasya tathāgatasyārhatāḥ samyaksaṃbuddhasya vandanāya
 5 paryupāsanāya, idam eva sarvajñatākāradhāraṇīmukhapra-
 veśaṃ śrotuṃ"//

tatra kulaputra Candrottamas tathāgato 'rhan sam-
 yaksaṃbuddho bodhisattvān mahāsattvān āmantrayate/
 (3)
 "abhijñāmy ahaṃ kulaputra ye bodhisattvā ekajātiprati-
 10 baddhās ta imān daśāntarakalpān nirodham avahitena ceta-
 (4) (5)
 sā viharitvāvaśiṣṭā bodhisattvā asya Gaṇanamudrasya bodhi-
 sattvasya sakāśād imān daśāntarakalpān imam eva sarva-
 jñatākāradhāraṇīmukhapraveśaṃ bodhisattvapiṭakaṃ śrutavan-
 to 'bhūvan"/ imān daśāntarakalpān dharmāṃ śrutvā daśa-
 15 su dikṣu teṣu gaṇanāsamatikrānteṣu buddhakṣetreṣu teṣāṃ
 (6) (7)
 gaṇanātikrāntānāṃ tiṣṭhatāṃ dhriyatāṃ yāpayatāṃ bhagava-
 tāṃ antike cittam abhiprasādyā tena cittaprasādahetunā-
 varuptakuśalamūlā bhūtvā nānāvidhair bodhisattvavikurvi-
 taiḥ Candrottamasya tathāgatasyārhatāḥ samyaksaṃbuddhasya
 (8)
 20 pūjāṃ kṛtvā, bhagavantam etad avocaṃ/ "eṣāṃ bhadanta

(1)AE:bhagavaṃta. B:-vaṃtaṃ. (2)gaṇanāsamatikrāntair
 (AC:-ter. BE:-te.) buddhakṣetrair in Mss. Corrected as T
 rightly translated. (3)ACE om. -prati-. (4)viharitvā vaśi-
 tvā in Mss. (5)Tch2 add mahāsattvā. (6)Supplied by T.
 (7)T adds buddhānāṃ. (8)avocat in Mss.

- daśānām antarakalpānām atyayena Gaganamudro bodhisattvo
mahāsattvo 'nuttaram dhārmikaṃ dharmacakram pravarta-
yiṣyati?"/ Candrottama āha/ "evam eva kulaputremam,
eṣāṃ daśānām antarakalpānām atyayena Gaganamudro bodhi-
5 sattvo mahāsattvo 'nuttarāṃ samyaksaṃbodhim abhisambhot-
(1)
syate, tasyām eva rātryām atyayena dhārmikaṃ dharm-
cakram pravartayiṣyati, bodhisattvānām iha daśāntara-
kalpān idam eva sarvajñatākāradhāraṇīmukhapraveśaṃ deśa-
yiṣyati/ tatra yo bodhisattvo mahāsattvas tasyāntikād
10 dharmam śroṣyati tam dharmam śrutvā kuśalamūlāny ava-
ropayitvā, yasmin samaye Gaganamudro bodhisattvo 'nutta-
rāṃ samyaksaṃbodhim abhisambhotsyate; so 'bhisambuddha-
(2)
bodhim dhārmikaṃ dharmacakram pravaracakram avaiivartika-
(3)
cakram pravartayitvā bahubodhisattvakoṭīnayutaśata-
(4)
15 sahasrāvaivartikāṃ sthāpayitvā, ye bodhisattvā iha
(5)
daśāntarakalpān tasya sakāśād imaṃ sarvajñatākāradhāraṇī-
mukhapraveśaṃ dharmam deśāmānaṃ śroṣyanti te tasmin
(6)
samaye dharmam śrutvā ekajātīpratibaddhā bhaviṣyanti,
ye tu kalpaṃ śroṣyanti te bodhisattvās tasmin samaye
20 bhūmim avakramiṣyanti, avaiivartikāś ca bhaviṣyanti

(1) Tch1 add yasyām rātryām so 'nuttarāṃ samyaksaṃbodhim
abhisambhotsyate. (2) B: paracakram. C rep. pravaracakram.
(3) All Mss have -buddha- instead of -bodhisattva-.
Emended by Ch T. (4) -āvaivarttikā in Mss. (5) CDE:
atasya. (6) ABE om. dharmam.

- anuttarāyāṃ samyaksaṃbodhau, tasmin neva samaye imāṃ
 (1)
 dhāraṇīm paryantato lapsyante" ity uktvā, Candrottamas
 tathāgato 'rhan samyaksaṃbuddho bodhisattvānāṃ mahā-
 sattvānāṃ vividhāni buddhaviṣayaprātihāryāṇi saṃdarśa-
 yitvā, Gaganamudrasya bodhisattvasya mahāsattvasya
 (2)
 nārāyaṇaṃ samādhiṃ nidarśayitvā, vajramayaṃ ātmabhāvaṃ
 adhitiṣṭhati prabhāvyūhaṃ samādhiṃ nidarśayati sma/
 (3)
 yena pravartitaṃ dharmacakram iha daśāntarakalpān bodhi-
 sattvānāṃ idaṃ sarvajñatākāradhāraṇīmukhapraveśaṃ dharmam
 10 deśayati, sarvabuddhakṣetreṣu buddhānubhāvena lakṣaṇā-
 nuvyañjanair avabhāsitaḥ saṃdrśyate, vajramaṇḍalasamādhiṃ
 (4) (5)
 nidarśayati/ yena bodhyāśane supravartitadharmacakro
 bodhisattvānāṃ dharmam deśayati, cakramālaṃ samādhiṃ
 nidarśayati/ yena dharmacakram pravartayamāno bahu-
 (6)
 15 prāṇakoṭīnayutaśatasahasrāṇi avaiivartikāṃ sthāpayati/
 (7)
 dharmacakrapravartanāyetai viditvā Gaganamudro bodhi-
 sattvo mahāsattvo 'parimitena bodhisattvasaṅghena
 bhagavataḥ pūjāṃ kṛtvā svakasvakeṣu kūṭāgāreṣu praviśya
 sthitāś; Candrottamo 'pi tathāgato 'rhan samyaksaṃ-
 20 buddhas tām eva rātrim anupadhiśeṣe nirvāṇadhātau pari-

(1)lapsyate in Mss. (2)cp. T:lus rdo rje lta bur byin gyis brlab par mdzad pa daṅ(162b2). ch1:便當得金剛之身(171c). ch2:令受金剛身(237c). (3)Ch read yo na, ch1:汝雖未轉是正法輪. ch2:令未轉法輪. (4)darśayati in Mss. T:ñes par ston ciñ. (5)Ch read yo na, ch1:(以三昧力故)雖未坐道場菩提樹下. 未轉法輪. ch2:令坐菩提座. 未轉法輪. (6)No daṇḍa in Mss, so in T:chos kyi hkhor lo bskor bar hgyur bahi phyir phyir mi ldog pa ñid la hgod par rig nas. (7)A:-pravarttayanāyetai. E:dharmacakram pravarttayanāyetai. cp. ch1:開說是已. 即自知當轉法輪. ch2:既知轉法輪. Ch suggests -pravartitam iti.

- nirvṛtas, te ca bodhisattvās tasyām eva rātryām atyayāt
 tasya bhagavataḥ śarīre pūjām kṛtvā svakasvakeṣu kūṭā-
 (1)
 gāreṣu praviśanti sma/ apare punar bodhisattvāḥ svaka-
 (2)
 svakaṃ buddhakṣetram gatāḥ/ ye ca tatra bodhisattvā
 5 ekajātīpratibaddhās te nirodhasamādhānenaitān daśāntara-
 kalpān atināmayanti/ Gaganamudro bodhisattvo mahāsattvo
 (3)
 bodhisattvān mahāsattvān ārabhya dharmam deśayati,
 teṣāṃ ca bodhisattvānāṃ mahāsattvānāṃ daśāntarakalpān
 kuśalamūlāny avaropitavān/ so 'dyarātrāv anuttarām
 (4)
 10 samyaksaṃbodhim abhisambuddhaḥ; tena cādyā dharmacakraṃ
 (5)
 pravartitaṃ, mahāprātihāryaṃ kṛtaṃ, anekāni prāṇikoṭī-
 nayutaśatasahasrāṇi avaiivartikāny anuttarāyāṃ smayaksaṃ-
 bodhau pratiṣṭhāpitāni/ asmin khalu punaḥ sarvajñatā-
 kāradhāraṇīmukhapraveśe bhāṣyamāṇe aśītīnāṃ bodhisattva-
 (6)
 15 nayutaśatasahasrāṇāṃ anutpattikeṣu dharmeṣu kṣānti-
 (7)
 pratilabdhā, dvānavatiś ca prāṇakoṭyo 'vaivartikāṃ
 sthāpitā anuttarāyāṃ samyaksaṃbodhau, dvāsaptatibhiś ca
 bodhisattvanayutair iyaṃ sarvajñatākāradhāraṇīmukhapra-
 (8)
 veśā dhāraṇī pratilabdhā, gaṇanātikrāntānāṃ devamanuṣyāṇāṃ
 20 anuttarāyāṃ samyaksaṃbodhau cittāny utpāditāni"//

(1)D:ayame. (2)E:-satvāya. (3)D:-sattvānāraṃbhya.
 (4)E:cāya. (5)T:deśitaṃ, tsho ḥphul chen po bstan nas.
 (6)A adds koṭī before -nayuta-. E om. (-śata-. (7)
 'vaivarttikā in Mss. (8)ABE om. -mukhapraveśā dhāraṇī.

(1)

atha khalu Ratnacandravairocano bodhisattvo mahā-
sattvo bhagavantam etad avocat/ "katamair bhadanta
bhagavan dharmaiḥ samanvāgato bodhisattvo mahāsattva
imāṃ dhāraṇīṃ pratilabhate?"/

(2)

- 5 bhagavān āha/ "caturbhiḥ kulaputra dharmaiḥ saman-
vāgato bodhisattvo mahāsattva imāṃ dhāraṇīṃ pratilabhate/
katamais̄ caturbhir?, iha bodhisattvo mahāsattvas̄ caturṣv
āryavaṃśeṣu vyavasthito bhavati/ katameṣu caturṣu?,
iha bodhisattvo mahāsattva itaretareṇa cīvareṇa saṃtuṣṭo
bhavati/ itaretaracīvarasaṃtuṣṭas̄ ca varṇavādī bhavati/
sa na cīvarahetor apratirūpām eṣāṇām samāpadyate/
alabdhacīvaro na paritapyate, labdhvā ca cīvaram arakṭaḥ
paribhuṅkte, asakto 'grddho 'grathito 'mūrechito 'nava-
dhyavasito 'nadhyavasānam āpannaḥ, ādīnavadarśī niḥ-
saraṇaṃ prajānaṃ paribhuṅkte/ asmin prathame āryavaṃśe
vyavasthito bhavati bodhisattvo mahāsattvaḥ/ yathā
cīvaram evaṃ piṇḍapātaṃ śāyyāsaṇaṃ/ punar aparaṃ bodhi-
sattvo mahāsattva itaretareṇa glānapratyayabhaiṣajya-
pariṣkāreṇa saṃtuṣṭo bhavati/ itaretaraglānapratyaya-
bhaiṣajyapariṣkārasaṃtuṣṭas̄ ca varṇavādī bhavati/ sa

(1)chl:解脱怨憎. ch2:解怨. (=Muktavaira). T:rin po che
rnam par snañ byed(=Ratnavairocana). (2)In the follow-
ing till 38, 17 Ch has simpler explanation of 4, 5 & 6
regulations(dharma), though T agrees with Skt. (3)C:
itarena. (4)ABE om. cīvareṇa. (5)C:itaretaraṃ. (6)ABE:
caturṇavādī. (7)CD:labdhā. (8)B:'navadhyāvasānam. (9)
E:niḥsaraṇa. (10)ABE:yathā cīvara(B:cīra)piṇḍapātraṃ
śāryyāsaṇaṃ. CD have eva instead of evaṃ.

- glānapratyayabhaiṣajyapariṣkārahetor apratirūpām eṣaṇām
na samāpadyate/ so 'labdhyaglānapratyayabhaiṣajyaṃ na
(1) (2)
paritapyate, pratilabdhvāraktaḥ paribhuṅkte 'grddho hy
(3)
agrathito 'mūrccchito 'navadhyavasito 'nadhyaavasānam
- 5 āpanna ādīnavadarśī niḥsaraṇaṃ prajānaṃ paribhuṅkte/
eṣu caturṣv āryavaṃśeṣu vyavasthito bhavati/ ebhiś
caturbhir dharmaiḥ samanvāgato bodhisattvo mahāsattva
imāṃ dhāraṇīm pratilabhate bhāvayati ca/
aparaiḥ pañcabhir dharmaiḥ samanvāgato bodhisattvo
- 10 mahāsattva imāṃ sarvajñatākāradhāraṇīmukhapraveśadhāraṇīm
pratilabhate/ katamaiḥ pañcabhir?, iha bodhisattvo
(4) (5)
mahāsattvaḥ ātmanā śīlavāṃ viharati, prātimokṣasaṃvara-
saṃvṛtaḥ, ācāragocarasaṃpanno 'pumātreṣv avadyeṣu bhaya-
(6)
darśī, samādāya śikṣati śikṣāpadeṣu, parān api śīla-
- 15 virahitāṃ drṣṭvā śīlasaṃpade samādāpayati vinayati
niveśayati pratiṣṭhāpayati; anena prathamena dharmeṇa
samanvāgato bodhisattvo mahāsattvaḥ/ punar aparaṃ
bodhisattvo mahāsattvaḥ drṣṭivyaśanagatāṃ sattvāṃ
(7)
mithyādrṣṭyā vyutthāpya samyagdrṣṭyāṃ samādāpayati
- 20 vinayati niveśayati pratiṣṭhāpayati; anena dvitīyena

(1) ABE: -labdhāraktaḥ. (2) T adds 'sakto, zen pa med pa.
(3) CD: 'navadhyavasānam. (4) C: prātimokṣa-. (5) B: -saṃvaram.
(6) ABE: parāyan. (7) ACDE: -drṣṭāv utthāpya. B: -drṣṭyā
vutthāpya. cp. T: log par lta ba las rnam par bsan zin.

- dharmeṇa samanvāgato bodhisattvo mahāsattvaḥ/ punar
 aparaṃ bodhisattvo mahāsattvo 'nācāravvasanagatāṃ
 sattvān samyagācāre samādāpayati vinayati niveśayati
 pratiṣṭhāpayati; anena tṛtīyena dharmeṇa samanvāgato
 5 bodhisattvo mahāsattvaḥ/ punar aparaṃ āśayavipannān
 (1) sattvān āśayasampattau samādāpayati vinayati niveśayati
 (2) (3) pratiṣṭhāpayati; anena caturtheṇa dharmeṇa samanvāgato
 bodhisattvo mahāsattvaḥ/ punar aparaṃ bodhisattvo mahā-
 (4) sattvaḥ śrāvakaḥ pratyekabuddhayāṇe saṃprasthitān sattvān
 (5) 10 anuttarāyāṃ samyaksaṃbodhau samādāpayati vinayati
 niveśayati pratiṣṭhāpayati; anena pañcamena dharmeṇa
 samanvāgato bodhisattvo mahāsattvaḥ/ ebhiḥ pañcabhir
 dharmaiḥ samanvāgato bodhisattvo mahāsattva imāṃ
 dhāraṇīm pratilabhate/
 15 aparaiḥ ṣaḍbhir dharmaiḥ samanvāgato bodhisattvo
 mahāsattva imāṃ dhāraṇīm pratilabhate/ katamaiḥ
 ṣaḍbhir?, iha bodhisattvo mahāsattvaḥ svayam eva
 (6) bahuśruto bhavati śrutādhāraḥ śrutasannicayaḥ, tasya
 (7) (8) ye te dharmā ādau kalyāṇā madhye kalyāṇāḥ paryavasāne
 20 kalyāṇāḥ svarthāḥ suvyañjanāḥ kevalaṃ paripūrṇaṃ

(1)AE:āśayatasampattau. B:aśenāśayata-. C:āśasaya-. cp.
 T:bsam pa phun sum tshogs pa. (2)BE om. pratiṣṭhāpayati.
 (3)B:punar aparaṃ instead of anena. (4)BCD:-yāna. (5)
 B:preyālaṃ instead of samādāpayati --- pratiṣṭhāpayati.
 (6)B:dhāraḥ instead of bhavati. (7)B:dhamāṃ. (8)
 kalyāṇā in Mss.

- (1)
pariśuddhaṃ paryavadātaṃ brahmacaryam abhivadamaṇā
(2)
abhivadanti, tadrūpā anena dharmā bahavaḥ śrutā
(3)
bhavanti dhṛtā vacasā paricitā manasā anvīkṣitā dr̥ṣṭyā
(4)
supratividhāḥ, sa evaṃ bahuśrutaḥ samānaḥ parān aśrutān
5 sattvān bahuśrutye samādāpayati vinayati niveśayati
pratiṣṭhāpayati; anena prathamena dharmeṇa samanvāgato
bhavati/ punar aparaṃ bodhisattvo mahāsattvo 'nīrṣyako
bhavati amatsarī, sa parān īrṣyāmātsaryābhibhūtān
(5)
sattvān anīrṣyāyāṃ tyāgasampadi ca samādāpayati yāvat
10 pratiṣṭhāpayati; anena dvitīyena dharmeṇa samanvāgato
bodhisattvo mahāsattvo bhavati/ punar aparaṃ bodhi-
(6)
sattvaḥ sattvānām aviheṭhanaajātiyo bhavati abhayapradātā,
nānopadravair upadrūtān sattvān upadravebhyaḥ pari-
(7) (8)
mocayati, akuhakaś ca bhavaty alapako 'śaṭhaś ca bhavaty
15 amāyāvī śūnyatayā ca bahulīviharati/ ebhiḥ ṣaḍbhir
dharmaiḥ samanvāgato bodhisattvo mahāsattva imāṃ sarva-
jñatākāradhāraṇīmukhapraveśadhāraṇīm pratilabhate/
evaṃrūpair dharmaiḥ samanvāgato bodhisattvo mahā-
sattvaḥ sarvān samāsavistareṇa saptavarṣāṇīmān

(1)B:abhivedanā abhivamānti. (2)AB:bahava śrutā. E:bahu-
śrutā. (3)ABDE:dr̥ṣṭā. (4)ChT:alpaśrutān. T:thos pa ñuñ
ba. ch1:寡聞者. ch2:少聞者. (5)C:anīrṣyāyī. E:anīrṣyām. (6)
-jātīyā in Mss. (7)C:parimācayitā. D:-mocayitā. E:-
mocitā. cf. T:gnod pa dag las yons su thar bar byed pañi
rañ bñin can yin pa(165a2). (8)cp. T:tshul ḥchos pa med
ciñ kha bsag med pa dañ, sgyu med ciñ g'yo med pa dañ,
ston pa ñid kyis lan mañ du gnas par byed pa ste. ch1:
心不說謊. 無有詐詐. 行空三昧(172b). ch2:不誑謊偽. 樂空靜(238b). C:amāyāvām &
bahulāviharati.

- (1) Drāmiḍamantrapadāṃ triḥ kṛtvā divā pañcamaṇḍalena ni-
 śadya kāyagatāṃ smṛtim upasthāpya śūnyatāvihāreṇa imā
 evaṃ Dramiḍā mantrapadā utsārayitavyāḥ/ uttiṣṭhatā
 samantato daśasu dikṣu tiṣṭhato dhriyato yāpayato
 5 buddhān bhagavataḥ smaratā satataṃ buddhānusmṛtiṃ
 bhāvayatā saptānāṃ varṣāṇāṃ atyayena imāṃ sarvajñatākāra-
 dhāraṇīmukhapraveśadhāraṇīm pratilabhate bodhisattvo
 mahāsattvaḥ/ asyā dhāranyāḥ pratilambhād bodhisattvo
 mahāsattvas tadrūpam āryaṃ prajñācakṣuḥ pratilabhate,
 10 yena prajñācakṣuṣā daśasu dikṣu gaṅgānadīvālikāsameṣu
 buddhakṣetreṣu tiṣṭhato dhriyato yāpayato mahāprātihārya-
 vidarśayataḥ sarvāṃ paśyati, teṣāṃ buddhānāṃ bhagavatāṃ
 smitavidarśanaṃ drṣṭvā caturaśītīdhāraṇīmukhasahasrāṇi
 pratilabhate, dvāsaptatiś ca samādhimukhasahasrāṇi
 15 pratilabhate, ṣaṣṭiś ca dharmamukhasahasrāṇi pratilabha-
 te/ asyāṃ ca sarvajñatākāradhāraṇīmukhapraveśadhāraṇyāṃ
 pratiṣṭhito bodhisattvo mahāsattvo mahāmaitrīm prati-
 labhate, mahākaruṇāṃ pratilabhate/ yena bodhisattvena
 mahāsattveneyam dhāraṇīm pratilabdhā bhavati tena yadi
 20 pañcānantaryāṇi karmāṇy ācīrṇāni bhavati, tasya janmā-

(1)cp. T:hgro ldiñ baḥi gsañ śnags gzi. chl:陀毘梨章句.
 ch2:呪章句. 陀毘梨=t'a b'ji lji=Dravidian. cf. Mvy 3299
 dramido nāgarājā, hgro ldiñ, 空行龍王. (2)B:divāṃ. (3)
 imān evaṃ in Mss. (4)cp. T:brjod par bgyiḥo. Ch:讀誦.
 (5)Supplied by T. (6)A:samanatā. (7)BE:ārya. (8)AB:
 sarvā. C:sarvvaṃ. (9)-dhāraṇīmukhapraveśa- is supplied
 by Ch T. (10)A:dhāraṇīmukha. E:dhāraṇīm mukha.

ntareṇa parikṣayaṃ gacchanti, tṛtīye janmani niravaśeṣaṃ⁽¹⁾
tāni karmāṇi naṣṭāni bhavanti, daśamīm ca bhūmim ava-
krāmati/ yasya tu bodhisattvasya nānantaryāṇi karmāṇi
kṛtāni bhavanti tasyānyāni sarvakarmāvaraṇāni parikṣayaṃ
5 gacchanti, janmaparivartena daśabhūmīḥ samatīkrāmati,
na cirasyedānīm saptatṛiṃśad bodhipakṣān dharmān prati-
labhate, sarvajñajñānaṃ ca pratilabhate/

evaṃ bahukaraḥ kulaputra bodhisattvānām mahāsattvā-
⁽²⁾
nām ayaṃ sarvajñatākāradhāraṇīmukhapraveśaḥ, satata-
10 samitaṃ bodhisattvo mahāsattvo buddhānām bhagavatām
smitavidarśanāt prātihāryaṃ dṛṣṭvā evaṃrūpeṇa ṛddhi-
viṣayena samanvāgato bhavati/ yad gaṅgānadīvālikāsameṣu
lokadhātuṣu gaṅgānadīvālikāsamānām buddhānām bhagavatām
pūjām kṛtvā teṣām buddhānām bhagavatām dharmam śrutvā
⁽³⁾
15 nānāvidhasamādhikṣāntidhāraṇīm pratilabdhāḥ, imam eva
buddhakṣetram āgacchanti/

evaṃ kulaputra bodhisattvānām mahāsattvānām sarva-
jñatākāradhāraṇīmukhapraveśaḥ karma-parikṣayāya samvar-
tate kuśalābhivṛddhaye/ ye ca kulaputra sattvā asyāḥ
⁽⁴⁾ ⁽⁵⁾
20 sarvajñatākāradhāraṇīmukhapraveśadhāraṇyā nāma śroṣyanti

(1)B:iva krāmati. C:avakramati. D:eva krāmati. (2)T:
-praveśadhāraṇī. (3)ABE:-dhāraṇī. (4)-dhāraṇī- is
supplied by T. (5)CE:śroṣyati.

tasya ca bhagavataś Candrottamasya tathāgatasya, teṣāṃ
sarvakarmāvaraṇāni kṣayaṃ gamiṣyanti, niyatāś ca bhavi-
ṣyanti anuttarāyāḥ samyaksaṃbuddheḥ⁽¹⁾/

atha te bodhisattvā evaṃ āhuḥ/ "asmābhir bhadanta⁽²⁾

- 5 bhagavan gaṅgānadīvālikāsameṣu atīteṣu buddheṣu bhaga-
vatsu tiṣṭhatsu dhriyatsu yāpayatsu iyaṃ dhāraṇī śrutā⁽⁴⁾
ca pratilabdhā ca"/⁽³⁾ apara evaṃ āhuḥ, "asmābhir dvigaṅgā-
nadīvālikāsamānāḥ", apare "tribhiḥ", apare "caturbhiḥ",
apare "pañcabhiḥ", apare "ṣaḍbhiḥ", apare "saptabhiḥ",
10 apare " 'ṣṭabhiḥ"/ apare evaṃ āhuḥ, "asmābhir navasu
gaṅgānadīvālikāsameṣu samyaksaṃbuddheṣu atīteṣu tiṣṭhat-
su dhriyamāneṣu yāpayatsu iyaṃ sarvajñatākāradhāraṇīmukha-
praveśadhāraṇīm śrutvā sarvākāreṇa pratilabdhā">//
⁽⁶⁾

Maitreyas tu bodhisattvo mahāsattva evaṃ āha/
⁽⁷⁾

- 15 "mayā daśagaṅgānadīvālikāsamān kalpān atikramya Santāraṇo
nāma mahākālpo 'bhūt/ tatredaṃ buddhakṣetraṃ Sarvālaṅ-
kāravibhūṣitaṃ nāmābhūt/ Sālendrarāja nāma buddho 'bhūd
vidyācaraṇasaṃpannaḥ sugato lokavid anuttaraḥ puruṣa-
damyasārathiḥ śastā devamanuṣyāṇāṃ buddho bhagavān/
20 anantakoṭīnayutaśatasahasreṇa bhikṣusaṅghena parivṛtaḥ

(1)Ch om. from ye ca kulaputra to samyaksaṃbuddheḥ. (2)
buddheṣu is supplied by Ch T. (3)Supplied by Ch T. (4)
C:śrutvā. (5)hi instead of dvi- in Mss. (6)ABE:
maitrīyas. cp. T:byams pa. Ch:彌勒. (7)-samā in Mss.
(8)cp. T:kun nas sgrol ba. ch1:善普施. ch2:刪提蘭. (9)cp. T:
rgyan thams cad kyis rgyan pa. ch1:微妙清淨一切莊嚴. ch2:-切
瓔珞嚴飾. (10)cp. T:sa laḥi dbaṅ poḥi rgyal po. ch1:娑羅王
ch2:娑隣陀羅羅闍.

- (1)
- tathā gaṇanātikrāntair bodhisattvaiḥ parivr̥ta imāṃ eva
 sarvajñatākāradhāraṇīmukhapraveśāṃ dhāraṇīm bhāṣitavān,
 tasyāntike mayeyaṃ dhāraṇī śrutā bhāvanā paripūryādhi-
 gatāḥ/ evaṃ aprameyeṣu kalpeṣu aprameyatareṣu asaṃkhye-
 5 yatareṣu atītānāṃ samyaksaṃbuddhānāṃ tiṣṭhatāṃ dhriyatāṃ
 yāpayatāṃ asaṃkhyeyair bodhisattvavikurvitaṣ teṣāṃ
 buddhānāṃ bhagavatāṃ pūjāṃ kṛtvā, ekaikasya buddhasya
 sakāśe aprameyāṇy asaṃkhyeyāṇy atulyāṇi aprameyāṇi kuśala-
 mūlāṇy avaropya puṇyaskandhaḥ parigr̥hītas, tenāhaṃ kuśala-
 10 mūlena bahubhir buddhasahasrair vyākṛtaḥ/ kālam avekṣyā-
 haṃ prañidhānaviṣayenaiva ciraṃ saṃsāre saṃsr̥to, yena
 me pūrvam saṃsāre saṃsarato 'nuttarā samyaksaṃbodhir
 nābhisaṃbuddhā, so 'haṃ idānīm bhagavatā yauvarājyenā-
 bhiṣikto, vimuktipaṭṭas ca me prajñāśīrasi baddho
 15 'nuttarāyāṃ samyaksaṃbodhau"/

- atha khalu bhagavān Maitreyaṃ bodhisattvam etad
 avocat/ "evaṃ etan Maitreya yas tvaṃ Sālendrarājasya
 tathāgatasyār̥hataḥ samyaksaṃbuddhasyāntikād imāṃ sarva-
 jñatākāradhāraṇīmukhapraveśadhāraṇīm pratilabdhavān/
 20 ākāṅkṣamāṇas tvaṃ Maitreya dasānāṃ kalpānāṃ atyayenā-

(1)CD:imaṃ. (2)BE:-praveśā. (3)C:dhāraṇī. (4)CD:bodhi-
 vikurvitaṣ. (5)T:tshad ma mchis pa(=apramāṇāṇy). (6)
 C:evakṣāhaṃ. D:evakṣyāhaṃ. (7)ABE:prañidhānaṃ ---. cf.
 T:smon lam gyi khyad par gyis(=prañidhānaviśeṣenaiva).
 ch1:以本願故 ch2:本願故 (=prañidhānavāśenaiva). (8)ch1 om.
 from vimuktipaṭṭas to baddho. ch2:解脫繫結(=vimuktipaṭṭas
 ca baddho). T agrees with Skt, bdag gi śes rab kyi ngo
 la rnam par grol baḥi cod pan bcins lags so(166b8).

nuttarām samyaksaṃbodhim abhisamṃbhotsyase, yathaiva te
 (1)
 Maitreyāśāparipūrṇāśaktas tvaṃ Maitreya śīghram evā-
 nuttareṇa jñānenānupadhiśeṣe nirvāṇadhātau praveṣṭuṃ/
 (2)
 yac ca tvaṃ Maitreya iyac ciraṃ saṃsāre 'bhiratas tat
 5 sarvaṃ praṇidhānavaśena kālaprekṣiṇā, tena te Maitreya
 etarhi mamāntikād yauvarājyaṃ parigrhītaṃ, atītānām api
 (3)
 te tathāgatānām antike yauvarājyaṃ parigrhītaṃ"//
 (4)
 tatra bhagavān sarvāvatīṃ parṣadam avalokayate,
 (5)
 bodhisattvaparṣadam bhikṣuparṣadam bhikṣuṇyupāsako-
 (6)
 10 pāsikāparṣadam devanāgayakṣarākṣasagandharvamanuṣyā-
 manuṣyaṃ vyavalokya tasyāṃ velāyām imāni mantrapadāny
 abhāṣata/
 (7) (8) (9) (10)
 "dāntabhūmiḥ damathabhūmiḥ smṛtibhūmiḥ prajñā-
 bhūmir vaiśāradyabhūmiḥ pratisaṃvidbhūmir anutkṣepa-
 (11) (12)
 15 bhūmiḥ samatāparikṣayopekṣabhūmir jātikṣayabhūmir
 (13) (14) (15)
 manuja vinmujah malanmujah visāgrah dasāvate veśataḥ
 (16) (17) (18)
 teraṇa vesalagra śamuśavataḥ vimati vimati yopahira

(1)-saktas in Mss. (2)ABE:'bhira tat sarvva. (3)Ch om.
 from atītānām api to parigrhītaṃ. (4)ABDE:avalokayato.
 (5)BC:-upāsiko-. (6)Ch adds asura. (7)Ch ins. ta(n)tra-
 bhūmiḥ. (8)C om. (9)Ch ins. kṛtibhūmiḥ. (10)B om. (11)
 Ch ins. apekṣabhūmiḥ. (12)ABE om. (13)T ins. miñja.
 (14)malatmajah in Mss. T:malanmuja. Ch:pramuja. (15)
 ABE:daśābhūvate. (16)E:vaiśalagra. T:vaiśalāgra. (17)
 Ch has one vimati. (18)CD:yāpahira. Ch agrees, but T:
 yoparahati(t1) or yoparahita(t2).

- (1) (2) (3)
 regamata vasisakrama iticāravate mekhemudra dahara-
 (4) (5)
 vate prajñākṣābubu dahakramitā sadoṣavantaḥ elaya
 (6) (7)
 tilaya ahusuṭā amundhamam arthavati muruvati tehīna-
 (8) (9)
 dvivā akaneti bakanate samake visābhaṭe iṭe iṭabale
 (10) (11) (12)
 5 atra tatra kuruṣam laruṣam latatha katha sarvantaḥ
 (13)
 sarvatarvaḥ aniruddhaḥ dihakhaṭambiphala bahuphala
 śataphala śiṣṭavate, api devānām bhagavān pratītya-
 samutpādapratisaṃyuktāny adhimuktipadāni prakāśayati,
 eṣu prakāśyamāneṣu ṣaṣṭibhir devanayutaiḥ satya-
 10 darśanam kṛtam abhūt/ (11)
 (14) (15)
 tatphalam agraphalam lalaha alaha nilaṃhare
 (16)
 vacatakyā idaṃphalam niyāmaphalam namudaya vibhū-
 (17)
 kha prajñācakra sunirvṛticakra jñānīcakra, ebhir
 adhimuktipadair daśānām devakoṭīnām anuttarāyām
 15 samyaksaṃbodhau cittāny utpāditāni, tatraivāvai-
 vartikā sthitāḥ/ (12)
 (18) (19) (20) (21)
 paśya momate anumato akumato akumatī chīdra-

(1)ch1 ins. atamura, ch2 ins. ratamura. (2)Ch T:vaśisaṅ-
 krama. (3)D:iticīradhato. (4)T:prajñāgatābuddhe. Ch:prajñā-
 buddha. (5)ch2 ins. śilaya. (6)Ch:nilaya. (7)AE:amundha-
 mam. B:amudhavam. (8)ch1:akanamati. ch2:akanavati. (9)
 ch1:bakanamati. (10)Ch ins. turuṣam. (11)T:labaṣaṇa. ch1:
 lamala. ch2:laruṣamala. (12)Ch T:rutha. (13)T:aḍaśarihi-
 phala. Ch:dihatatahiphala. (14)C:tataphalabhām. (15)T
 repeats alaha. (16)Ch:vavatakye. T:vanatake. (17)Ch:
 anuvṛticakra. (18)B:paśye. So Ch T. (19)C:māmate. Ch T:
 somato. (20)T om. akumato. (21)Ch om. akumatī.

- (1) trake mantrasthā deśabala vipravastha isāsthita (2)
 (3) atimati tīkṣṇamati āloko sterituṣṇa, ebhir adhi-
 muktupadaiś catuḥṣaṣṭīnām nāgasahasrāṇām anuttarā-
 yām samyaksaṃbodhau cittāny utpāditāni, tatraiva ca
 5 avaiivartikāḥ saṃvṛtāḥ/ (13)
 (4) (5)
 aprabhā samadanā ahadyo bhagavadyo karaṇyākṣa
 (6) (7)
 siddhamati samantakṣau alabale piṭakaro mahābale
 (8) (9) (10)
 ojadaro dharāṇe migalekṣe udākṣa kudākṣa kukākṣa
 (11) (12) (13)
 viroyo virūpamukha akṣihasta saṃkṣibala asurovina
 (14)
 10 asuropramardane, ebhir adhimuktupadair dvādaśānām
 yakṣakoṭīnām anuttarāyām samyaksaṃbodhau cittāny
 utpannāni, tatraivāvavaiivartikāḥ saṃvṛtāḥ/ (14)
 (15) (16) (17)
 arthe pilile tinithe saṃtīrthe katitene nakeme
 (18) (19) (20)
 nanamaste ubherabhe mudame madame matime saniha
 (21)
 15 śūre dhāraṇīya sendra sadeva sanāga sayakṣāsura-
 (22)
 devā nāgā nirukti parivāra niruktalāni smṛti prajñā
 (23)
 parivāramati pratilābhī gatidhṛtiparivāra gatidhṛti-

(1) A:-take. Ch:-vako. T:-vakai. (2) CD chl:ihāsthita.
 (3) Ch:sunima. (4) T agrees, but Ch has akṣa(chl only)
 subhakṣa śubhakṣaśa pramadanā instead of aprabhā samadanā.
 (5) E:karaṇokṣa. T:kāruṇākṣa. (6) CD:ale bale. Ch om. ala-.
 (7) ABE om. (8) Ch om. (9) T om. (10) chl:kubhākṣa. ch2 om.
 (11) ABE:akhihasta. Ch:aktihasta. (12) AC:samktivala. B:
 kṣivala. Ch:saktivale. (13) T ins. asurovinām. (14) Ch:
 -pramati. (15) Ch:nitithe. (16) C:samgīthe. (17) Ch T:
 katine. (18) Ch:arame instead of nanamaste. (19) Ch:adame.
 (20) ch2 om. (21) Ch ins. abhiśata. (22) Ch T:-lābhi.
 (23) T om.

- (1) (2)
 lābhīḥ pūrvakeṣu hiteṣu caritavantāḥ abhiskāmayan-
 taḥ śūravantaḥ ciravīryavantaḥ bhītavantaḥ sita-
 bhāge mārgamudra diśāpakārṣaṇi kṣaparahu ohaṇo
 (4) (5)
 devaracatu suramudra yakṣamudra rākṣasamudra vedi-
 5 vedime tape tattape uṣṇāname prakhādye nanava
 (6)
 dhāraṇīya āviśa diśāsodhane vākyaśuddhe jihvāśuddhe
 (7) (8)
 vācīparikarmaḥ prajñā buddhi smṛti mati gati dhṛti
 (9)
 gaṇana pratisaraṇabuddhiḥ jayacakre śūnyacakre
 vyaya, ebhir adhimuktipadaiḥ ṣaṭpañcāsānām asura-
 10 sahasrāṇām anuttarāyāṃ samyaksaṃbodhau cittāny
 utpāditāni, avaiivartikāś ca vyavasthitāḥ// (15)

- (10)
 tatra bhagavān Vaiśāradyasamavasaraṇaṃ nāma bodhi-
 (11)
 sattvam āmantrayate sma/ "durlabhaṃ kulaputra tathā-
 gatānām arhatāṃ samyaksaṃbuddhānām loke prādurbhāvo;
 (12)
 15 durlabhā ime śīlasamādhiprajñāvimuktivimuktijñāna-
 darśanaparibhāvitā amī mantrapadāḥ; sattvānām hitāya
 bodhisattvagunaṇiṣpādanārthaṃ kulaputra tathāgatena

(1)Ch:viJanevisa instead of hiteṣu. T om. (2)Ch:abhidāna-
 vantaḥ. T om. (3)T:bhasage. Ch:bhisabhāge. (4)Ch ins.
 nāgamudra. (5)ABE:kṣayamudra. (6)T:abhiṣa. Ch:āviśata.
 (9)Ch T:śūnyatācakre. (10)T:hjigs med yaṅ dag gṅol(168
 a4). ch1:顯所畏平等地ch2:顯畏地. (11)ABE:durlabha. (12)CD:
 śītala-.

- pūrvam bodhisattvacaryām caratā dānadamasamyamakṣāntivīrya-
 samādhiprajñā parigrhītā bahavo buddhakoṭīnayutaśata-
 sahasrāḥ paryupāsītāḥ, kvacid dānan dattaṃ, kvacic chīlam
 rakṣitaṃ, kvacid brahmacaryam cīrṇam, kvacid bhāvanā⁽¹⁾
 niṣevitā, kvacit kṣāntir bhāvitā, kvacid vīryam ārabdham,⁽²⁾
 kvacit samādhir niṣpāditā, kvacit prajñā sevitā, bahv-
 aprameyam vividham nānāprakāram śubham karma kṛtaṃ, yenai-
 tarhi mamānuttaram jñānam pratilabdham/ anekam kalpakotī-⁽³⁾ ⁽⁴⁾
 nayutaśatasahasrām kulaputra tathāgatena pūrvam bodhisattva-
 caryām caratā mṛṣāpaiśunyaparusaśambhinnapralāpā varjitāḥ,⁽⁵⁾ ⁽⁶⁾
 anekavidham kuśalam vākkarma sevitaṃ bahulīkṛtaṃ, yenai-
 tarhi prabhūtajihvatā pratilabdhā, na hi kulaputra tathā-
 gatā arhantaḥ samyaksambuddhā anyathā kathayanti//⁽⁸⁾
 atha bhagavāms tataḥ parṣadam rddhyabhisamskāram⁽⁹⁾ ⁽¹⁰⁾
 abhisamskārṣīt, yathābhisamskr̥tenarddhyabhisamskāreṇa
 Sarvapūṇyasamavasaraṇam nāma samādhiṃ samāpannaḥ/⁽¹¹⁾
 mukhāc ca jihvendriyam nirṇāmayitvā svaṃ mukhamaṇḍalam⁽¹²⁾ ⁽¹³⁾
 pracchādya tasmāj jihvendriyāt ṣaṣṭiraśmikoṭyaḥ pramuktās,⁽¹⁴⁾
 taiś ca rāsmibhiḥ ayaṃ trisāhasramahāsāhasro lokadhātur

(1)ABE ins. mayā. (2)bahuprameyam in Mss. (3)D:anekam. (4)
 ABE:kalpaṃ. (5)-paiśūnya- in Mss. (6)B:-pralāṣa. C:-pralāpa.
 D:-pralāpo. (7)B:vā karma. D:vākkarmā. (8)ABDE:parṣad
 adhy-. C:parṣadam adhy-. (9)Read abhisamaskārṣīt. Corrupted
 form of aorist. (10)-tenardhy- in Mss. (11)ABE:nirṇāma-.
 (12)D:pracchādyata sma/ jihvendriyāt. In this case one
 must read either pracchādyate sma/ or prācchādyata/ (impf).
 (13)ABE:-rasmikoṭyaḥ. CD:-rasmikoṭyaḥ. (14)rasmibhiḥ in Mss.

- udāreṇāvabhāsenā sphuṭo 'bhūṭ, taiś ca raśmibhir niraya-
 tiryagyoniyamalokadevamanuṣyāḥ sphuṭā babhūvuḥ/ te ca
 raśmayo ye nairayikāḥ ⁽¹⁾sattvā ⁽²⁾agninā ⁽³⁾prajvalitagātrā ⁽⁴⁾
 dahyante teṣāṃ śītalā vāyavo vānti yeṣāṃ sprṣṭānām
 5 tanmuhūrtaṃ sukhā vedanā prādurbabhūva/ ekaikasya ca
 nairayikasya sattvasya purataḥ buddhanirmitaṃ tiṣṭhati
 dvātriṃśadbhir mahāpuruṣalakṣaṇaiḥ samalaṅkṛtagātraḥ
 aśītibhir anuvyañjanair virājitatanur, yaṃ drṣṭvā te ⁽⁵⁾
 nairayikāḥ sukhāsamarpitā buddhadarśanāpyāyitaśarīrā
 10 buddhaṃ drṣṭvaivaṃ cintayanto, " 'sya sattvasyānubhāvenā-
 smābhiḥ sukhā vedanā pratilabdhā"; te bhagavataḥ sakāśe
 premāprasādaṃ gauravaṃ ca saṃjanayanti/
 bhagavāṃs teṣāṃ kathayati/ "bhoḥ sattvā evaṃ vācam ⁽⁷⁾
 bhāṣadhvaṃ, "namo buddhāya namo dharmāya namaḥ saṅghāya",
 15 nityam evaṃ sukhāsamarpitā bhaviṣyatha"/ tatas te nai-
 rayikāḥ ⁽⁸⁾sattvā ⁽⁹⁾añjaliṃ pragṛhya vācam udīrayanti, "namo
 buddhāya namo dharmāya namaḥ saṅghāya"/ atha te nai-
 rayikāḥ sattvās tena kuśalamūlena tena ca cittāprasādena
 tataś cyavitvā ⁽¹⁰⁾ekatyā deveṣūpāpannā, ekatyā manuṣyeṣu;
 20 ye 'pi śītanarakeṣūpāpannāḥ sattvās teṣāṃ uṣṇā vāyavaḥ

(1)ABCE:nairayikā. (2)ABE:prajvalitā gātrā. (3)C:vāyavāti.
 (4)A:teṣāṃ. (5)CD:-āpyayita-. (6)DE:sukhavedanā. (7)ABE:
 bho. (8)nairayikās satvā in Mss. (9)ABE:añjali. (10)
 ABE:ekarātyā. CD:ekabhyā.

- pravāyanti, pūrvavad yāvan manuṣyeṣūpapadyante/ evaṃ
 (1)
 pretānāṃ piśācānāṃ kṣuttrṣṇāprajvalitagātrāṇāṃ teṣāṃ te
 (2) (3)
 rāsmayo bubhukṣāgniṃ nirvāṇaṃ kurvanti, sukhāṃ ca vedanāṃ
 (4)
 saṃjanayanti/ ekaikasya pretasya nirmitaṃ buddharūpaṃ
 5 agrataḥ sthitaṃ bhavati dvātriṃśatā mahāpuruṣalakṣaṇaiḥ
 (5)
 samalaṅkṛtaṃ aśītyā cānuvyañjanair virājitagātraṃ; taṃ
 drṣṭvā te pretā buddhadarśanāt sukhā prīṇitagātrā evaṃ
 cintayantaḥ, "asya sattvasyānubhāvenāsmākaṃ sukhā vedanā
 pratilabdhā"/ te bhagavataḥ sakāśe prasādaṃ prema-
 (6)
 10 gauravaṃ cotpādayanti/ bhagavāṃs teṣāṃ kathayati/ "eta
 yūyaṃ sattvā, evaṃ vācam udīrayata, "namo buddhāya namo
 (7)
 dharmāya namaḥ saṅghāya", nityam evaṃ sukhasamarpitā
 bhaviṣyatha"/ tatas te pretā añjaliṃ pragrhyaivaṃ vācam
 udīrayanti, "namo buddhāya namo dharmāya namaḥ saṅghāya"/
 15 atha te pretasattvās tena kuśalamūlena tataś cyavitvā
 (8)
 kecid deveṣūpapannāḥ ekatyā manuṣyeṣv, evaṃ tiraścāṃ
 (9)
 saṃcodayanti, evaṃ manuṣyāṃ saṃcodayanti/
 (10)
 gaṇanātikrāntā devamanuṣyā bhagavatsakāśam upasaṃ-
 (11)
 kramya bhagavataḥ pādaḥ śirasābhivandya niṣaṇṇā dharma-
 20 śravaṇāya/ tena ca samayena gaṇanātikrāntā devamanuṣya-

(1)Ch T om. piśācānāṃ. (2)rasmayo in Mss. (3)BCE:kurvv-
 ati. (4)ABE:nimittam. (5)ABE:aśītyānuvyañjanair. (6)
 D:ete. cp. T:sems can dag tshur śog. (7)Ch T om. from
 nityam evaṃ to atha te pretasattvās. (8)C:ekatyāya.
 (9)cp. T:bskul. ch2:44. (10)E:-sakāśam. (11)AC:ni-
 ṣaṇṇā.

kāyā anuttarāyāṃ samyaksaṃbodhau cittāny utpādayāṃ āsuḥ/
gaṇanātikrāntāś cātra bodhisattvāḥ samādhikṣāntidhāraṇīm
(3)
pratilabdhavantaḥ//

(4)
iti śrīKarunāpuṇḍarīke mahāyānasūtre

5

dvitīyo dhāraṇīmukhaparivartaḥ//2//

{1}CD:utpādagāmāsuḥ. (2)CD:-dhāraṇīḥ. (3)C:-labdhavataḥ.
{4}CT om. iti śrī-. D om. śrī-.

(1)

atha khalu Śāntimatir bodhisattvo mahāsattvo bhaga-

(2)

vatā swarddhyabhisamṣkāre pratiprasaṃbhite bhagavantam

(3)

etad avocat/ "ko bhagavan hetuḥ kaḥ pratyayo yad

(4)

anyeṣāṃ buddhānāṃ bhagavatāṃ paṇīśuddhā buddhakṣetrā

5

apagatakaluṣā apagatapañcakaṣāyā nānāguṇavyūhā buddha-

kṣetrāḥ, sarve cātra bodhisattvā mahāsattvā nānāvidha-

guṇaparipūrṇā nānāsukhasamarpitā, nāpi śrāvakapratyeka-

buddhānāṃ nāmāpi vidyate, kutaḥ punar upapattiḥ?/ ko

(5)

bhagavan hetuḥ kaḥ pratyayo yad bhagavān pañcakaṣāye

10

buddhakṣetra upapannaḥ, āyukaṣāye kalpakaṣāye sattva-

kaṣāye drṣṭikaṣāye kleśakaṣāye vartamāne anuttarāṃ

samyaksambodhim abhisambuddhaḥ, catasraś ca pariśadaḥ

trīṇi yānāny ārabhya dharmam deśayati?/ kasmād bhaga-

vatā paṇīśuddham buddhakṣetram na parigrhītaṃ apagata-

15

pañcakaṣāyaṃ?"/

bhagavān āha/ "praṇidhānavaśena kulaputra bodhi-

(6)

sattvāḥ paṇīśuddham buddhakṣetram parigrhṇanti, praṇi-

(1) ch1: 悲華經. 卷第二. 大施品第三之一 (174b). ch2: 大乘悲分陀利經. 卷第二. 勸施品第四 (242a). (2) B: prasaṃbhite. cp. T: rañ gi rdzu lphrul mñon par mdzad pa slar bshus pa (169b6). ch1: 瞻觀如來種種神化. ch2: 承佛威神. (3) D: bhagavān. (4) CD: buddhakṣetro. (5) CD: bhagavan. (6) A: parigrhītaṃ parigrhṇanti. BE: parigrhītaṃ grhṇanti.

- (1)
dhānavaśenāpariśuddhaṃ buddhakṣetraṃ parigṛhṇanti/ mahā-
karuṇāsamanvāgatatvāt kulaputra bodhisattvā mahāsattvā
apariśuddhaṃ buddhakṣetraṃ parigṛhṇanti/ tat kasmād
dhetos?, tathā mayā prañidhānaṃ kṛtaṃ yenāham etarhi
(2)
5 evaṃ pratikaṣṭe pañcakaṣāye buddhakṣetra upapannaḥ/ tac
chṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye 'haṃ te
(3)
Sāntimate"/ "sādhu bhagavan" niti Sāntimatir bodhisattvo
(4)
bhagavataḥ pratyāśroṣīt//
(5) (6)
bhagavāṃs tān idam avocat/ "bhūtapūrvam kulaputrai-
10 kagaṅgānadīvālikāsameṣu asaṃkhyeyeṣv atikrānteṣu asmin
(7) (8)
buddhakṣetre Dhāraṇo nāma mahākālpo babhūva/ tasmimś ca
(9)
mahākālpe buddhakṣetre tasyāṃ cāturdvīpikāyāṃ Aranemī
nāma rājābhūc caturdvīpakaḥ cakravartī/ tasya khalv
(10) (11)
Araneminaḥ Samudrarenur nāma brāhmaṇo 'bhūt purohitaḥ/
15 tasya putro jāto dvātriṃśanmahāpuruṣalakṣaṇaiḥ saman-
vāgataḥ aśītibhir anuvyañjanair virājitaḥ śatapunya-
(12)
lakṣaṇo vyāmaprabhaḥ nyagrodhaparimaṇḍalo 'secanaka-
darśanaḥ/ jātamātrasya ca devaśatasahasraiḥ pūjāṃ kṛtvā
(13)
Samudragarbha iti nāma sthāpitaṃ/ so 'pareṇa samayena
(14) (15)
20 niṣkrāmya keśāśmaśrūṇy avatārya kāṣāṇi vastrāṇy ācchādyā

(1)CD:-vaśena pari-. (2)A:-kṣetropa-. B:-kṣetre upa-.
(3)śāntamate in Mss. (4)C:pratyāśroṣāmt. (5)T:taṃ. (6)cp.
T:śhon byuñ ba. chl:於往昔. ch2:乃往昔. (7)chl gives the
name, 刪提嵐 = Santīraṇa. (8)C:dhāraṇī. T:hdzin pa. chl:善持.
ch2:持. (9)aranemī in Mss. T:rtsibs kyi mu khyud. chl:無諍
念. ch2:離諍. (10)araneminaḥ in Mss. (11)T:rgya mtshoḥi
rdul. chl:寶海. ch2:海濟. (12)ABE:vyāprabhaḥ. (13)T:
rgya mtshoḥi sñiñ po. chl:寶藏 (ratnagarbha). ch2:海藏.
(14)D:vinīṣkrāmya. (15)CD:keśasmaśrūṇy.

(1)

- anuttarāṃ samyaksaṃbodhim abhisambuddhaḥ, Ratnagarbho
 nāma tathāgata udapādi, dharmacakrapravartanena sa bhaga-
 vān bahuprāṇakoṭīnayutaśatasahasrāṃ svargamokṣaphale
 pratiṣṭhāpitavān/ so 'pareṇa samayena bahuśrāvaka-koṭī-
 5 nayutaśatasahasraiḥ parivṛtaḥ puraskṛto grāmanagara-
 nīgamajanapadarāṣṭrarājadhānīṣu caryāṃ cañcūryamāṇo 'nu-
 pūrveṇānyataram nagaram anuprāpto, yatrāsau rājā cakra-
 vartī vasati/ tatra "bahir nagarasya nātidūre Jambūvano
 10 viharati sārdham anekaiḥ śrāvaka-koṭīnayutaśatasahasrair"
 iti aśroṣīd, rājāraṇemī "Ratnagarbhas tathāgato 'rhan
 samyaksaṃbuddho 'smākaṃ vijitam anuprāpto Jambūvanodyāne
 viharati anekaiḥ śrāvaka-koṭīnayutaśatasahasraiḥ sārdham/
 yan nūnam aham upasaṃkrāmayeyam, upasaṃkrāmya taṃ tathā-
 15 gatam satkuryāṃ gurukuryāṃ mānayeयाम"/ athāraṇemī rājā
 rājarddhyā mahatā ca rājānubhāvenānekaiḥ prāṇikoṭīnayuta-
 śatasahasraiḥ parivṛtaḥ puraskṛto nagarān nirjagāma, yena
 Jambūvanodyānaṃ tenopajagāmapetya, yāvad eva yānasya
 bhūmis tāvad yānena yātvā padbhyāṃ evārāmaṃ prāviśad, yena

(1) T: rin po cheḥi sñiñ po. Ch: 寶藏. (2) B: carya. C: caryā. E: cāryāṃ. cp. T: rgyu žiñ gśegs te. Ch: 遊行. (3) The name is given in Ch. ch1: 安周羅(城) ch2: 安洲羅城. v. Añcura, 60, 4; Añjura, 97, 5. cf. 97, 12. (4) C: janātidūre jamvūjanādyāne. D: jamvūvanodyāne. T: ḥdzam buhi tshal žes bya baḥi skyed mos tshal žig. ch1: 有一園林名曰閻浮. & in the following lines 閻浮林. & even 閻浮檀林. (175b10) for udyāna, 56, 19. ch2: 閻波(v.l.婆)羅園. (5) Difference in Ch T, see note. (6) ABDE: -krāmeyam. (7) A: tams. (8) E: rājarhyā. T: rgyal poḥi ḥbyor pa chen po dan, rgyal poḥi mthu chen pos (171a3-4). ch1: 以聖王神力 (175a). ch2: 以大神德無量王威 (242b).

- Ratnagarbhas tathāgatas tenopajagāma; upetya Ratna-
garbhasya tathāgatasyārhatāḥ samyaksaṃbuddhasya pāda-
śīrasā vanditvā triṣkṛtvā⁽¹⁾ pradakṣiṇīkṛtyaikānte nyaṣīdad,
ekānte niṣaṇṇaṃ rājānaṃ Araṇeminaṃ Ratnagarbhas tathāgato
5 'rhan samyaksaṃbuddho dhārmyā kathayā saṃdarśayati samā-
dāpayati samuttejayati saṃpraharṣayati/ anekaparyāyeṇa
dhārmyā kathayā saṃdarśayitvā⁽²⁾ samādāpayitvā samuttejayi-
tvā saṃpraharṣayitvā tūṣṇīm abhūt/
⁽³⁾ atha rājĀraṇemī utthāyāsanād ekāṃśam uttarāsaṅgaṃ
10 kṛtvā pādayor nipatya yena Ratnagarbhas tathāgatas
tenāñjaliṃ praṇamya Ratnagarbhaṃ tathāgatam arhantaṃ
samyaksaṃbuddham etad avocat/ "adhivāsayatu me bhagavān
idam traimāsaṃ sārdhaṃ bhikṣusaṅghena, ahaṃ bhagavantam
⁽⁴⁾ upasthāsyē cīvarapiṇḍapātraśāyanāsanagglānapratyaya-
⁽⁵⁾ ⁽⁶⁾
15 bhaiṣajyapariṣkārair bhikṣusaṅghaṃ ca"/ adhivāsayati
⁽⁷⁾ kulaputra Ratnagarbhas tathāgato rājño 'raṇeminaḥ tūṣṇī-
bhāvena/ atha rājĀraṇemī Ratnagarbhasya tathāgatasya
tūṣṇībhāvenādhivāsanāṃ viditvā bhagavataḥ pādaśīrasā-
bhivandya triṣkṛtvā pradakṣiṇīkṛtvā bhagavato 'ntikāt
20 prakāntaḥ/

(1)C:triskṛtaḥ. (2)AE:samdarśanayā. B:-darśanāya. (3)
T:bam po gsum pa(171b1). (4)ABCE:upāsthāsyā. (5)Read
-piṇḍapāta-. cp. T:bśos. (6)D:-glānapratyabhaiṣajya-.
cp. T:na bzaḥ dan bśos dan gzims cha dan gdan dan stun
gyi gsos sman dan yo byad rnams kyis bsñen bkur bgyi bar
htshal na ---. ch1: 我供養衣被飲食臥具湯藥(175a). ch2: 供養衣服
飲食床榻臥具病瘦醫藥隨其所須(242b). (7)So in all Mss. Skt=tūṣṇīm-
bhāvena & Pāli=tuṇhī-. cp. T:cañ mi gsuñ bas gnañ bar
mdzad do. ch1: 默然許之. ch2: 默然受請.

(1)

(2) atha rājāraṇemī koṭṭarājān āhūyāmātyamahāmātrān

bhaṭṭabalāgrapaurājānapadān pauruṣeyān āmantryovāca/

(3)

"yan nūnaṃ grāmaṇyo jānīyur, mayā Ratnagarbhas tathāgato

'rhan samyaksaṃbuddha imaṃ traīmāsaṃ sarvopakaraṇair

(4)

5 upanimantritāḥ sārddhaṃ bhikṣusaṅghena/ so 'haṃ yo me

(5)

kaścid upabhogaparibhoga upasthānaṃ paricaryāntaḥpuram

ca gauraveṇa tat sarvaṃ bhagavato nivedayāmi bhikṣu-

(6)

saṅghasya ca/ yad api yuṣmākaṃ paudgalikaṃ upabhoga-

paribhogopasthānaparicaryāntaḥpuram gauraveṇa tat sarvaṃ

10 bhagavato niryātayata bhikṣusaṅghasya ca"/ tair api

niryātitaṃ/ gr̥hapatiratnam api bhādrāṃ udyānaṃ sarvaṃ

(7)

jāmbūnadasuvarṇamayam kṛtvā, tasmin nevodyāne bhagavato

(8)

'rthāya kūṭāgāraṃ māpayati saptaratnamayaṃ samantataḥ

(9)

caturdiśaṃ cātra saptaratnamayāni dvārāṇi māpayati sma/

15 sarvaṃ codyānaṃ saptaratnamayair vṛkṣair alaṅkṛtaṃ/ te

(10)

(11)

ca vṛkṣā nānāprakārair vastrair alaṅcakre nānāduṣyair

nānācchatrair nānāvidhaiś ca muktāhārair nānāprakāraiś

(1)ACE:koṭṭarājānohūyāmābhyamahāmātrān. B:koṭṭarājān āhūyāmābhya-. D:kāṭṭarājānobhūyāmābhya-. T om. āhūya-, de nas rgyal po rtsibs kyi mu khyud kyis khams kyi rgyal po rnams dañ blon po rnams dañ sna chen po la gtogs pa rnams dañ blon po phra mo rnams dañ groñ mi rnams dañ ljoñs kyi mi rnams dañ zo śas ḥtsho bañi mi rnams bos te smras pa(171b6-7). ch1:時轉輪王告諸小王大臣人民及其眷屬.作如是言(175a). ch2:時離淨王還告諸小王群臣人民.作如是言(242b). (2)ABE:bhaṭṭa- varā-. CD:bhaṭṭavalāgra-. (3)AE:grāmaṇyau. C:grāmaṇya. D:grāmaṇye. (4)ABE:so'rham yo. C:so'ham yā. (5)CD:upasthā- na. (6)E:paudgālikam. (7)D:naivādyāne. (8)kūṭāgāraṃ āpa- yati in Mss. cp. T:khañ pa brtsegs pa brtsigs te. (9)cp. T:sgo dag kyañ btod do. (10)-prakārai in Mss. (11)ABCE: nānāpuṣpair.

- cābharapañair nānāratnamamayaiś cābharapañair vividhaiḥ su-
gandhaiḥ, sarvaratnamamayaiś ca puṣpaphalais tān vṛkṣān
alañkṛtavān/ sarvaṃ ca tad udyānam anekaavidhair mañibhir
alañkṛtam abhūt, nānāpuṣpāvakīrṇaṃ, nānāpaṭṭaduṣyaprā-
(1)
5 varapañprāvārebhya āsanāni prajñaptāni/ tad api cakra-
ratnaṃ bahiḥ kūṭāgārasya bhagavata evābhimukhaṃ puruṣa-
mātrapramāṇaṃ upary antarīkṣe sthitaṃ jvalati/ hasti-
ratnaṃ api sarvaśvetam saptāṅgaṃ supraṭiṣṭhitaṃ, bhagava-
taḥ prṣṭhataḥ sthitvā bhagavata upari ratnavṛkṣaṃ dhāra-
(2)
10 yati/ sa ca vṛkṣo 'lañkṛtaḥ saptabhī ratnair nānāvidhaiś
ca muktāhārair vicitraiś cābharapañair nānāvidhaiś ca māl-
yair nānāraṅgaiś ca paṭṭair nānāvidhaiś ca duṣyair upa-
(3)
racitaṃ, tasya vṛkṣasya saptaratnamayaṃ chatraṃ sthāpitaṃ
abhūt/ yā cāraṇemino rājño 'gramahiṣī sā bhagavataḥ
(4)
15 purataḥ sthitā, bhagavantaṃ gośīrṣacandanoragasāracandana-
(5)
cūrṇaiś cāvakiramāṇā/ yac ca rājño 'raṇemino mañiratnaṃ
abhūt prabhāsvaraṃ, tataḥ svayam eva bhagavataḥ purataḥ
sthāpayām āsa/ tatas tayā mañiratnābhayā sarvaṃ tad
udyānaṃ satatasamitaṃ udāreṇāvabhāsenā sphuṭam abhūt,
(6)
20 buddhābhayāyaṃ trisāhasramahāsāhasro lokadhātuḥ sarvaṃ

(1)D:prāptāni. cp. T:dar dan ras bcos bu dan beḥu ras dan
bgo ba sna tshogs dag gi gdan dag kyañ bśams so (172a6).
ch1:統統繼續 以為教具 懸諸繒幡 (175b). ch2:種種繒絲 種種苗褥 種種毳毼毛毼毼
種種衣服 以用敷座 (242c). (2)ACDE:saptabhi. B:sapta-. (3)A:
-mayair. B:-mayaiś. E:-mayai. (4)cp. T:tsan dan sa mchog
pa dan tsan dan sbrul gyi sñiñ poñi phye ma dag. ch1:
磨牛頭栴檀及黑泥水. ch2:海此岸牛頭栴檀末香. (5)'raṇeminā in
Mss. (6)A:-sāhasra.

idaṃ satatasamitaṃ sphuṭaṃ abhūt/ ekaikasya ca śrāvaka-
 (1)
 sya gauśīrṣasyaiva candanasya pādapiṭhaṃ sthāpitaṃ,
 ekaikasya ca śrāvakasya prṣṭhataḥ sarvaśveto hastināgaḥ
 (2)
 sthāpita upary evaṃrūpaṃ eva cakraratnaṃ puruṣapramāṇaṃ
 (3)
 5 sthāpitaṃ yathā bhagavatas tathā, ekaikasya ca śrāvaka-
 syāgrataḥ sarvālaṅkāravibhūṣitā kanyā sthāpitā gośīrṣo-
 (4) (5)
 ragasāracandanacūrṇair avakirati, ekaikasya ca śrāvaka-
 syāgrato vaiḍūryamaṇiḥ sthāpitaḥ/ samantataś codyānasyā-
 bhyantare nānāvidhāni vādyāni vādyante, bahiś codyānasya
 10 samantena pariṇāyakarātnaṃ vijahāra sārḍhaṃ caturaṅgeṇa
 balakāyena/

(6)
 atha khalu kulaputra rājāraṇemī divasedivase nagarān
 niryaṭi bhagavantaṃ darśanāya vandanāya paryupāsanāya/
 tasya yāvad yānasya bhūmis tāvad yānena yātvā yānād ava-
 15 tīrya padbhyāṃ evodyānaṃ praviśat, praviśya yena Ratna-
 garbhas tathāgatas tenopajagāmopetya Ratnagarbhasya tathā-
 gatasyārḥataḥ samyaksaṃbuddhasya pādaḥ śirasābhivandya
 bhagavantaṃ trīṇ vārān pradakṣiṇīkṛtvā, Ratnagarbhasya a/
 (7) (8)
 tathāgatasya svayaṃ hastaśaucam adāt, svayaṃ ca praṇītena
 20 prabhūtena khādanīyabhojanīyena lehyapeyena svahastaṃ

(1)BD:gośīrṣa-. (2)B:uparyantaṃ rūpaṃ. (3)ABE:tathāgata.
 (4)T om. -uragasāra-. (5)A:avakīranti. B:avakiranti. C:
 avakirantīka. D:avakiratī. E:avakiraṃttī. (6)C:divase.
 cp. T:ñin gcig bñin du. ch1:清旦. ch2:晨朝. (7)AE:haste.
 (8)ACDE:ahāt. B:ahāna. cp. T:--- phyag chab gsol te. ch1:
 自行澡水手. ch2:王親以水灌如來手.

- (1)
 sam̐tarpayati sam̐pravārayati, svahastam̐ sam̐tarpayitvā
 sam̐pravārayitvā bhagavantam̐ bhuktavantam̐ viditvā dhauta-
 hastam̐ apanītapātrapāṇim̐ svayam̐ eva vyajanam̐ ādāya
 bhagavantam̐ vijayām āsa/ ekaikasya ca śrāvakasya rāja-
 putrasahasraṃ koṭṭarājasahasraṃ caivaṃrūpam̐ upasthānam̐
 kṛtvā vyajanam̐ gr̥hītvā śrāvakān̐ vijayati sma/ saman-
 taraparyavasite bhakṣavisarge 'nekāni prāṇikoṭīnayuta-
 śatasahasrāṇy ārāmaṃ praviṣṭāni dharmasravanāya/ gāgana-
 tale cānekair̥ devakoṭīnayutaśatasahasraiḥ puṣpavṛṣṭir̥
 abhivṛṣṭā divyāni vādyāni abhivādayanti, divyāni ca
 chatrāṇi vāsāṃsi ābharaṇāni ca pralambayanti/ nīlavāsa-
 sām̐ ca yakṣāṇām̐ catvāriṃśacchatasahasrāṇi ye candana-
 dīpāt gośīrṣasya candanasya kāṣṭhāny ānayanti, bhagavato
 'rthāyāhāraṃ pratijāgrati bhikṣusaṅghasya ca/ rātrau
 svayam̐ eva rājāraṇemī bhagavataḥ purato bhikṣusaṅghasya
 cānekāni dīpakoṭīnayutaśatasahasrāṇi jvālayati/ atha
 kulaputra rājāraṇemī bhagavataḥ purataḥ sthitvā ekam̐
 dīpasthālikām̐ śīrasy upasthāpayitvā dvāv aṃśayor̥ dvau
 pāṇyor̥ dvau caraṇayor̥ dīpasthālīḥ, sarvarātrīr̥ bhagavataḥ
 purato dīpaṃ jvālayamāno, bhagavato 'nubhāvenāklāntakāya

(1)D ins. tāni. (2)B:vyamjanam. (3)ABE om. Ch adds catur-
 aśīti-. (4)ABE:vyamjanam. (5)ABE:samantarara-. (6)Ch T:
 candanavanāt. Ch:楠檀林. T:tsan dan gyi tshal nas.
 (7)Ch adds uragasārasya ca. (8)C:-sthālikām. (9)ABE:
 -rātrī.

evaṃrūpaṃ kāyasukhaṃ pratisaṃvedayati sma/ tadyathāpi
 nāma tṛtīyadhyānaśamāpannasya bhikṣor evaṃ aklāntakāyaḥ
 aklāntacitto māsatrayaṃ bhagavantam upasthitavān/ evaṃ
 sahasraṃ rājāputrāṇāṃ caturaśītiś ca koṭṭarājasahasrāṇi
 5 anyāni ca prāṇakoṭīnayutaśatasahasrāṇi, ekaikaṃ śrāvakaṃ
 (1) (2)
 rājakīyenopakaraṇena māsatrayaṃ evaṃrūpeṇopasthānenopa-
 sthitavantaḥ/ yathā rājāraṇemī Ratnagarbhan tathāgatam
 upasthitavān tathāgramahiṣī devī māsatrayaṃ gandhapuṣpair
 upasthitavati/ (3)
 evaṃ anyair api bahukanyākoṭīnayutaśata-
 10 sahasrair ekaikaḥ śrāvako māsatrayaṃ puṣpagandhair upa-
 sthitaḥ/ (4)

atha khalu kulaputra rājāraṇemī trayāṇāṃ māśānām
 (5)
 atyayena caturaśītiṃ jāmbūdanadamayāni niṣkasahasrāṇi
 (6)
 bhagavato niryātayati/ cakraratnacakrapūrvamaṅgaṇāni ca
 15 suvarṇamayāni caturaśītiś cakraratnasahasrāṇi bhagavato
 (7)
 niryātayati/ hastiratnapūrvamaṅgaṇāni caturaśītir nāga-
 sahasrāṇi sarvaśvetāni bhagavato niryātayati/ aśvaratna-
 pūrvamaṅgaṇāni caturaśītir aśvasahasrāṇi bhagavato niryāta-
 yati/ maṇiratnapūrvamaṅgaṇāni caturaśītiḥ sūryakāntimaṇi-
 20 sahasrāṇi bhagavato niryātayati sma/ gr̥hapatiratna-

(1)E:rājakāṃ yenopakaraṇena. (2)T:de lta buḥi yo byad
 bsñen bkur byas so=evaṃrūpeṇopakaraṇenopasthitavantaḥ.
 (3)D:bahukalpa-. (4)T adds dhupa, me tog dañ bdug pa dañ
 spos dag gis ---. (5)C:jāmbūdanadamayāni. (6)E left out
 the second cakra, and so Ch T. (7)cāśītir in Mss. One
 thousand a day for three months, 28 days of lunar calendar,
 makes 84,000.

- pūrvamgamāni caturaśītirājaputrasahasrāṇi bhagavato nir-
yātayati sma/ upasthānāya pariṇāyakaratnapūrvamgamāni
caturaśītikoṭṭarājasahasrāṇi bhagavata upasthānāya nir-
yātayati sma/ ⁽¹⁾ Añcuranagarapūrvamgamāni caturaśītinagara-
5 sahasrāṇi bhagavata upajīvyāni niryātayati bhikṣusaṅgha-
sya ca/ caturaśītiratnamayāni kalpavṛkṣasahasrāṇi
caturaśītiratnarāsīpuṣpasahasrāṇi caturaśītisaptaratna-
⁽²⁾ mayāni chatrasahasrāṇi caturaśītyudārāṇām ⁽³⁾ rājārhanām
vastrāṇām sahasrāṇi caturaśītisahasrāṇi ratnamayānām
10 mālānām ābharanapīṭhaśīrṣanayanakuṇḍalasuvārṇasūtra-
⁽⁴⁾ muktāhāropānahaśayyāpādapīṭhabhājanabherīvādyasāṅkha-
⁽⁵⁾ ghaṇṭādhvajām bhr̥ṅgārārāmā ⁽⁶⁾ dīpasthālikā bhagavato nir-
yātayati sma/ ⁽⁷⁾ ratnamayāḥ śakunā ratnamayās ca mṛgās
caturaśītivyajanasahasrāṇi bhagavato niryātayati sma/
⁽⁸⁾ 15 caturaśītirasāyanasahasrāṇi Ratnagarbhasya tathāgatasyā-
rhataḥ samyaksaṃbuddhasya niryātayati sma/ evaṃ cāha,
"ahaṃ bhagavan bahukṛtyo bahukaraṇīyaḥ, kṣamatu me
bhagavān, asmākam upavane 'bhiramatu, bhagavān asmin
nupavane ramatu nityaṃ; punar apy ahaṃ bhagavantam upa-
⁽⁹⁾ 20 saṃkramiṣye darśanāya vandanāya paryupāsanāya ca"/

(1) acuranagara- in Mss. ch1: 安周羅城. ch2: 安州羅城. T: btsun moḥi
hkhor gyi groñ khyer*. See 975/12 (2) CD: -ratnamayacchatra-.
(3) ABE om. rājārhanām. D om. vastrāṇām. cp. T: rgyal po la
hos pañi gos rgya chen po. ch1: 轉輪聖王所著衣服. ch2: 王妙衣服.
(4) A: -śaryya-. BCE: -śayya-. D: -śayā-. (5) AE: bhr̥ṅgārā-. (6)
B: śakunām. C: śakunāḥ. (7) AE: -vyamjana-. (8) AE: -rasāyana-.
(9) B: -kramiṣyate. CD: -kramiṣya.

* (Antakpura-nagara)

- yac ca rājño 'raṇeminaḥ putrasahasraṃ bhagavataḥ pādayor
 nipatya bhagavantam ekaikam idam avocat/ "adhivāsayatv
 (1)
 asmākam ekaikasya traimāsaṃ vayaṃ bhagavantam upasthā-
 (2)
 syāmaḥ sarvopakaraṇaiḥ sārddhaṃ bhikṣusaṅghena"/ adhi-
 (3)
 5 vāsayati bhagavāms tasya rājaputrasahasrasya tūṣṇī-
 bhāvena/ teṣāṃ adhivāsitaṃ bhagavatā viditvātha rājā-
 raṇemī bhagavataḥ pādaḥ śirasābhivandya bhikṣusaṅghaṃ ca
 triṣkṛtvaḥ pradakṣiṇīkṛtya bhagavanto 'ntikāt prakāntaḥ/ 3
 (4)
 atha teṣāṃ rājaputrāṇāṃ jyeṣṭho 'nimiṣo nāmnā bhagavantam
 10 traimāsaṃ evamrūpenopasthānenopastiṣṭhati bhikṣusaṅghaṃ
 (5)
 ca, tadyathā rājāraṇemī tathaivam Animiṣapramukhaṃ rāja-
 (6)
 kumārasahasraṃ dīnedine bhagavantam darśanāyopasaṃkrāmati
 bhikṣusaṅghaṃ ca dharmaṃ ca śrotuṃ/
 atha kulaputra bhagavato Ratnagarbhasya tathāgatasya
 15 pitā Samudrarenur nāma brāhmaṇaḥ, sa sarvaṃ Jambūdvīpaṃ
 (7) (8)
 anvāhiṇḍya strīpuruṣadārakadārikābhyaḥ piṇḍapātāṃ yācate,
 (9)
 sa taṃ piṇḍapātāṃ pariṅghītaṃ taṃ sarvaṃ Jambūdvīpa-
 (10)
 nivāsilokaṃ triśaraṇagamane pratiṣṭhāpayati, pratiṣṭhā-
 payitvānuttarāyāṃ samyaksambodhau cittam utpādayati/
 (11)
 20 tenaivam anvāhiṇḍatā na sa kaścij Jambūdvīpe manuṣya-

(1)D:bhagavan nupasthāsyāma. (2)A:-saṅghenādhi-. (3)B:
 tūṣṇīmbhāvena. (4)B:nimeṣoṃ. T:mig mi ḥdzums. Ch:不詢.
 (5)Ch T differ, see note. (6)Viz. Prof. J. Brough, Dharma-
 pada, p. 113. (7)ABE:anvāhaṃ ca. cp. T:dza mbuḥi gliṇ thams
 cad ṇul žiṇ. ch1:同過到於閻浮提. ch2:過閻浮提. (8)ABE:-pātram. (9)
 AB:-pātrapari-. CD:-pātapari-. E:-pātram pari-. (10)T:tri-
 ratnaśaraṇa-. (11)ABE:anvāhiṇḍatānā sa. D:anvāhiṇḍyatā na
 sa.

- (1) (2)
- bhūto 'sti yaḥ Samudrarenunā brāhmaṇena piṇḍakena na
 (3)
 parigrhīto, yo vā na triśaraṇagamane pratiṣṭhāpitaḥ,
 yasya vānuttarāyāṃ samyaksambodhau cittam notpādayati,
 yo vā nānuttare jñāne samādāpito na pratiṣṭhāpitaḥ/
 (4)
- 5 bahuprāṇakoṭīnayutaśatasahasrāṇi triśaraṇakriyāvastuṣu
 sthāpitāni, evam anuttarāyāṃ samyaksambodhau samādā-
 pitāni niveśitāni pratiṣṭhāpitāni/
 (5)
- Animiṣo 'pi rājakumāro bhagavantam māsatrāyaṃ evaṃ-
 rūpeṇopasthānenopasthitavān sārḍham bhikṣusaṅghena yathā
- 10 rājñāraṇeminā, so 'pi trayāṇāṃ māsānāṃ atyayena catur-
 (6) (7)
 aśītiś cakraratnasahasrāṇi niryātayati sarvasauvarṇāni
 nagarāṇi divyāni ca hastyaśvamaṇi strīgrhapatipariṇāyaka-
 ratnāni sthāpayitvā caturaśīti hastyaśvasahasrāṇi, evaṃ
 sūryakāntimaṇikanyākumārakalpavṛkṣapuṣparāśicchatra-
- 15 vastramālyābharāṇaratnapīṭhaśīrṣanayanakuṇḍalasuvārṇa-
 (8)
 sūtramuktāhāropānahaśayyāpādapīṭhabhājanabherīvādyā-
 śaṅkhapaṭahadhvajabhṛṅgārāmadīpasthālikādīni nānāratna-
 mayāś ca śakunā nānāmṛgāṃś ca ratnamayāṃ rasāyanāṃś ca;
 (9)
 ekaikaśaś caturaśītisahasrāṇi bhagavato niryātitaṃvanta
- 20 evaṃ bhikṣusaṅghasya ca/

(1)BE:-reṇu nāma. (2)ABE:brāhmaṇa. (3)T:dkon mchog gsum
 la skyabs su ḥgro ba(=triratnaśaraṇagama) la. (4)cp. T:
 ---gsum la skyabs su ḥgro baḥi gnas la bkod do. ch1: 住
 三福處 ch2: 三福地住. (5)ABE om. 'pi. (6)AE:cakraratnaṃ. (7)
 AE:sarvvaṃ. (8)ABE:-śaryyā-. (9)AE:ekaikaś.

(1)

atha sa rājakumāro bhagavantam kṣamāpitavān bhikṣu-

saṅgham ca, Animiṣo rājakumāro bhagavantam evaṃrūpeṇopa-

sthānenopasthitavān sārdham bhikṣusaṅghena yathā rājñā-

raṇeminā tathaiva dakṣiṇā dattā anantā/ evaṃ Indragaṇena

- 5 māsatrayaṃ bhagavān upasthito vibhavaś ca parityaktaḥ,
(4) (5) (6) (7)
peyālam, tathaivānaṅgaṇaḥ, Abhayaḥ, Ambaraḥ, Aśajaḥ,
(8) (9) (10) (11) (12) (13)
Middhaḥ, Miśaḥ, Mārdavaḥ, Paṅgagaṇaḥ, Mādhvavaḥ, Mānavaḥ,
(14) (15) (16) (17) (18) (19)
Māsaṃvo, Mājavaḥ, Aravaḥ, Ājñavaḥ, Mukhavaḥ, Arthabahuḥ,
(20) (21) (22) (23) (24) (25)
Alindraḥ, Neravaḥ, Reṇajaḥ, Candranemī, Sūryanemī, Indra-
(26) (27) (28) (29) (30)
10 nemī, Vajranemī, Kṣāntinemī, Sthānanemī, Javanemī, Raṇemī,
(31) (32) (33) (34) (35)
Rāhuḥ, Rāhubalaḥ, Rāhucitraḥ, Dāmacitraḥ, Rājadhānaḥ,
(36) (37) (38) (39) (40) (41)
Rāgabhramaḥ, Rāndhavaḥ, Rakṣakaḥ, Kāyaḥ, Śayamaḥ, Yatra-
(42) (43) (44) (45) (46)
vaḥ, Syajalaḥ, Yarmathaḥ, Yadhvajaḥ, Yamānaḥ, Yasyanaḥ,
(47) (48)
Namaḥjyotiḥ, Arañjanadhvaḥ, yāvad Araṇemino rājñāḥ putra-
15 sahasreṇa ekaikena Ratnagarbhas tathāgato 'rhan samyak-

(or Nimi)

(1)Ch gives the name Nimi, the second prince. ch1:尼摩. ch2:尼摸.* T:Animiṣo. (2)ch1:yathā pūrvoktaṃ. ch2:yathā-nimiṣena rājakumāreṇa. (3)T:dbaṇ po tshogs. ch1:王衆. ch2:帝衆. (4)ABDE:ananga. C:anangaḥ. T:ñon moṃs med. ch1:能伽羅. ch2:彼衆. (5)T:hjigs med. ch1:無所畏. ch2:無畏. (6)BE:avaraḥ. T:nam mkhaḥ. Ch:虛空. (7)T:yaṇ dag skyes. ch1:善臂. ch2:支衆. cf. āṅgaja, 142, 2 (8)siddhaḥ in Mss. T:grub pa. But ch1:泥圖. ch2:民陀羅. cf. amigha, 157, 9. (9)T:hgran med. Ch:蜜蘇. (10)T:mñen śes. ch1:彌心. ch2:摩陀步. (11)T:grum por hgran ba. ch1:曹伽奴. ch2:土衆. (12)sādhvavaḥ in Mss. T:htron pa can. ch1:摩耆滿. ch2:知義. (13)T:śed bu. ch1:摩奴摸. ch2:童子. (14)T:śa bo che. ch1:摩嗟羅. ch2:解愚. (15)T:hduṣ pa can. ch1:摩闍奴. ch2:解入. (16)T:rtshibs can. ch1:無垢. ch2:阿羅步. (17)T:śes pa can. ch1:阿闍滿. ch2:遣使. (18)T:gdon can. ch1:無敵. ch2:安法慕. (19)T:nor maṇ. ch1:義雲. ch2:義語. (20)T:dgra dbaṇ. ch1:因陀羅. ch2:阿隣度路. (21)T:mig can. ch1:尼婆盧. ch2:將願. (22)T:glaṇ po hthob. ch1:尼伽珠. ch2:將衆. (23)T:zla baḥi mu khyud. ch1:月念. ch2:月將. (24)T:ñi maḥi mu khyud. ch1:日念. ch2:日將. (25)T:dbaṇ poḥi mu khyud. ch1:王念. ch2:主將. (26)T:rdo rjeḥi mu

* cf. 83 fo 1; 100, 2; 121, 11; 15.

(1)

saṃbuddhaḥ sārddham aprameyena bhikṣusaṅghena, evaṃrūpeṇa

(2)

bhagavata upasthānenopasthitaḥ cīvarapiṇḍapātaśayanāsana-

glānapratyayabhaiṣajyapariṣkārair māsatrayaṃ yathā jyeṣ-

ṭhena rājaputrena, tathaivaikaikaś caturaśītiḥ svarṇa-

5 mayāś cakrasahasrāṇi vistareṇa yāvac caturaśītirasāyana-

sahasrāṇi bhagavato niryātītāni bhikṣusaṅghasya ca/

(3)

evaṃrūpeṇa mahāprasādena praṇidhānaṃ kṛtvā kecid devatvaṃ

(4)

kecic chakratvaṃ kecin māratvaṃ kecic cakravartirājyaṃ

(5)

kecin mahābhogatāṃ kecic chrāvakayānaṃ kecit pratyeka-

10 buddhayānaṃ prārthayanti, adhiṣṭhamānāś ca dvau varṣa-

śatau pañcapañcāśac ca varṣāṇi bhagavantam kṣamāpayanti

khyud. ch1:金剛念. ch2:金剛將. (27)T: bzod paḥi mu khyud. ch1:
忍辱念. ch2:忍將. (28)T: gnas kyi mu khyud. ch1:住念. ch2:處將.
(29)T: śugs kyi mu khyud. ch1:速念. ch2:疾將. (30)A: raṇamī.
T: g'yul gyi mu khyud(rāṇanemī). ch1:寶念 (ratnanemī). ch2:
賀遷尼慕. (31)ACDE: rāhu. T: sgra gcan. ch1:羅喉. ch2:瞋障. (32)
T: sgra gcan stobs med(arāhubalaḥ). ch1:羅喉力. ch2:障力. (33)
T: sgra gcan dgra med(arāhuśatruḥ). ch1:羅喉質多羅. ch2:障雜.
(34)T: chun po sna tshogs. Ch: rāmacitraḥ, ch1:羅摩質多羅. ch2:
樂摩. (35)T: rgyal por gnas. ch1:國賊. ch2:王賊. (36)T: ḥdod
chags mi gnas. ch1:欲轉. ch2:欲悶. (37)T: nor bdag. ch1:摩陀滿.
ch2:賀遷陀附. (38)T: sruḥ ba po. ch1:羅刹盧蘇. ch2:癡癡. (39)T: lus
bzuṅs. ch1:羅耶輸. ch2:王稱. (40)T: bsam pa dpog. ch1:炎摩. ch2:
鹽摩. (41)T: sdom brtson ḥkhor(yatnacakraḥ). ch1:夜婆滿. ch2:
野披羅步. (42)T: sprin chuṅ. ch1:夜闍盧. ch2:野闍路. (43)T: yar ma tha.
ch1:夜磨區. ch2 om. (44)T: ḥgro baḥi rgyal mtshan. ch1:夜隨珠.
ch2:野度披樹. (45)T: des mtsho. ch1:夜頗奴. ch2:野頗奴. (46)T: ya sya
na. ch1:夜婆奴. ch2:野桑奴. (47)T: skar ma ḥdud. ch1:南摩珠帝. ch2:
禮月. (48)T: chags med. ch1:阿藍遮奴. ch2:不退.

(1)D: aprameyaṃ. (2)A: -piṇḍapātra-. (3)Ch: mahāpradena ---;
ch1: 因其所施各各發心. ch2: 以是大施. T: sbyin pa chen por byas nas=mahā-
pradānaṃ kṛtvā & om. praṇidhānaṃ. (4)T om. kecin māratvaṃ.
(5)T om. kecit pratyekabuddhayānaṃ. But Ch: kecic chrāvaka-
yānaṃ prārthayanti, na tu kecit pratyekabuddhayānaṃ na
kecin mahāyānaṃ prārthayanti; ch1: 或求聲聞是諸王子. 其中乃至尚無一人求於緣覺.
況求大乘. ch2: 有求聲聞. 乃無一人求辟支佛乘. 況求大乘.

- bhikṣusaṅghaṃ ca/ tatkāle Samudrarenur brāhmaṇo 'gra-
 purohito 'bhyāgato 'drākṣīt taṃ bhagavantam tai rāja-
 putrair upasthitam dṛṣṭvā saptavarṣāṇi sarvopakaraṇair
 upanimantrayate, yad uta cīvarapiṇḍapātaśayyāsanaglāna-
 (1)
 (2)
 5 pratyayabhaiṣajyapariṣkāraiḥ sārddham bhikṣusaṅghena/
 (3)
 adhivāsayati bhagavān pitur agrapurohitasya tūṣṇībhāvena/
 atha Samudrarenur brāhmaṇa evaṃrūpeṇa sarvopakaraṇa-
 sampannenopasthānena bhagavata upasthitaḥ cīvarapiṇḍa-
 (4)
 pātaśayyāsanaglānapratyayabhaiṣajyapariṣkāraiḥ sārddham
 (5)
 10 bhikṣusaṅghena//
- atha khalu kulaputrāpareṇa samayena Samudrarenor
 brāhmaṇasyaivaṃ cetasaḥ parivitarka udapādi/ "mayā
 tāvad bahuprāpakoṭīnayutaśatasahasrāṇi anuttarāyāṃ samyak-
 sambodhau samādāpitāni/ na cāham asya rājño 'raṇeminaḥ
 (6)
 15 praṇidhānaṃ jāne, kim ayaṃ prārthayati devatvaṃ vā uta
 śakratvaṃ vā mārātvaṃ vā mahābhogatāṃ vā śrāvakayānaṃ vā
 pratyekabuddhayānaṃ vānuttarāṃ vā samyaksambodhim ākāṅ-
 kṣate/ kaccid aham anuttarāṃ samyaksambodhim abhisam-
 (7)
 buddhaḥ, atīrṇān sattvāṃs tārayeyaṃ, amuktāṃ mocayeyaṃ
 20 jātijarāvyādhimarāṇaśokaparidevaduḥkhadaurmanasyopāyāse-

(1)ABE:-śaryyāsana-. (2)A;bhikṣusaṅghena sārddham. (3)
 D:tūṣṇīmbhāvena. (4)A:-piṇḍapātraśaryyāsana-. (5)Ch T add
 yathā rājĀraṇemī upasthitaḥ; T:ji ltar rgyal po rtshibs
 kyi mu khyud kyis bsñen bkur byas pa(176a8-b1). chl: 亦如聖王
 所供養(176c)ch2: 亦王離淨亦無有異(243c)(6)AE:prāthayati. B:prārthayadi.
 D:prārthayate. (7)atīrṇā in Mss.

bhyaḥ, aparinirvṛtān sattvān parinirvāpayeyaṃ/ kaccit
 (1) (2)
 svapne nivedayatu devo vā yakṣo vā nāgo vā buddho vā
 śrāvako vā brāhmaṇo vā kin tāvad rājā devaśriyaṃ kāṅkṣa-
 te uta manuṣyaśriyaṃ atha śrāvakatvam atha pratyeka-
 5 buddhabhūmim atha vānuttarāṃ samyaksaṃbodhiṃ"/

atha kulaputra Samudrarenur brāhmaṇaḥ agrapurohitaḥ
 svapne tathārūpam avabhāsam adrākṣīt, yenāvabhāsenā
 daśasu dikṣu gaṅgānadīvālikāsameṣu buddhakṣetreṣu buddhān
 bhagavataḥ paśyati/ te ca buddhā bhagavantaḥ tasya
 10 brāhmaṇasya padmāni svarṇapatrāṇi rūpyadaṇḍāni vaiḍūrya-
 (3)
 karṇikāni āsmagarbhakeśarāṇi preṣayanti/ sarveṣu ca
 (4)
 teṣu padmeṣu sūryamaṇḍalaṃ dṛśyate/ sūryamaṇḍalasyopari
 saptaratnamayaṃ chatraṃ saṃsthitam/ ekaikasmāc ca sūrya-
 maṇḍalāt ṣaṣṭiraśmikotyo niścerus, tā raśmayaḥ sarvās
 15 tasya brāhmaṇasya vaktre praviśanti/ sahasrayojana-
 (5)
 pramāṇam ātmabhāvaṃ samanupaśyati pariśuddham tadyathā
 pariśuddham ādarśamaṇḍalaṃ/ svakāyasya ca kukṣau ṣaṣṭi-
 bodhisattvakoṭīnayutaśatasahasrāṇi padmeṣu paryāṅkopa-
 (6)
 viṣṭāṃ dhyāyamānāṃ paśyati/ tān api sūryavigrahān
 20 ātmanaḥ śirasi mālān paśyati/ chatraṃ copari cākāśe

(1)E:nivedya dayatu. (2)D:devānām. (3)ABCD:asmagarbha-.
 E:asyagarbha-. (4)ABE:sūryam asyāpari. T:ñi maḥi dkyil
 ḥkhor de dag gi stiñ na ---. (5)ABE:ātmānaṃ. CD:ātma-
 bhāvaṃ ātmānaṃ. T:bdag gi lus. (6)T:sūryamaṇḍalavigrahān,
 ñi maḥi dkyil ḥkhor gyi gzugs de dag kyañ bdag gi mgo la
 phreñ ba dñar bar mthoñ žiñ ---. ch1:復見日鬘圍繞其身.
 ch2:見彼諸日繞身周圍.

- yāvad brahmalokaparyante sthitam paśyati/ nānāpadmāni
sāmantake sthitāni paśyati/ tebhyaś ca padmebhyo divyāny
(1)
atikrāntamānuṣāṇi tūryāṇi niścaranti śṛṇoti ca/ tatra ca
rājānam Araṇeminam paśyati, rudhiramrakṣitena kāyena
(2)
5 dhāvantaṃ sūkaramukhena vividhān bahuprāṇino bhakṣayante,
bhakṣayitvā cairāṇḍavṛkṣamūle niṣaṇṇam/ vividhāś ca
prāṇinaḥ samāgamyā taṃ rājānam bhakṣayanti yāvad asthi-
(3)
śaṅkalāvaśeṣaṃ kṛtvā chorayanti/ evaṃ punaḥ punas
tathaiva prādurbhavantaṃ sūkaramukhaṃ rudhiramrakṣitena
10 kāyena bahuvidhān prāṇino bhakṣayitvā eraṇḍamūle ni-
(4)
ṣaṇṇam, vividhaiḥ prāṇibhiḥ khādyamānam asthiśaṅkalā-
vaśiṣṭaṃ kṛtvā choritaṃ/ punar aparaṃ rājaputrān paśyati
sūkaramukhenāpare gajamukhenāpare mahiṣamukhenāpare
(5) (6)
siṃhamukhenāpare vṛkamukhenāpare śṛgālamukhenāpare śva-
15 mukhenāpare markataṃ mukhena paśyati, śoṇitābhyukṣita-
gātrān anekavidhān prāṇino bhakṣayitvā eraṇḍavṛkṣamūle
(7)
niṣaṇṇān vividhaiḥ prāṇibhiḥ bhakṣyamāṇān asthiśaṅkalā-
vaśiṣṭān utsṛṣṭān/ punar api tenaiva kāyena sthitān
(8) (9)
tathaiva prāṇino bhakṣayataḥ paśyati/ anyāś ca rājaputrān
20 paśyati mahiṣarathābhirūḍhān sumanāpuṣpābhyalaṅkṛtān

(1)bhūryāṇi in Mss. (2)CD:bhakṣayantaṃ. (3)ABE:asthi-
saṅkarā-. T:keñ rus kyi bar la thug par byas te. chl:唯有
骨鎖. ch2:乃至白骨. (4)idem (5)D:vṛkṣa-. (6)'śva- in Mss.
cf. T:khi. Ch:狗 (7)bhakṣamāṇān in Mss. (8)ABE:pra-
bhakṣayataḥ. (9)anyāś ca in Mss.

kupathena dakṣiṇābhimukhān gacchataḥ/ śakrabrahma-

(1)
lokapālāś cāgatvā brāhmaṇasya kathayanti/ "imāni

brāhmaṇa padmāni bhāgaṃ kuru, bhāgaṃ kṛtvā tataḥ

prathamam rājñāḥ saṃvibhāgaṃ ekaṃ padmam anuprayaccha,

5 tata eṣāṃ api rājaputrāṇām ekaikaṃ padmaṃ dada, ava-

śiṣṭāni koṭṭarājñāṃ prayaccha, aparāṃ janasya"/ śrutvā

brāhmaṇa prāha/ "yathājñāpayanti devāḥ"/

atha sa brāhmaṇaḥ padmāni bhājayamāna eva prati-

(2)
buddhaḥ, saṃvicintayamāna utthāyāsanāt punar vicintayati,

10 "hīnapraṇidhir ayaṃ rājā cakravartī saṃsārasukhābhirato
(3)

hīnā vāsyādhimuktiḥ sārdham ekatyai rājaputrair, ekatyāḥ
(4)

punā rājaputrāḥ śrāvakayānam ākāṅkṣanti ye mayā mahiṣa-
(5)

rathābhirūḍhā dṛṣṭāḥ sumanāpuṣpair alaṅkṛtā dakṣiṇā-
(6)

bhimukhā gacchanti/ yac ca mayā sarvasattvārthaṃ mahā-
(7)

15 yajñasyārambhaṃ kṛtaṃ/ yac ca mayādhatrīyāṃ varṣaśatāṃ
(8)

Jambūdvīpam anvāhiṇḍya sarvasattvā anuttarāyāṃ samyak-

saṃbodhau yāvat pratiṣṭhāpitāḥ/ tad evaṃ mayā sarva-
(9)

Jambūdvīpe gatānekāni prāṇakoṭīnayutaśatasahasrāṇi triṣu

punyakriyāvastuṣu samādāpitāni niveśitāni pratiṣṭhāpitāni/
(10)

20 tasyaitan nimittam yena mayā svapne mahāvabhāso dṛṣṭaḥ

(1)CD:-pālo gatvā. cp. T:hjig rten skyon ba dag kyan hoṅs nas. (2)ABDE:sanvicintaya-. C:sa nicintanya-. cp. T:de mal nas laṅs te rmi lam dran žiñ ḥdug pa na de ḥdi sñam du sems te. chl:從臥起坐. 憶念夢中所見諸事. ch2:起坐憶所見夢. 於坐生念. (3)samsāramukhā- in Mss. Emended by ChT. (4)C:puna. (5)T & chl ins. kupathena. (6)ChT left out from yac ca to yāvat pratiṣṭhāpitāḥ. Prob. later addition. (7)ABCE:-prajñasyā-. (8)adha- for ardha- occurs also 71. 4. (9)Read gatāny anekāni. (10)CD:tasya taṃ.

(1)

daśasu dikṣu buddhā bhagavanto dr̥ṣṭāḥ/ yac ca mayā

sarvaṃ Jambūdvīpam anvāhiṇḍya strīpuruṣadārakadārikābhyaḥ

(2)

(3)

piṇḍapātaṃ yācayitvā bahuprāṇakoṭīnayutaśatasahasrāṇi

triśaraṇakriyāvastuṣu sthāpitāni vinītāni niveśitāni

5 pratiṣṭhāpitāni/ yac ca mayā tathāgato 'rhan samyaksaṃ-

buddhaḥ saptavarṣāṇy upanimantritah sarvopakaraṇaiḥ

(4)

sārdhaṃ bhikṣusaṅghena, tena mama daśabhyo digbhyaḥ

anyebhyo buddhakṣetrebhyaḥ buddhair bhagavadbhiḥ padmāny

anupreṣitāni/ yac ca mayānuttarāyāṃ samyaksaṃbodhau

(5)

10 praṇidhānaṃ kṛtaṃ, tena te buddhā saptaratnamayāni

chatrāṇi visarjayanti/ yat punar mayā teṣu padmeṣu

sūryavigrahā dr̥ṣṭā, yac ca raśmayo mukhe praviśamānā

dr̥ṣṭāḥ, yac cāsau mahān ātmabhāvo dr̥ṣṭah, yac ca sūrya-

vigrahamālā dr̥ṣṭā, yac ca kukṣau bodhisattvakoṭīnayuta-

15 śatasahasrāṇi padmeṣu paryaṅkaniṣaṇṇāni dhyāyamānāni,

imā evaṃrūpāḥ svapnā dr̥ṣṭāḥ, yac ca me śakrabrahmaloka-

pālā dr̥ṣṭā ājñāpayantīmāni padmāni bhāgaṃ kuru, yac ca

mayā tāni padmāni bhāgaṃ kṛtvā dattāni/ yan nv aham

(6)

(7)

(8)

imāḥ svapnā buddhāya bhagavata ākhyāsyē, kiṃhetukāḥ

20 kiṃpratyaṃ mayaiṃrūpāḥ svapnā dr̥ṣṭā, yan nv ahaṃ

(1)ABCE:buddhān bhagavato. (2)E:piṇḍapātraṃ. (3)CD:

yācitvā. (4)BCD om. tena. (5)T om. saptaratnamayāni.

(6)ABE:imā. (7)T om. buddhāya. (8)A:bhagavatākhyāsyē.

tathāgataṃ pṛccheyaṃ"/

atha Samudrarenur brāhmaṇaḥ tasyā eva rātryā
(1)

atyayena bhojanaṃ sajjīkṛtvā kālyata eva yena bhagavāṃs
(2)

tenopajagāma, upetya svayam eva bhagavato hastaśaucam

5 upanāmayati bhikṣusaṅghasya ca/ hastaśaucam upanīya
prabhūtena khādanīyena bhojanīyena svahastaṃ saṃtarpayati
saṃpravārayati, saṃtarpayitvā saṃpravārayitvā bhikṣu-
saṅgham anekaparyāyena saṃtarpya saṃpravārya bhagavantaṃ
viditvā bhikṣusaṅghaṃ ca dhautahastam apanītapātraṃ
(3)

10 nīcam āsanaṃ grhītvā bhagavataḥ purato niṣaṇṇo dharma-
śravaṇāya/ atha rājāraṇemī tatraivābhyāgataḥ sārḍhaṃ
putrasahasreṇānekaiś ca prāṇisahasraiḥ parivṛtaḥ puras-
kṛtaḥ, sa yāvad yānasya bhūmis tāvad yānena yātvā yānād
(4)

avatīrya padbhyāṃ evārāmaṃ prāvīkṣat, praviśya ca yena
(5)

15 bhagavāṃs tenopajagāmopetya bhagavataḥ pādaśīrasā
vanditvā bhikṣusaṅghasya ca bhagavataḥ purataḥ niṣaṇṇo
dharmaśravaṇāya/ atha Samudrarenur brāhmaṇo yathādr̥ṣṭāṃ
svapnāṃ bhagavato nivedayati/

(6)

bhagavān āha/ "yat tvaṃ brāhmaṇādrākṣīt mahāntam

20 avabhāsaṃ yenāvabhāseṇa gaṅgānadīvālikāsameṣu buddha-

(1)kālyata+tas=adv. early in the morning. cp. T:naṃ bar
sṇar. ch1: 清旦. ch2: 明. (2)ABCE:bhagavatā. (3)A:ni-
ṣarṇṇa. E:niṣarṇṇaṃ. (4)C:prāviśat. E:prāvīkṣata. (5)
B:śīrasā'bhivaditvā. (6)C:mahāntaram.

- kṣetreṣu buddhā bhagavanto dr̥ṣṭā tava padmāni visarja-
 yanti, teṣu ca padmeṣu sūryavigrahā dr̥ṣṭā raśmayah pra-
 muñcamānās, te ca raśmayas tava mukhe praviśanti/ yat
 tvayā brāhmaṇa adhatrikāyām varṣaśatām Jambūdvīpam
 āhiṇḍatā, tena tvayā gaṇanātikrāntāḥ sattvās triṣu
 puṇyakriyāvastuṣu niveśitāḥ pratiṣṭhāpitās ca, gaṇanā-
 tikrāntās ca sattvā anuttarāyām samyaksaṃbodhau samādā-
 pitā niveśitāḥ pratiṣṭhāpitāḥ/ yac ca tvayā sarvasattvā-
 rthaṃ mahāyājñasyārambhaḥ kṛtas, tena tvām brāhmaṇa
 buddhā bhagavanto vyākariṣyanty anuttarāyām samyaksaṃ-
 bodhau, ye daśasu dikṣu gaṅgānadīvālikāsameṣu lokadhātuṣu
 tiṣṭhanti dhriyante yāpayanti dharmaṃ ca deśayanti, yaiś
 ca tava padmāni visarjitāni suvarṇapatrāṇi rūpyadaṇḍāni
 vaiḍūryakarṇikāni āsmagarbhakeśarāṇi, teṣu ca sarveṣu
 padmeṣu sūryavigrahā dr̥śyante/ idaṃ tasya svapnasya
 pūrvanimittam/ yat tvām brāhmaṇādrākṣīt svapne ye
 daśasu dikṣu gaṅgānadīvālikāsameṣu lokadhātuṣu buddhā
 bhagavantas tiṣṭhanti dhriyante yāpayanti dharmaṃ ca
 deśayanti, tair buddhair bhagavadbhiḥ saptaratnamayāni
 chatrāṇi visarjitāni, yāni chatrāṇi copari cākāśe yāvad

(1) ABDE: dr̥ṣṭāḥ. (2) rasmayah in Mss. (3) rasmayas in Mss.
 (4) satvā in Mss. (5) T ins. btul ciṇ(vinītā). (6) T has
 mahāyāna instead of mahāyājña. (7) ABE: dhriyanti. CD om.
 (8) asmagarbha- in Mss. (9) C: dhriyanti. (10) ABE: tavopari
 vākāśe. CD: vopari vākāśe. But T has only steṇ gi snaṇ la.
 See 66. 20.

- brahmalokaparyantaṃ saṃtiṣṭhanti/ yasyām eva rātrau
 tvaṃ brāhmaṇānuttarāṃ samyaksaṃbodhim abhisambhotsyase
 tasyām eva rātrau daśasu dikṣu gaṅgānadīvālikāsameṣu
 lokadhātuṣūdarāḥ kīrtiśabdaśloko 'bhyudgacchate, upari
 5 ca yāvad brahmalokaparyantaṃ kṛtvā na śakyante tava
 (1) mūrdhānaṃ vyavalokayituṃ brahmātibhir devalokair api/
 idaṃ tasya svapnasya pūrvanimittaṃ/ yat tvaṃ (2)
 brāhmaṇādrākṣīt mahāntam ātmabhāvaṃ yāvad brahmalokaṃ
 yac ca sūryamaṇḍalānāṃ mālā śīrasi baddhā, tad ye tvayā
 10 gaṇanātikrāntāḥ sattvāḥ samādāpitā anuttarāyāṃ samyak-
 saṃbodhau, te ca tavābhisambuddhabodher brāhmaṇa buddha-
 kṣetraparamāṇurajaḥsameṣu lokadhātuṣu daśasu dikṣu sthitā
 (3) anuttarāṃ samyaksaṃbodhim abhisambhotsyante/ sarve ye
 (4) tvayā bodhau samādāpitā te tavābhīkṣṇaṃ varṇam udāhariṣ-
 15 yanti, "anena tathāgatenārhatā samyaksaṃbuddhena vayaṃ
 prathamam anuttarāyāṃ samyaksaṃbodhau samādāpitā,
 (5) yenāsmaitarhy anuttarāṃ samyaksaṃbodhim abhisambuddhā,
 eṣa cāsmākaṃ kalyāṇamitraṃ"/ te buddhā bhagavanto bodhi-
 sattvān visarjayiṣyanti tava pūjākarmaṇe, 'tatas te bodhi-
 20 sattvā mahāsattvā vividhair bodhisattvavikurvitais tava

(1)ABE:mūrdhnānaṃ. (2)T:brahmalokaparyantaṃ. (3)AB:
 sava te. CD:sa ca te. E:save te. Corrected by T. (4)
 B:tavātīkṣṇaṃ. CD:tavābhīkṣaṃ. (5)CD:yenāsmaitahya.
 cp. T:des da ltar bdag cag ---. 1st Nom. Pl. asma. asme
 for vayaṃ, v. BHS 20.38 & 63. Next we have a regular
 form in the same context, see 73. 19-20.

- pūjāṃ kṛtvā, tatra tava sakāśād dharmam śrutvā nānā-
vidhāḥ samādhir dhāraṇīḥ kṣāntiś ca pratilapsyante/
te bodhisattvā mahāsattvāḥ svakasvakeṣu buddhakṣetreṣu
(1)
gatvā tava varṇam uccārayiṣyanti ghoṣam anuśrāvayiṣyanti/
5 idaṃ brāhmaṇa tasya svapnasya pūrvanimittam/ yat
tvayā brāhmaṇa svapne dr̥ṣṭā bodhisattvakoṭīnayutaśata-
sahasrāṇi tāni tava kukṣau praviśya padmeṣu paryaṅko-
paviṣṭā dhyāyanti, abhisambuddhabodhiś ca tvaṃ brāhmaṇa
bahuprāṇakoṭīnayutaśatasahasrāṇi yāny anuttarāyāṃ
(2)
10 samyaksambodhau samādāpayiṣyasi avaivartikāni sthāpa-
yiṣyasy anuttarāyāṃ samyaksambodhau/ te tava parinir-
vṛtasya brāhmaṇānuttareṇa parinirvāṇena buddhakṣetra-
paramāṇurajaḥsameṣu kalpeṣu paścād daśasu dikṣv anyeṣu
(3)
buddhakṣetreṣu te buddhā bhagavanto dharmena rājyaṃ
15 kārayantas tava varṇam bhāṣiṣyanti/ "evam asaṃkhyeyeṣu
kalpeṣv atikrānteṣu evaṃnāmā tathāgato 'bhūd arhan
samyaksambuddhaḥ, tena tathāgatenārhatā samyaksambuddhena
vayam anuttarāyāṃ samyaksambodhau samādāpitā vinītā
(4)
niveśitāḥ pratiṣṭhāpitā avaivartikāś ca sthāpitā, yena
20 vayam etarhy anuttarāṃ samyaksambodhim abhisambuddhāḥ,

(1)BC:ta. E:ka. (2)ABE:avarvarttikā bodhisatva sthāpayi-
ṣyasy. (3)CD:dharmarājyaṃ kārayantas. T:chos kyi rgyal
srid mdzad pa. ch1:法王. But ch2:以正法王治. cf. 74. 1.
(4)A:pratiṣṭhāpitāvaivarttitās.

(1)

dharmarājyaṃ ca pratilabdhāḥ"/ idam brāhmaṇa tasya
svapnasya pūrvanimittaṃ/ yat tvaṃ brāhmaṇa svapne

(2)

dr̥ṣṭavān sūkaramukhena yāvac chvamukhena rudhira-
mrakṣitena gātrenānekavidhāṃ prāṇino bhakṣayitvā hīna

5

eraṇḍamūle niṣaṇṇās te 'py anye vividhaiḥ prāṇibhir
bhakṣyante yāvad asthiśaṅkalāvaśeṣā utsr̥jyante, punar
apy āpyāyitakāyā rudhirābhyaktena kāyena yāvac chva-
mukhena bahuvidhāṃ prāṇino bhakṣayitvā punar hīnasyai-
raṇḍavṛkṣasya mūle niṣaṇṇā vividhaiś ca prāṇibhiḥ

(3)

10

khādyante/ te tvayā mohapuruṣās trividhe puṇyakriyā-
vastuni samādāpitā pratiṣṭhāpitā dāne yame saṃyame ca,
te deveṣu cyavanaduḥkham abhilaṣanti, manuṣyeṣu jarā-
vyādhimaraṇāprijasamprayoḡaprijavinābhāvaduhkhāṃ preteṣu
kṣutpipāsaduḥkham tiryakṣv anyonyabhakṣaṇaduḥkham

(4)

15

nārakeṣu dāhacchedavadhabandhananānāvidhakāraṇādiduḥkham
abhilaṣanti/ trividhe ca puṇyakriyāvastuni prati-
ṣṭhāpitā deveṣu devarājyaṃ abhilaṣanti manuṣyeṣu caika-
dvīpaiśvaryaṃ ākāṅkṣante/ teṣāṃ tatra sarvasattvāḥ
paribhogam gacchanti, te 'pi ca sarvasattvānām āhāra-

(1)cp. T:chos kyi rgyal srid kyañ brñas so. ch1:作正法位.
ch2:得正法毛位.(2)chamukhena in Mss. (3)mohapuruṣā vividhe
in Mss. Corrected by Ch T. (4)Ch T=tiryakṣu mohāndha-
kāraśiraśchinnādiduḥkham narakeṣu nānāvidhakāraṇādi-
duḥkham abhilaṣanti. T:dud ḡgro rnam s ky i nañ du gti
mug gi mun pa dañ, mgo gcod pa la sogs pañi sdug bsñal
dañ, sems can dmyal ba rnam s ky i nañ du gnod pa sna
chogs la sogs pañi sdug bsñal ḡdod par ḡgyur ba dañ.
ch2:畜生中癡冥屠割苦、樂在地獄中受種種苦。But ch1:生畜生中無明
黑闇有斷頭苦、生地獄中受種種苦、欲得遠離如是清苦。

- (1)
- paribhogam gacchanti/ evaṃ te mohapurusaḥ sarve tvayā
 triparibhogam gacchanti/ni pratiṣṭhāpitās tavopāsakā
 bhaviṣyanti/ idaṃ brāhmaṇa tasya svapnasya pūrvanimittam/
 yat tvaṃ brāhmaṇa svapnam adrākṣīt apare manuṣyā mahiṣa-
 5 rathābhirūḍhāḥ sumanāmālālāṅkr̥taśīrasaḥ apathena dakṣiṇā-
 bhimukhaṃ gacchanti, te 'pi tvayā brāhmaṇa kulaputrāḥ
 triṣu puṇyakriyāvastuṣu pratiṣṭhāpitāḥ kevalam ātma-
 damanārtham ātmaśamanārtham śrāvakayānasamprasthitāḥ,
 teṣāṃ śrāvakayānasamprasthitānāṃ brāhmaṇa pudgalānām
 10 idaṃ pūrvanimittam"//
 (3) (4)
 atha khalu kulaputra brāhmaṇaḥ Samudrarenū rājānam
 Araṇeminam etad avocat/ "durlabhaṃ mahārāja manuṣyatvaṃ,
 durlabhā kṣaṇasaṃpat, durlabham udumbarapuṣpasadr̥śānām
 tathāgatānām arhatāṃ samyaksaṃbuddhānām prādurbhāvo loke,
 15 durlabhaḥ kuśaladharme chandaḥ, durlabhaṃ samyakprañi-
 dhānam/ duḥkhotpattibhūtaṃ mahārāja devarājatvaṃ,
 duḥkhotpattibhūtaṃ mahārāja manuṣyeṣu caikadvīpaiśvarya-
 rājatvaṃ, duḥkhotpattibhūtaṃ dviś triś cāturdvīpikarāja-
 tvam/ ciraṃ mahārāja saṃsāraduḥkham anubhavitavyam/

(1)A:-puruṣā sarvasatvā. CE:sarva tvayā. Ch T have al-
 together different sentence: evaṃ te mohapurusaś ciraṃ
 saṃsāraduḥkham anubhavanti/ T:de ltar skyes bu blun po
 de dag yun rin por hkhor bar sdug bsñal ñams su myon bar
 hgyur te. ch1:如是展轉行於生死不可得量. ch2:如是經久沈溺生死. (2)
 ABE:pudgalānām. (3)ch2:大乘悲分陀利經. 勸發品第五(245b)(4)-renu in
 Mss. (5)ABE:udumvaravṛkṣapuṣpa-. (6)ABE:-dharmacchandaḥ.
 (7)A:anubhūtaṃ vitavyam. B:anubhūta vitavyam. E:anubhūta
 vitavyam.

- (1)
 anavasthitā mahārāja vāyuvegacapalā devamanuṣyasampattayo,
 (2)
 dakacandropamā bālāḥ pañcabhiḥ kāmagaṇair atr̥ptā viṣayeṣu
 mattā devamānuṣāṃ śriyam abhilaṣanti/ te bālāḥ punaḥ
 punar narakeṣu kāraṇāduḥkham anubhavanti tiryakṣu saṃmoha-
 5 duḥkham preteṣu kṣutpipāsāduḥkham manuṣyeṣu priyavipra-
 yogaduḥkham deveṣu cyavanaduḥkham punargarbhavāsaduḥkham
 parasparaśīrṣaprapātanaduḥkham anyonyabhakṣaṇaduḥkham,
 (3)
 evaṃ bhramamāṇā bālā duḥkham anubhavanti/ tat kasmād
 dhetoḥ?, kalyāṇamitravirahitāḥ samyakprapīdhānaṃ na kur-
 10 vanti na vyāyamanti aprāptasya prāptaye 'nadhigatasyādhi-
 gamāyāsākṣātkṛtasya sākṣātkriyāyai/ evaṃ mūrkhā bālāḥ
 khidyante bodhicittena yatra sarvaduḥkhakṣayo bhavati,
 (5)
 saṃsāreṇa ca na khidyante nodvijanti yatra punaḥ punar
 duḥkhotpattir bhavati/ parīkṣasva mahārāja yathā saṃ-
 15 sāraḥ sarvaduḥkhānāṃ bhājanabhūtaḥ/ tasmāt tarhi tvaṃ
 mahārāja kṛtādhikāro bhagavataḥ śāsane 'varopitakuśala-
 (6)
 mūlas triṣu ratneṣu labdhaprasādaḥ, bhagavato dattadāno

(1)T:nadīvegacapalā. q.v. next. (2)ABE:-opamāḥ/ vālāḥ.
 CD:-opamātha vālāḥ. -opamair bālāḥ is more agreeable. cp.
 T:rgyal po chen po lha dan mihi ḥbyor ba ni kluṅ gi ṣugs
 bz̄in du g'yo žiñ mi gnas pa lags so/ byis pa rnams ni
 chu zla lta buhi ḥdod paḥi yon tan lñas ḥoms mi myoñ žiñ
 yul rnams la myos nas lha dan mini dpal ḥtshal bar bgyid
 de.(181b1-2). ch1:大王若生人天皆是出常流決定相續如疾風。其人貪著樂於五欲心不厭足猶如小兒見水中月(178司)。
 ch2:大王人天福報譬如疾風無有住時。如水中月見五欲無足醉於境界樂求人天福報(245-6)。 (3)A:mamāṇā.
 BE:tramamāṇā. D:bhrasamāṇā. (4)ABC:mūrkhavālāḥ. E:murkhā
 vālāḥ. (5)ABE:nādvijanti. (6)A:labdhaprasāddhaḥ. C:
 labdhe prasādaḥ. cp. T:dkon mchog gsum la dad pa ni brñes.
 ch1:於三寶中應生深信。 ch2:於三寶中已得信喜。

(1)

mahābhogatāyai rakṣitaśīlaḥ svargopapattipratilābhāya
 (2)
 śruto bhagavato 'ntikād dharmam prajñāmahādharma prati-
 (3) (4)
 lābhāya te sampatsyante/ yaṣṭayajñas tvaṃ mahārāja
 utpādāyānuttarāyāṃ samyaksaṃbodhau cittam"/ āha, "alam
 5 brāhmaṇa, nāhaṃ brāhmaṇānuttarāṃ samyaksaṃbodhim abhi-
 (5)
 laṣāmi saṃsārābhirataḥ, yaṃ mahābrāhmaṇa mayā dānaṃ
 dattam śīlaṃ rakṣitam dharmam śrutam/ durlabhā hi
 brāhmaṇānuttarā samyaksaṃbodhiḥ"/

dvir api Samudrarenur brāhmaṇo rājānam āha/ "śuddho

10 mahārāja bodhimārgaḥ/ āśayena praṇidhānaṃ kartavyam/
 paripūryābhiprasannaḥ sa mārgo 'dhyāśayena viśuddhaḥ/
 rjuḥ sa mārgaḥ aśaṭhaḥ/ śuddhaḥ sa mārgaḥ kleśappravāha-
 katvāt/ vipulo 'sau mārgaḥ anāvaranāt/ samavasaraṇaḥ
 (6)
 sa mārgaḥ cintanāya/ nirbhayaḥ sa mārgaḥ sarvapāpā-
 (7)
 15 karaṇatayā/ samṛduḥ sa mārgaḥ dānapāramitayā/ śītalāḥ
 sa mārgaḥ śīlapāramitayā/ nirāśrayaḥ sa mārgaḥ kṣānti-
 pāramitayā/ adhiṣṭhānāśrayaḥ sa mārgaḥ vīryapāramitayā/
 anāvilāḥ sa mārgaḥ dhyānapāramitayā/ suviditaḥ sa mārgaḥ

(1)ABE:svargopathatti-. D:svargāpatti-. (2)Ch T:mahāprajñā-
 pratilābhāya. (3)ABE:te sampatsyate. Read without these,
 as Ch & T suggest. (4)ABE:yaṣṭayajñatvaṃ. yaṣṭa for iṣṭa
 is common in Buddhist Skt. cp. T:mchod sbyin ni mdzad lags
 kyis rgyal po chen po khyed ---. chl:大王今者已得成就如是事。But ch2:
 大王汝沒却見苦已竟。 (5)abhilakhāmi in Mss. ṣa to kha is also
 common in Nepalese mss. (6)cittanāya in Mss. cp. T:lam de
 ni bsam pa las byuñ bas yañ dag par gñol ba lags so. chl:
 是道舍受。多思惟故。 ch2:是道等度。以等心故。 (7)Ch T took samṛddhaḥ. T:
 lam de ni sbyin pahi pha rol tu phyin pas yañ dag par hbyor
 lags so. chl:是道大富。行檀波羅蜜故。 ch2:是道大富。以檀波羅蜜故。

- (1)
 prajñāpāramitayā/ suprasannaḥ sa mārgo mahāmaitryā/
 svabhāvajñānānugataḥ sa mārgaḥ mahākaruṇayā/ sadā-
 nanditaḥ sa mārgaḥ mahāmuditayā/ akliṣṭaḥ sa mārgaḥ
 (2)
 upekṣayā/ apagatakaṇṭakaḥ sa mārgaḥ kāmavyāpādavihiṃsā-
 (3)
 5 vitarkaiḥ/ kṣemaṅgamaṇaḥ sa mārgo 'pratihatācittatayā/
 (4)
 dhūrtavirahitaḥ sa mārgaḥ rūpaśabdaḡandharasasparśa-
 (5)
 viditātīvāt/ nihataṃārapratyarthikaḥ sa mārgaḥ dhātv-
 (6)
 āyatanaśuvimṛṣṭātīvāt/ suprabodhaḥ sa mārgaḥ avidyā-
 (7)
 ndhakāraṇirāvaraṇātīvāt/ dṛḡhavīryasattvacittāḡamaṇaḥ
 (8)
 10 sa mārgaḥ apagataśrāvakaḡratyekaḡbuddhaṃānaśikāratīvāt/
 (9)
 utsoḡhaḥ sa mārgaḥ sarvataḡhāḡatādhiṣṡḡhitātīvāt/ mahā-
 (10)
 ratnaṇiṣṡādakaḥ sa mārgaḥ sarvajñātāratnāṇukūlatīvāt/
 sadāḡrakāśitaḥ sa mārgaḥ aśaṅḡajñānaśya bhāḡavataḥ/
 (11)
 kuśalaṃūladeśakāṇucīrṇaḥ sa mārgaḥ sarvataḡhāḡatāṇuḡḡhīta-
 (12)
 15 tvāt/ duṣṡakleśāṇukūlavigataḥ sa mārgaḥ aṇuṇayaḡpratigha-
 (13)
 prahīṇātīvāt/ nihataṛajaḥ sa mārgaḥ vyāḡpādakhilakroḡdhā-

(1)T om. suprasannaḥ --- mahāmaitryā. ch1:是道是真寶智慧之所至處行大慈故。是道不退行大悲故。 ch2:是道得寶智以大慈故。是道不退轉以大悲故。 =svabhāvajñānānugataḥ sa mārgo mahāmaitryā/ avaiivartikaḥ sa mārgo mahākaruṇayā/ (2)ChT:mahopekṣayā. (3)ACE:kṣamaṇ-. (4)AD:dhūrṡtta-. B:dhūr-. CE:dhurtta-. (5)C:viḡhata-. (6)ChT=māravirahitaḥ sa mārgaḥ sarvakleśavirahitātīvāt/ T:lam de ni ñon moṇs pa thams cad daṇ bral bas bdud daṇ bral ba lags so. ch1:是道離魔斷諸結故 ch2:是道無魔滅諸結故。(7)ChT om. dṛḡhavīrya-. T:sems rgya chen por mchi pa. ch1:妙勝 ch2:得妙心。(8)ABE:manasikāraṇātīvāt. (9)Tspro ba daṇ bcas pa. ch1:遍滿 ch2:興盛。(10)ABE:-ānuttarakūlatīvāt. (11)ChT have kalyāṇa-mitra (T:dge baḡi bśes ḡñen, Ch:善知識) instead of sarvataḡhāḡata-. (12)ChT=unnatanimṡavigataḥ sa mārgo 'nūnaya-pratighaḡprahīṇātīvāt/ T:lam de ni rjes su chags pa daṇ boṇ khro ba spaṇs pas mthon dman daṇ bral ba lags so. ch1:是道平等斷愛憎故 ch2:是道斷下無憎愛故。(13)ABE:-rajataḥ.

pagatatvāt/ sugatigamanīyaḥ sa mārgaḥ sarvākuśalavirahita-
 (1)
 tvāt/ kṣemaṅgamo mahārāja sambodhimārgaḥ nirvāṇapary-
 avasānaḥ/ utpādaya mahārāja bodhicittaṃ"/ rājā prāha/
 "ayaṃ brāhmaṇa tathāgataḥ aśīttivarṣasāhasrikāyāṃ prajāyāṃ
 5 loka utpanno, na śakyaṃ tathāgatena sarve 'pāyāḥ śamayitum/
 ye sattvā avaruptakuśalamūlās te sattvāḥ phale sthitāḥ,
 kecit samādhidhāraṇīkṣāntiṣu niṣpannāḥ, utkrṣṭakuśala-
 (2)
 mūlās tu ye sattvās te bodhau avalvartyāḥ samvṛttāḥ,
 kecid avaruptakuśalamūlāḥ devamanuṣyaśriyam anubhavanti/
 (3)
 10 svakasvakaiḥ sattvāḥ kuśalākuśalaiḥ karmabhir bhramanti/
 (4)
 katame sattvā bhagavatā vinītāḥ sad ekasattvasyāpi duḥkhaṃ
 (5)
 na praśāntaṃ, kṣetrabhūtaḥ kevalaṃ bhagavata āśrayaḥ,
 nānavaruptakuśalamūlānāṃ sattvānāṃ duḥkhamocanaṃ karoti/
 utpādayāmy ahaṃ bodhicittaṃ/ bodhisattvacaryāṃ caraṃs
 (6)
 15 tenāhaṃ mahājñānasamucchrayeṇa acintyenodāreṇa dharma-
 mukhapraveśeṇa sattvān vinayeyaṃ buddhakāryaṃ ca kuryāṃ/
 na kevalaṃ asmiṃ kliṣṭe buddhakṣetre bodhāya cittaṃ

(1)ABE:kṣamaṃ-. (2)ChT have bodhisattvās. (3)kuśala-
 mūlaiḥ in Mss. But T:sems can rnams rañ rañ gi dge ba dañ
 mi dge baḥi las rnams kyis hphyan par gyur bas na. chl:
 是諸衆生各各自受善不善報, ch2:衆生各各輪轉隨善惡行有處. (4)AB:sad ekasvakasyā-.
 C:yad ekasasvasyā-. D:yad ekasatvasyā-. E:sad eva svakasyā-.
 (5)D:aśreyaḥ. cp. T:sems can gcig tsam gyi sdug bsñal yañ
 rab tu ži bar ma mdzad na bcom ldan ḥdas kyis btul baḥi
 sems can gañ žig yin/ bcom ldan ḥdas kyi sku ni žiñ du gyur
 ba ḥbaḥ žig du zad kyi dge baḥi rtsa ba ma skyed paḥi sems
 can rnams sdug bsñal las thar bar ni mi mdzad do/(183a4-5).
 chl:覺志於衆生中乃至一人無善報者,而未能說斷苦法,如利壽龜爲福田,若無善報不能說斷諸苦惱法(178c). ch2:佛說若一切衆不種善根,
 苦不滅,雖佛身是福田,然不能脫輪轉善報者(245c). (6)-odāhāreṇa in Mss. cp. T:ye śes
 chen po bsags pa dañ chos kyi sgo chen po bsaṃ gyis mi
 khyab par ḥjug pa des ---. chl:修集大乘入於不可思議法門.(mahāyāna-
 instead of mahāprajñāna-). ch2:以大智入不可思議陀羅尼法門.(dhāraṇī-
 mukha- instead of dharmamukha-).

pariṇāmayeyaṃ/ yady ahaṃ tādṛśaṃ buddhakṣetraṃ labheyam
utpādayeyam ahaṃ bodhicittaṃ, tadāhaṃ bodhisattvacaryāṃ
cariṣyāmi yadāhaṃ anuttarāṃ samyaksaṃbodhiṃ ca sprśeyaṃ,
sarvaṃ ca tatra buddhakṣetre sattvānāṃ duḥkhaṃ prasama-
yeyaṃ"/

- 5 atha khalu kulaputra Ratnagarbhas tathāgato 'rhan
samyaksaṃbuddhas tādṛśaṃ ṛddhyabhisamskāram abhisam-
 (2)
kṛtavān tadādarśavyūhaṃ nāma samādhiṃ samāpannaḥ/ tathā
samāhitena bhagavatā ādarśavyūhe samādhau tathārūpāva-
10 bhāsaḥ prādurbhūtaḥ, yenāvabhāsenā daśasu dikṣv ekaikasyāṃ
diśi saḥsrabuddhakṣetraparamāṇurajaḥsamā lokadhātavaḥ
 (3)
sarvagūṇavyūhā drśyante ; keśucid buddhā bhagavantaḥ
parinirvṛtāḥ, keśucit parinirvāṇāya saṃsthitāḥ; yatra
ca bodhisattvā mahāsattvā bodhivṛkṣamūle niṣaṇṇā māraṃ
15 parājayanti, yatra cācirābhisambuddhā dharmacakraṃ pra-
 (4)
vartayanti, yatra cācirapravṛttadharmacakraṃ dharmam
deśayanti, yatra ca buddhānāṃ bodhisattvānāṃ sphuṭāṃ
buddhakṣetrāṃ, yatra śrāvakapratyekabuddhānāṃ utpādo
nāsti, yatra ca śrāvakapratyekabuddhā utpadyante, yatra
 (5)
20 ca śūnyaṃ buddhakṣetraṃ buddhebhyo bodhisattvebhyaḥ

(1)A:praśameryeyaṃ. E:praśameyeyaṃ. (2)yadā- in Mss.
Em. by T (dehi tshe). (3)ABE:teṣuci. (4)ABE om.-dharmacakraṃ.
(5)ABE:śūnyatāṃ.

- śrāvakapratyekanabuddhebhyaḥ; kvacit kliṣṭaṃ buddhakṣetraṃ
pañcakaṣāyaṃ, kvacit paśuddham apagatapañcakaṣāyaṃ,
kvacid utkrṣṭāḥ sattvāḥ, kvacid dhīnāḥ, kvacid dīrghā-
yuṣkāḥ, kvacid alpāyuṣkāḥ; kānicid buddhakṣetrāny agninā
(1)
5 samvartante, kānicid udakena, kānicid vāyunā; kvacid
(2) (3)
vivartante, kvacid vivṛttās tiṣṭhanti; te sarva udāreṇā-
vabhāsenā sphuṭāḥ saṃdrśyante/ sarvāvatī sā parṣat tām
drṣtvā buddhakṣetre guṇavyūhān, Samudrareṇur brāhmaṇaḥ
(4)
punā rājānam etad avocat/ "paśya mahārājaitān buddha-
10 kṣetraguṇavyūhān, utpādaya mahārājānuttarāyāṃ samyaksaṃ-
(5)
bodhau cittam, grhāṇa mahārāja buddhakṣetraṃ yādṛśam
ākāṅkṣasi"/

- athĀraṇemī rājā yena bhagavāṃs tenāñjaliṃ praṇamya
bhagavantam etad avocat/ "kena bhagavan karmaṇā bodhi-
15 sātvo mahāsattvaḥ paśuddham buddhakṣetraṃ parigrhṇāti,
(6)
kena karmaṇāpaśuddham; utkrṣṭāḥ sattvāḥ kena karmaṇā,
yāvad dīrghāyuṣkāḥ sattvā vistaraḥ"/ bhagavān āha/
"praṇidhānavaśena mahārāja bodhisattvo mahāsattvaḥ pari-
śuddham buddhakṣetraṃ parigrhṇāti apagatapañcakaṣāyaṃ,
(7)
20 praṇidhānenāpaśuddham"/ rājā prāha/ "ahaṃ bhadanta

(1) samvarttate in Mss. (2) ABDE: vivarttante. C: vivattate.
(3) AC: sarva. BE: sarve. D: te sarve. (4) puna in Mss. (5)
ABE: -kṣetre. (6) Instead of kena karmaṇāpaśuddham, T:
gañ gis sems can rnambs bsaṃ pa yons su dag pa dan (=kena
sattvā āśayapaśuddham), ch2: 以何不淨意衆生 (=kena sattvā
āśayapaśuddham). (7) T: praṇidhānavaśenā-.

(1)

bhagavan nagaraṃ praviśyaikāgre niṣadya prapīdhānaṃ
cintayiṣyāmi, tathārūpaṃ me buddhakṣetram apagatapañca-

(2)

kaṣāyaṃ rocate tatremā subhavadācāryā pariṇāmayiṣyāmi"/
bhagavān āha/ "yasyedānīm mahārāja kālaṃ manyase"/

5 atha khalu kulaputra rājāraṇemī bhagavataḥ pādaś śīrasā
vanditvā bhikṣusaṅghaṃ ca triṣkṛtvaḥ pradakṣiṇīkṛtya
bhagavato 'ntikāt prakāntaḥ/ nagaraṃ praviśya svake
gṛha ekāgraḥ pratisaṃlīno niṣaṇṇaḥ, buddhakṣetraprapi-

(3)

dhānaṃ vyūhaṃ cintayati/

(4)

10 atha khalu Samudrarenur brāhmaṇaḥ jyeṣṭhaṃ rāja-
putram Animiṣaṃ āmantrayati/ "utpādaya tvam Animiṣā-
nuttarāyāṃ samyaksaṃbodhau cittam/ yac ca tvayā tribhiḥ
pūṇyakriyāvastubhiḥ śubhaṃ caratā puṇyam ārjitaṃ tat
sarvam anuttarāyāṃ samyaksaṃbodhau pariṇāmaya"/ sa

(5)

15 prāha/ "aham apy upādhyāya svagṛhaṃ gatvaikākī rahogato
niṣadya buddhakṣetraguṇavyūhāṃś cintayiṣyāmi/ yadi
bodhāya cittam utpatsyate, punar āgamyā bhagavataḥ
sakāśaṃ bodhicittam pariṇāmayiṣyāmi"/ ataḥ so 'pi rāja-

(7)

putro bhagavataḥ pādaś śīrasābhivandya bhikṣusaṅghasya ca

(8)

20 triṣkṛtvaḥ pradakṣiṇīkṛtvā bhagavato 'ntikāt prakāntaḥ,

(1)ABDE:-aikā niṣadya. C:-aikāgrā niṣadya. cp. T:rtse gcig tu mchis nas. ch1:於閑靜處. ch2:一處靜坐. (2)BE:tatraimā. C:tatra-
mā. (3)cp. T:saṅs rgyas kyi zin gi yon tan bkod pa dag(= buddhakṣetraguṇavyūhāṃ). ch1:種種莊嚴已佛世界. ch2:佛土莊嚴智願.
(4)T:bam po bži pa (184b4). (5)B:caratāṃ. C:racatā. B: ajitaṃ. cp. T:dge ba spyad cin bsod nams bsgrubs pa. (6) ABE om. yadi. (7)ABE:-vato. (8)A:triskṛta. E:triskṛtva.

svakaṃ niveśanaṃ gatvā ekākī rahogato niṣadya buddha-
 kṣetraguṇavyūhaṃ cintayati/ atha khalu kulaputra Samudra-
 reṇur brāhmaṇo 'grapurohito dvitīyaṃ rājaputram nimantra-
 (1)
 yitvovāca, "utpādaya tvaṃ kumāra bodhicittaṃ", vistareṇa
 5 peyālaṃ yāvat, sarvarājaputrasahasraṃ bodhau samādāpayati,
 (2)
 caturaśītiḥ koṭṭarājasahasrāṇi, anyāni ca navatiḥ koṭyaḥ
 (3)
 sattvānāṃ bodhau samādāpayati/ te 'pi sarva eva āhuḥ,
 "vayaṃ api svasvagṛhaṃ gatvaikākiṇo niṣadya buddhakṣetra-
 (4)
 guṇavyūhaṃ cintayiṣyāmaḥ"/ evaṃ uktvā sarva eva sva-
 10 gṛhāṇi gatvaikākiṇo niṣaṇṇāḥ saptavarṣāṇi buddhakṣetra-
 guṇavyūhapraṇidhānāni cintayanti//

atha khalu kulaputra Samudrareṇor brāhmaṇasyaivaṃ
 apareṇa samayena cetasaḥ parivitarka udāpādi/ "mayā
 khalv anuttarāyāṃ samyaksaṃbodhau bahuprāṇakoṭīnayuta-
 15 śatasahasrāṇi samādāpitāni/ ayaṃ ca mayā buddho bhagavān
 saptavarṣāṇi sarvopakaraṇair upanimantritaḥ sārddham
 (5)
 aparimitena bhikṣusaṅghena/ yadi ca mānuttarāyāṃ
 samyaksaṃbodhau āśā paripūryate tathā cāyaṃ praṇidhānaṃ
 saṃpadyate yad ahaṃ devāsura-gandharvayakṣarākṣasa-
 (6) (7)
 20 kumbhāṇḍān asmin mahāyajñe samādāpayāmi"/

(1)nimantrayitvāvāca in Mss. Only ch2 gives the name 尼模 (Nimū 100,2 or Nīmū 121/11/15)(2)T:duñ phyur phrag dgu. But Ch suggest dvānavatiḥ, ch1:九萬=十億, ch2:九十=億. (3)ABCD:sarve. E:savarva. (4)BC:sarve. (5)C:mayā-. (6)D:-kumbhāṇḍo tasmin. (7)-yajña in Mss.

- athā kulaputra Samudrarenur brāhmaṇaḥ purohito
 (1) Vaiśravaṇaṃ ākāṅkṣate darśanāya/ atha khalu Vaiśravaṇo
 mahārājānekair yakṣaśatasahasraiḥ parivṛtaḥ puraskṛto
 yena Samudrarenur brāhmaṇas tenopajagāmopetya Samudra-
 5 renur brāhmaṇasyāgrataḥ sthitvaitad avocat/ "kiṃ
 brāhmaṇa matto hy ākāṅkṣase?"/ brāhmaṇaḥ prāha/ "ko
 bhavān?"/ Vaiśravaṇaḥ prāha/ "śrutaṃ tvayā brāhmaṇāsti
 Vaiśravaṇo nāma yakṣādhipatiḥ/ so 'haṃ; brāhmaṇa kim
 ājñāpayasi kiṃ karavāṇi?"/ brāhmaṇaḥ prāha/ "śṛṇu
 10 yakṣādhipate 'haṃ bhagavatpūjāṃ kariṣye, tvam atrautsukyam
 āpadyasva"/ sa prāha/ "tathāstu yathā tvaṃ brāhmaṇā-
 kāṅkṣase"/ "tena hi tvaṃ mahārāja yakṣān asmākaṃ
 vacanenānuttarāyāṃ samyaksaṃbodhau samādāpaya/ evaṃ ca
 (4) punaḥ samādāpaya, saced yūyaṃ yakṣā anuttarāyāṃ samyak-
 15 saṃbodhāṃ arthikā gacchata, yūyaṃ pārāt samudrasya
 (5) gośīrṣaṃ uragasāracandanam ānayantū, apare bhagavato
 'rthe gandham apare vividhāṃ puṣpān, yēnāhaṃ divase-
 divase bhagavataḥ pūjāṃ kariṣyāmi"/ "evam astu brāhmaṇa",
 (6) Vaiśravaṇo mahārājā tasya brāhmaṇasya pratiśrutya
 20 tatraivāntarhitaḥ bherīm āhatya yakṣarākṣasāṃ sannipātyai-

(1) ABE: vaiśramaṇam. cp. T: rnam thos kyi bu. ch1: 毘沙門天王
 ch2: 毘沙門大王. (2) T: mahāpūjāṃ. v. next. (3) B: āmantryautsukyam.
 cp. T: khyod kyañ mchod sbyin chen po hdi la spro ba skyed
 cig. ch1: 汝可助我共供養之. ch2: 汝亦應助是大施會. (4) D: samādāpayaḥ.
 E: samādāpayaṃ. (5) D: ānayatū. (6) AE: -rājās. CD: -rājas.

- tad avocat/ "yat khalu mārṣā jānīyuh, ayaṃ Jambūdvīpe
 Samudrareṇur nāma brāhmaṇo rājño 'raṇemino 'grapurohitaḥ,
 taṃ Ratnagarbhaṃ tathāgatam arhantaṃ samyaksaṃbuddhaṃ
 sārdhaṃ bhikṣusaṅghena saptavarṣāṇi sarvopakaraṇair
 upasthāsyati/ tad yuṣmābhis tat kuśalam anumoditavyaṃ,
 tena ca yūyaṃ kuśalamūlenānuttarāyāṃ samyaksaṃbodhau
 cittam utpādayata"/ tena khalu punaḥ samayena bahuyakṣa-
 rākṣasakoṭīnayutaśatasahasrāṇi añjaliṃ kṛtvocuh/ "yaḥ
 Samudrareṇor brāhmaṇasya puṇyābhisyandaḥ kuśalābhiṣyando
 Ratnagarbhaṃ tathāgatam arhantaṃ samyaksaṃbuddhaṃ sapta-
 varṣāṇi sarvopakaraṇair upatiṣṭhati sārdham aparimitena
 bhikṣusaṅghena, tat sarvaṃ vayaṃ puṇyaskandham anumodāmas,
 tena ca kuśalamūlenānuttarāṃ samyaksaṃbodhim abhiṣaṃ-
 buddhyemahi"/ Vaiśravaṇo mahārājaḥ prāha/ "śṛṇvantu
 bhavantaḥ, yaḥ kaścid yuṣmākaṃ kuśalamūlenārthikaḥ
 puṇyārthī sa saptavarṣān pārāt samudrasya gośīrṣoragasāra-
 candanam ānayat, yena Samudrareṇur brāhmaṇo bhagavato
 bhikṣusaṅghasya cāhāraṃ sajjiṅkuryāt"/ tato dvānavati-
 yakṣasahasrāṇi ekakaṇṭhenodāhṛtavantaḥ/ "vayaṃ mārṣā
 imān saptavarṣān gośīrṣam uragasāracandanam ānayaṣyāmo,

(1)DE:sarvopakaraṇair. (2)A:yuṣmāṃ abhis. B:yuṣmā abhis.
 E:yuṣmāṃ abhis. (3)T:kuśalamūlam. So Ch. (4)D:-buddhe-
 mahi. (5)D:śṛṇvantu. (6)T ch1:kuśalamūlārthī, T:khyed
 cag las gaṃ su dge baḥi rtse ba ḥdod pa daṃ bsod nams ḥdod
 pas ---. ch1:欲得福德及善報者... But ch2:bodhyarthī, 汝等樂求
 菩提者樂求福德者... (7)D:yānān. (8)B:samjjiṅkuryāt. E:sarjji-
 kuryāt. (9)B:uragasāgacandanam. D:ugaracandanam.

- (1)
yena Samudrareṇur brāhmaṇo bhagavato 'rthāyāhāraṃ sajjī-
kariṣyati bhikṣusaṅghasya ca"/ ṣaṭcatvāriṃśadyakṣa-
sahasrāṇi kathayanti/ "vayaṃ gandham ānayaṣyāmaḥ"/
dvāpañcāśadyakṣasahasrāṇi kathayanti/ "vayaṃ vicitrān
5 puṣpān ānayaṣyāmaḥ"/ viṃśadyakṣasahasrāṇi kathayanti/
(2) (3)
"vayaṃ vividharasāyanānām ojaṃ gr̥hṇīmo bhagavato 'rthāya
(4)
bhikṣusaṅghasya ca, yad annapānasajjīkṛtaṃ bhaviṣyati
(5)
tatraujāṃ prakṣepsyāmaḥ"/ saptatir yakṣasahasrāṇi katha-
(6)
yanti/ "vayaṃ mārṣā bhagavato 'rthāyāhāraṃ sajjīkariṣyāmo
10 bhikṣusaṅghasya ca"/
- atha khalu kulaputra Samudrareṇur brāhmaṇo Virūḍha-
kasya mahārājasyākāṅkṣati darśanaṃ/ tato Virūḍhako mahā-
(7)
rājā yena Samudrareṇur brāhmaṇas tenopajagāmopetya yāvad
anekakumbhāṇḍakoṭīnayutaśatasahasrāṇi anuttarāyāṃ samyak-
15 saṃbodhau cittāny utpādayanti/ evaṃ Virūpākṣo Dhṛtarāṣṭro
bahunāgagandharvakoṭīnayutaśatasahasrāṇy anuttarāyāṃ
samyaksaṃbodhau cittāny utpādayanti/ atha khalu dvitīyi-
kāyās cāturdvīpikāyā lokapālā buddhānubhāvenāgatāḥ
(8)
Samudrareṇor brāhmaṇasya sakāśāt, tān api brāhmaṇaḥ
20 samādāpayati/ te 'pi gatvā svakaṃ svakaṃ parṣadam

(1)B:samjñīkariṣyati. (2)D:ājāṃ. (3)ADE:gr̥hṇīmo. B:
gr̥hīmo. C:gr̥hīmā. (4)B:-samjñīkṛtaṃ. (5)A:tatrojāṃ.
BC:tatrojāṃ. D:tatrojñāṃ. E:tatojñāṃ. cp. T:ter mthu
gžugs par byaḥo. (6)B:samjñīkariṣyāmo. (7)B:-rājo.
(8)T:Samudrareṇur brāhmaṇo 'nuttarāyāṃ samyaksaṃbodhau
samādāpayitvā.

anuttarāyāṃ samyaksambodhau samādāpayanti, yāvat tri-
 (1)
 sāhasramahāsāhasrāt koṭīśataṃ Vaiśravaṇānāṃ saparśatkānāṃ
 (2)
 anuttarāyāṃ samyaksambodhau samādāpayanti, koṭīśataṃ
 Virūḍhakānāṃ koṭīśataṃ Virūpākṣāṇāṃ koṭīśataṃ Dhṛta-
 5 rāṣṭrāṇāṃ sapārśadyānāṃ anuttarāyāṃ samyaksambodhau
 samādāpayanti/

(3) atha khalu kulaputra Samudrarenor brāhmaṇasyaitad
 abhavat/ "yady aham anuttarāṃ samyaksambodhim abhisam-
 budhyeyaṃ āśā ca samṛdhyeta yadi ca me prañidhiḥ sam-
 (4) (5)
 10 ṛdhyeta, Virūḍhakānāṃ tad ahaṃ kārayeyaṃ kāraṃ, asmin
 mahāyajñe tat sattvānāṃ samvibhajeyaṃ, anuttarāyāṃ
 samyaksambodhau samādāpayeyaṃ/ saced aham anena puṇyenā-
 (6)
 nuttarāṃ samyaksambodhim abhisambudhyeyaṃ Chakro mamādyā
 devānāṃ indro darśanāyopasaṃkrāmatu, Suyamo devaputraḥ
 (7)
 15 Saṃtuṣito devaputraḥ Sunirmīto devaputraḥ Paranirmīta-
 vaśavartī ca devaputraḥ darśanāyopasaṃkrāmatu"/ saha-
 cittotpādād eva kulaputra Samudrarenor brāhmaṇasya
 Śakro devānāṃ indro darśanāyopasaṃkrāntaḥ, Suyāmaś ca

(1)T ch2 ins. buddhakṣetrāt. (2)śataṃ koṭīnāṃ instead of
 koṭīśataṃ virūḍhakānāṃ in Mss. Emended by Ch T. (3)D:
 avocat. But T:ḥdi sñam du sems te, ch1:作是念. ch2:心生是念.
 (4)Ch T:kāmāvacaradevānāṃ aham asmin mahāyajñe puṇyaṃ
 samvibhajeyaṃ, anuttarāyāṃ samyaksambodhau samādāpayeyaṃ/
 T:--- bdag ḥdod pa na spyod paḥi lha rnams la mchod sbyin
 chen po ḥdiḥi bsod nams yaṅ dag par bgo bśaḥ byed par gyur
 cig, bla na med pa yaṅ dag par rdzogs paḥi byaṅ chub yaṅ
 dag par ḥdzin du ḥjug par gyur cig. ch1:當令一切諸天皆使得此福德分。
 亦當勸使發阿耨多羅三藐三菩提心。ch2:我當令此大耶若福與彼欲界諸天。勸以阿耨多羅三藐三菩提。
 (5)CD:kāraṃ. (6)ABD:-budhyeyac chakro. CE:-budhyeya chakro.
 (7)devaputraḥ is supplied by Ch T.

- devaputraḥ Saṃtuṣitaś ca devaputraḥ Sunirmitaś ca deva-
putraḥ Paranirmitavaśavartī ca devaputraḥ taṃ brāhmaṇaṃ
darśanāyopasaṃkrāntaḥ/ taṃ Saṃudrarenur brāhmaṇaḥ
pṛcchati/ "ke bhadantaḥ?" pañcadevarājānaḥ svakasvakā
5 nāmagotrāṇy anuśrāvayanti/ evaṃ cāhuḥ/ "kiṃ bho
brāhmaṇāsmākaṃ ājñāpayasi?/ kāṇy asmābhir asmin mahā-
yajñe upakaraṇāṇy upasthāpayitavyāni?"/ brāhmaṇaḥ prāha/
"yāni yuṣmākaṃ devaloke sarvaviśiṣṭāni ratnamayāni kūṭa-
gārāṇi ratnavṛkṣā vā kalpavṛkṣā vā gandhavṛkṣā vā puṣpa-
10 vṛkṣā vā phalavṛkṣā divyāni cīvarāṇi divyāsanāni divyāni
(1) prajñāpanāni divyāni ratnabhājanāni divyāṇy alaṅkāra-
cchatradhvajapatākābharāṇāni divyāni ca vādyāni tair
vastubhiḥ sarvaJambūdvīpam alaṅkuruta bhagavato 'rthāya
(2) bhikṣusaṅghasya ca"/ "evaṃ astu mārṣās", te pañcadeva-
15 rājāno brāhmaṇasya pratiśrutya brāhmaṇasyāntikāt pra-
(3) kāntā devalokaṃ gatā gatvā Veṭakaṃ devaputram Āveṭukaṃ (4)
(5) devaputram Rohiṇaṃ devaputram Korabhanandaṃ devaputram
āmantrayitvaivam āhuḥ/ "gacchata yūyaṃ mārṣā Jambūdvīpam
avatīrya Jambūvanam udyānam evaṃvidhenālaṅkāraviśeṣenai-
(7) vaṃvidhair āsanaiḥ saṃstatair alaṅkuruta yathaiivāyaṃ
20

(1)D:prajñāpayāni. T:gdiñ. ch1:統繼苗裔 ch2:敷具, prob. pra-
starāṇa(couch). (2)Read brāhmaṇa. (3)cp. T:lhaḥi bu
hkhri byed. ch1:昆樓勒天子. ch2:韓宅居天子. (4)cp. T:lhaḥi bu
hkhyl byed. ch1:阿茶滿(滿)天子. ch2:曠野天子. (5)cp. T:lhaḥi bu
snar ma skyes. ch1:路醯天子. ch2:畢天子. (6)cp. T:lhaḥi bu
sa rtsom dgaḥ. ch1:拘羅陀天子 & 難陀天子. ch2:居藍披天子 & 難陀天子
(7)Prob. saṃstṛta as ch1:敷種種座, or saṃstarāṇa as ch2:敷具
and T:gdiñ ba.

- devaloko 'lañkṛtaḥ/ evaṃvidham eva bhagavato 'rthāya
 ratnamayaṃ kūṭāgāraṃ kārayata yādṛśo 'yaṃ ratnaniryūhaḥ
 kūṭāgāra īdṛśaṃ mārṣā kūṭāgāraṃ kārayata"/ te pañca-
 devaputrā devarājñāḥ pratiśrutyā Jambūdvīpam avatīrya
 5 ekarātryā sarvaṃ Jambūvanam udyānam evaṃrūpeṇālañkāreṇa
 ratnavṛkṣair yāvad dhvajair alaṅkṛtaṃ/ evaṃrūpaḥ kūṭā-
 gāro bhagavato 'rthāya kṛtas tadyathā Śakrasya devānām
 indrasya ratnaniryūhaḥ kūṭāgāraḥ sarvākārapariniṣṭhitaṃ
 10 rājānāṃ saṃkramyārocayanti/ "yat khalu mārṣā jānīyur,
 yathaiivāyaṃ devalokaḥ svabhyalañkṛtaḥ tathaiva Jambūvano-
 dyānaṃ divyair alaṅkāraviśeṣaiḥ svalaṅkṛtaṃ sarvākāra-
 pariniṣṭhitaṃ, evaṃrūpaś ca sarvaratnamayaḥ kūṭāgāro
 bhagavato 'rthāya kṛtaḥ tadyathā Śakrasya devānām
 15 indrasya ratnaniryūhaḥ kūṭāgāraḥ/ na hi mārṣā deva-
 lokasya Jambūdvīpe ca Jambūvanasyodyānasya kiṃcid apy
 asti nānākaraṇaṃ"/ atha te pañcadevarājñāḥ Śakra-
 SuyāmaSantūṣitāḥ SunirmitaParanirmitavaśavartī Jambū-
 dvīpam avatīrya Samudrarenuṃ brāhmaṇaṃ upasaṃkramyaivam
 20 āhuḥ/ "alaṅkṛtaṃ brāhmaṇa bhagavato 'rthāya bhikṣu-

(1) udyāna in Mss. (2) ABE:vajrair. (3) jāṃvūvanaṃ in Mss.
 (4) jāṃvūvano- in Mss.

- saṅghasya ca Jambūvanam/ kim asmābhir bhūyaḥ karaṇīyam?"/
 evam ukte Samudrareṇur brāhmaṇaḥ pañcadevaputrān etad
 avocat/ "yūyaṁ khalu pañcadevarājānaḥ pṛthagdevanikāye
 (1)
 rājyaṁ kārayata tatra yuṣmākaṁ vaśo vartate, gacchata
 5 rājānaḥ svakasvakāṁ devaparśadāṁ, sannipātayata Jambū-
 (2)
 dvīpe, bhagavantaṁ darśanāyopasaṁkrāmata vandanāya
 paryupāsanaṁ bhikṣusaṅghaṁ ca, bhagavataś cāntikād
 dharmam śrīvata"/ atha te pañcadevarājānaḥ svakasvakeṣu
 (3)
 sthānāntareṣu gatvā Śakro devānām indro devāṁs trayas-
 10 triṁśān sannipātyaivam āhuḥ/ "yat khalu mārṣā jānīyur,
 Jambūdvīpe 'raṇemino rājñāḥ Samudrareṇur nāma brāhmaṇaḥ
 agrapurohitaḥ, sa Ratnagarbhaṁ tathāgataṁ saptavarṣāṇi
 (4)
 sarvopakaraṇair upanimantrya pratimānayati sārdham
 aparimitena bhikṣusaṅghena/ asmābhiś ca bhagavato 'rthāya
 15 bhikṣusaṅghasya ca sarva ārāmo 'laṅkṛtaḥ, tad yūyaṁ
 kuśalamūlam anumodyānuttarāyāṁ samyaksaṁbodhau cittam
 utpādayata Samudrareṇor brāhmaṇasya samādāpanayā"/
 tena khalu punaḥ samayena bahavas trayastriṁśaddevakoṭī-
 (5)
 nayutaśatasahasrā añjaliṁ pragṛhya vācam udīrayanti/
 20 "anumodāmo mārṣā evaṁ puṇyaskandhaṁ tayā cānumodanayā

(1)E:kārayet. (2)C:-krāmat. (3)ABE:śakro devās trayas-.
 CD:śakro devānām indro devās trayas-. (4)E:upanimantrā-
 yati mānayati. cp. T:spyan draṅs śiṅ ri mor byed de.
 (5)ABE:-sahasrāyāṁ.

- yat puṇyam asmākaṃ syāt tat sarvaṃ anuttarāyāṃ samyak-
 sambodhau pariṇāmayāmaḥ"/ Suyāmo devaputro yāmān devān⁽¹⁾
 sannipātya vistareṇa peyālaṃ tuṣitanirmāṇaratidevaputraḥ⁽²⁾
 Paranirmīto devaputraḥ paranirmītavaśavartino devān san-⁽³⁾⁽⁴⁾⁽⁵⁾
 5 nipātya yāvad bahūni devaputrakoṭīnayutaśatasahasrāṇy⁽⁶⁾
 añjaliṃ praṅghya vācaṃ bhāṣante sma/ "anumodāmo vayaṃ
 mārṣā yat kuśalamūlaṃ tasmāc ca kuśalamūlāt yat puṇyam⁽⁷⁾
 tat sarvaṃ anuttarāyāṃ samyak-sambodhau pariṇāmayāmaḥ/
 tena hi mārṣā gacchāmo Jambūdvīpam avatarāmaḥ bhagavato
 10 darśanāya vandanāya paryupāsanaṃ dharmaśravaṇāya ca
 bhikṣusaṅghaṃ ca"/ te pañcadevarājāno rātrāṃ ekaiko
 devarājñāḥ strīpuruṣadāraśakābhir bahuprāṇakoṭī-
 nayutaśatasahasraiḥ sārḍhaṃ Jambūdvīpam avatīrya bhaga-
 vataḥ pādau śirasābhivandya bhikṣusaṅghaṃ ca bhagavato
 15 'ntikād dharmāṃ śṛṇvanti/ devā gaganatalasthā bhagavantaṃ⁽⁸⁾
 divyaiḥ kusumotpalapadmakumudapuṇḍarīkasumanāvārṣikā-
 timuktakacampakamāṇḍāravamahāmāṇḍāravapuṣpavṛṣṭyā-
 vakiranti, divyāni ca vādyāni pravādayanti/
 punar aparaṃ kulaputra Samudrarenor brāhmaṇasya
 20 evaṃ cetasi cetaḥparivīṭarka udāpādi/ "yadi mamānuttarā-

(1)T:devaputrān. (2)T ch2:samtuṣita-. T:yoṃs su dgaḥ ldan.
 ch2: ༩༩༩༩ (3)parinirmīto in Mss. (4)parinirmīta- in Mss.
 (5)A:devaputrān. So T. (6)E:bhākhante. (7)-ṇāmayāma in
 Mss. (8)C:-sumana-.

- (1)
yāṃ samyaksaṃbodhau āśā paripūryate, tad ayaṃ mama pra-
ṇidhiḥ saṃpadyate yad idam asurāṃ bodhau samādāpayeyaṃ"/
sahacittotpādena kulaputra pañcāsurorendro yenāsau
brāhmaṇas tenopasaṃkrāntā, upasaṃkramya yāvad bahvasura-
5 koṭīnayutaśatasahasrāṇi brāhmaṇasya vacanena sastrī-
(2)
puruṣadāraḥ kadārikā anuttarāyāṃ samyaksaṃbodhau cittāny
utpādayanti, bhagavataś ca sakāśam upagamyā dharmāṃ
(3)
śṛṇvanti, vistareṇa peyālaṃ/ evaṃ sa brāhmaṇo mārāṃ
(4) (5)
ākāṅkṣate/ tena khalu punaḥ samayena Pūrṇo nāma mārā
10 āgatya yāvad anekair mārakoṭīnayutaśatasahasrair mārā- a/
kāyikair devaputraiḥ sastrīpuruṣadāraḥ kadārikair anuttarā-
yāṃ samyaksaṃbodhau cittāny utpāditāni yāvad upasaṃkrāntā
dharmaśravaṇāya/
(6) (7)
atha khalu kulaputra Samudrarenur brāhmaṇaḥ Keta-
15 puriṃ nāma mahābrahmāṇam ākāṅkṣate upasaṃkramaṇāya/
yāvad brāhmaṇasya sakāśāt pratiśrutya brahmalokāt,
yāvad bahuprāṇikoṭīniyutaśatasahasrāṇi anuttarāyāṃ
samyaksaṃbodhau cittāny utpādayanti, tataś cāvataranti
bhagavantaṃ darśanāya vandanāya paryupāsanāya bhikṣu-
20 saṅghasya ca, bhagavataś cāntikād dharmaśravaṇāya/

(1)AB:tadeyaṃ. (2)AB:-puruṣadārikānuttarāyāṃ. (3)ch1:
天魔波旬 or 魔波旬 =mārapāpīyas. (4)cp. T:gaṇ po. ch1
om. ch2:佛樓那. (5)B:mārāgatya. (6)ch1:悲華經卷第三大施品第三之二.
(181b). (7)cp. T:gnas paḥi groṇ khyer. ch1 om. ch2:螺髻大梵
(prob. kesapurim).

- atha khalu kulaputra Samudrarenur brāhmaṇo dvitīyāyāṃ
 cāturdvīpikāyāṃ Śakram ākāṅkṣate Suyāmaṃ Saṃtuṣitaṃ
 (1)
 Sunirmitaṃ Paranirmitavaśavartinaṃ ca devaputram
 ākāṅkṣate darśanāya/ te 'pi pañcadevarājāno bhagavato
 5 'nubhāvena brāhmaṇasya sakāśam upasaṃkrāntās, tān
 brāhmaṇaṃ samanusiṣṭavān/ te 'pi svakāni bhavanāni
 (2)
 gatvā svakāṃ parṣadaṃ brāhmaṇahastena samādāpayanti/
 (3)
 evaṃ bahubhis trayastrīṃśaddevanīyutaśatasahasrair
 anuttarāyāṃ samyaksaṃbodhau cittāny utpāditāni sastrī-
 10 puruṣadāraḥ kadārikais, te ca saha Śakreṇemāṃ cāturdvīpikāṃ
 āgatā bhagavantaṃ darśanāya vandanāya paryupāsanāya
 bhikṣusaṅghaṃ ca, bhagavataś cāntikād dharmāṃ śrotuṃ/
 evaṃ Suyāmaṃ Saṃtuṣitaṃ Sunirmitaṃ Paranirmitavaśavartī
 (4)
 devaputraṃ yāvat paranirmitavaśavartikān devān bodhāya
 (5) (6)
 15 samādāpayitvā bahubhiḥ paranirmitavaśavartidevakoṭī-
 nīyutaśatasahasraiḥ sastrīpuruṣadāraḥ kadārikair anuttarā-
 yāṃ samyaksaṃbodhau kṛtācittotpādaiś cāturdvīpikāṃ
 āgatā bhagavantaṃ darśanāya vandanāya paryupāsanāya
 (7)
 bhikṣusaṅghaṃ ca, bhagavataś cāntikād dharmāṃ śrotuṃ/
 20 evaṃ dvitīyāyāṃ cāturdvīpikāyāṃ asurendrā mārā brahmāṇaḥ,

(1) Sunirmitaṃ is supplied by Ch T. (2) T: bram zehi tshig
 gis. ch1: 汝持我言. ch2: 以導羅門語 = brāhmaṇavacanena. (3) T: d
 -devaputra-. (4) T: devaputrān. (5) AB: samādāpayati, E:
 samāpayati. (6) T: -devaputra-. (7) bhikṣusaṅghaṃ ca is
 supplied by Ch T.

- evam tr̥tīyāyām cāturdvīpikāyām caturthyām pañcamyām
 (1)
 śakrasuyāmasaṃtuṣitanirmāṇaparānirmitāsurendrā mārā
 brahmāṇaḥ buddhānubhāvenemām cāturdvīpikām āgatāḥ sa-
 pariṣatṭkā yāvan te dharmasravanāya/ evam yāvat tri-
 5 sāhasramahāsāhasrād buddhakṣetrāt koṭīśatam śakrāṇām
 koṭīśatam suyāmānām koṭīśatam saṃtuṣitānām koṭīśatam
 nirmāṇaratīnām koṭīśatam paranirmitavaśavartīnām deva-
 putrāṇām, koṭīśatam asurendrāṇām koṭīśatam mārāṇām koṭī-
 śatam mahābrahmaṇām, ekaiko mahābrahmānekaiḥ koṭīniyuta-
 10 śatasahasrair brahmakāyikānām devānām anuttarāyām
 samyaksaṃbodhau kṛtācittotpādānām parivṛtaḥ puraskṛto
 bhagavadanubhāvenemām cāturdvīpikām āgato bhagavato
 darśanāyopasaṃkramaṇāya vandanāya paryupāsānāya bhikṣu-
 saṅgham ca bhagavataś cāntikād dharmam śrotuṃ/ tadā ca
 (2)
 15 trisāhasramahāsāhasryām lokadhātau nāsti sa kaścit.
 pṛthivīpradeśo yo na sphuṭo 'bhūt//

- atha khalu kulaputra Samudrarenor brāhmaṇasyaitad
 abhavat/ "yadi mamānuttarāyām samyaksaṃbodhāv āśā-
 paripūrīr bhavati tadyathaivam koṭīśatam vaiśravaṇānām
 (3) (4)
 20 yāvat koṭīśatam mahābrahmaṇām mām anuvartanti tathaivam

(1)T has -nirmāṇarati- instead of nirmāṇa. (2)CD om. sa. cp. T:deḥi tshē na stoṅ gsum gyi stoṅ chen poḥi ḥjig rten gyi khams ḥdi dag kyaṅ khyab par ma gyur baḥi sa phyogs de ni cuṅ zaṅ kyaṅ med do(190b1-2). ch1:爾時大象悉皆遍滿此間。三千大千世界無空缺處(182a). ch2:爾時三千大千世界地無如毫髮空不周者(248a). (3)D:yām. E:yam. (4)tathaiva in Mss.

- me bhagavān anuvartate/ yad evamrūpaṃ mahāprātihāryaṃ
 (1)
 kuryāt yāvat trisāhasramahāsāhasre lokadhātau manuṣyāḥ
 tiryāñco yāmalokikā nairayikās teṣāṃ sarveṣāṃ duḥkhā-
 (2)
 vedanā praśāmyeta sukhāvedanotpadyeta, teṣāṃ caikaikasyā-
 5 grato buddhanirmitaṃ tiṣṭhet yas tām sattvān anuttarāyāṃ
 samyaksambodhau samādāpayet"/ atha khalu kulaputra
 Ratnagarbhas tathāgato 'rhan samyaksambuddhaḥ Samudra-
 (3)
 reṇor brāhmaṇasya cetasā cittam ājñāya tasyāṃ velāyāṃ
 (4)
 Pratāpaṃ nāma samādhiṃ samāpannaḥ/ yathā samāhitena
 10 cittaena bhagavān Pratāpe samādhau bhagavataḥ kāyād
 (5) (6)
 aikaikasmād romakūpād gaṇanāsamatikrāntā rāsmaya udgatās,
 (7) (8)
 tais ca rāsmibhir ayaṃ trisāhasramahāsāhasro lokadhātuḥ
 sphuṭo 'bhūt/ sa tatra kecid rāsmayo narakaṃ gatvā śīta-
 (9)
 narakopapannānāṃ sattvānāṃ uṣṇā vāyavo vānti, ye uṣṇa-
 15 narakopapannāḥ sattvās teṣāṃ śītalā vāyavo vānti yena
 teṣāṃ nairayikānāṃ sattvānāṃ sarvaṃ kṣuttarṣaśramaduḥkhaṃ
 (10)
 praśāmyati sukhāvedanotpadyate/ ekaikasya ca nairayikasya
 (11)
 nirmito buddhavigraho 'gratas tiṣṭhati dvātriṃśadbhir
 mahāpuruṣalakṣaṇair alaṅkṛtagātraḥ aśītibhir anuvyañjanaiḥ
 20 samalaṅkṛtaśarīraḥ/ atha teṣāṃ nairayikānāṃ sukha-

(1)AD:-sāhasra. C:-sāhasrā. (2)AE:-otpadyate. B:-otpad-
 yante. (3)AE:tāsyām. (4)cp. T:tiñ ñe ḥdzin rab tu gduñ ba.
 ch1:無熱三昧. ch2:鉢羅名(多)婆. (5)B:kāyākaikasmād. (6)rasmaya in
 Mss. (7)tais is supplied by T. udgatās ca in Mss. (8)
 rasmibhir in Mss. (9)C:yena. (10)sukhāvedanātpadyate in
 Mss. (11)ABE:tutas. C:gutas. D:gatas.

- samarpitānām etad abhūt/ "kiṃ pratyayaṃ asmākaṃ duḥkha-
 (1)
 praśāntaṃ sukhaṃ ca prādurbhūtaṃ?" / te taṃ bhagavantaṃ
 (2)
 paśyanti dvātriṃśadbhir mahāpuruṣalakṣaṇair alaṅkṛtaṃ
 aśītyanuvyañjanavirājita-gātraṃ/ te taṃ dr̥ṣṭvaivam āhuḥ/
 5 "asya mahākāruṇikasya mahātmano 'nubhāvena vāyam evaṃ
 sukhinaḥ saṃvṛttāḥ"/ te prītisaumanasyajātāḥ prasanna-
 manaso bhagavantaṃ prekṣante/ teṣāṃ bhagavān āha/
 "sādhu yūyaṃ sattvā namo buddhāyeti vācaṃ bhāṣatāṃ,
 (3)
 anuttarāyāṃ ca samyaksaṃbodhau cittam utpādayata/ evaṃ
 (4)
 10 yuṣmākaṃ duḥkhāvedanā na bhūya utpadyate, nityaṃ ca
 (5)
 sukhāyā vedanāyā lābhino bhaviṣyatha"/ ta evam āhuḥ/
 "namo buddhāyotpādayāmo vāyam anuttarāyāṃ samyaksaṃbodhau
 (6)
 cittam, tac cāsmākaṃ kuśalamūlaṃ karmāvarāṇakṣayāya
 saṃvartatu"/ tataś ca kecit cyutvā manuṣyāṇāṃ sabhāga-
 15 tāyāṃ upapadyante/ ye nairayikāḥ sattvā agninā dahyante
 (7)
 teṣāṃ te rāsmayaḥ śītalān vāyūn pramuñcanti, te taiḥ
 spr̥ṣṭāḥ praśāntakṣuttarṣās cāduḥkhā bhavanti, yāvat
 (8)
 kecit tataś cyāvitvā manuṣyāṇāṃ sabhāgatāyāṃ upapadyante/
 evaṃ tiryagyonir vaktavyā evaṃ yāvan manuṣyā vaktavyāḥ/
 (9)
 20 sā ca prabhā pratinivṛtya bhagavantaṃ triṣkṛtvāḥ

(1)B:teṣāṃ. C:te te instead of te taṃ. (2)ABE:alaṅkṛte.
 (3)B:utpādayanta. C:utpādayat. (4)CD:utpādyate. (5)C:
 bhaviṣya. D:bhaviṣyathaḥ. (6)CD:tavāsmākaṃ. (7)ABE:
 rasmayopapadyante and om. from śītalān to sabhāgatāyāṃ
 upapadyante. CD:rasmayaḥ śīlatāṃ vāyut. (8)CD:saha-
 bhāgyatāyopapadyante. cp. T:mi rnams daṅ skal ba mñam par
 skyes pa. (9)triskṛtvāḥ in Mss.

(1)

- pradakṣiṇīkṛtvā bhagavata uṣṇīṣe 'ntarhitā, dṛṣṭvā ca
gaṇanātikrāntā devamanuṣyā yakṣarākṣasanāgāsura avai-
vartikāḥ sthāpitā anuttarāyāṃ samyaksaṃbodhau, gaṇanā-
tikrāntās ca sattvāḥ samādhikṣāntidhāraṇī pratilabdha-
vantah/ yair jambūdvīpakair manuṣyaiḥ śrutam Añjure
nagare rājadhānyāṃ Jambūvanodyānaṃ bhagavato 'rthāya
bhikṣusaṅghasya ca devair divyair alaṅkāravibhūṣaṇair
alaṅkṛtaṃ/ "yan nūnaṃ vayaṃ gatvā paśyemaḥ, tatra ca
Ratnagarbhaṃ tathāgataṃ paśyema bhikṣusaṅghaṃ ca/ tatra
gatvā bhagavataḥ sakāśād dharmam śṛṇuyāmaḥ"/ tena khalu
punaḥ samayena divasedivase 'nekāni devamanuṣyebhyaḥ
strīpuruṣadāra kadārikākoṭīniyutaśatasahasrāṇi mañjurakaṃ
nagaram āgacchanti bhagavato darśanāyopasaṃkramaṇāya
paryupāsanaṃ bhikṣusaṅghaṃ ca, taṃ codyānaṃ didṛkṣavaḥ/
tasya codyānasya viṃśadvārasahasrāṇi saptaratnamayāny
abhūvan/ ekaikasmin nudyānadvāre pañcapañcaśatāni
ratnapīṭhānāṃ prajñaptāni, teṣu ca pañcapañcamāṇavaka-
śatāny upaviṣṭāni, ye te sattvā gatās tam udyānaṃ pra-
viśanti tāṃs te māṇavakā buddhaśaraṇaṃ gamayanti dharma-
śaraṇaṃ gamayanti saṅghaśaraṇaṃ gamayanti, anuttarāyāṃ

(1)A:-vato uṣṇīṣe ntarhitā. B:-vato 'ṣṇīṣaṃntarhitā. C:-
vato 'ṣṇīṣe ntarhitā. DE:-vatoṣṇīṣe ntarhitā. (2)ACDE:
śrutam mañjure. B:śrutam mañjare. cp. ch1:聞·安周(譯)城外閻浮之園.
ch2:聞安周羅城王之住處閻浮園. But T:groñ khyer yid ḥoñ ḥdzin gyi
ḥdzam buḥi tshal gyi skyed mos tshal. (3)BDE:yan nu. C:
yan nu pa. (4)D:paśyemaḥ. (5)E:paśyama. (6)B:mañjarakaṃ.
E:mañjuraka. cp. T:groñ khyer yid ḥoñ ḥdzin. Ch om. (7)
ABE:prajñaptānāṃ. cp. T:rin po cheḥi khreḥu lña brgya lña
brgya bsams nas. ch1:數五百七寶之床. ch2:數五百寶床.

samyaksaṃbodhau samādāpayanti cittam cotpādayanti,

(1)

āsanasthā ye dūrasthāyinaḥ paścāt tam udyānaṃ praviśanti

bhagavantaṃ darśanāya vandanāya paryupāsanāya bhikṣu-

saṅghasya ca darśanāya/

- 5 evaṃ Samudrarenunā brāhmaṇenāgrapurohitena tāni
saptavarṣāṇi gaṇanātikrāntā devā anuttarāyāṃ samyaksaṃ-
bodhau samādāpitā vinītā niveśitāḥ pratiṣṭhāpitā, gaṇanā-
tikrāntā nāgāḥ asurā yakṣarākṣasāḥ kumbhāṇḍā gandharvāḥ
pretāḥ piśācā nairayikā gaṇanātikrāntāḥ anuttarāyāṃ
10 samyaksaṃbodhau samādāpitā vinītā niveśitāḥ pratiṣṭhā-
pitāḥ, yāvat tiryagyonigatā iti/ sa teṣāṃ saptānāṃ
varṣāṇām atyayena Samudrarenur brāhmaṇas caturaśītiś
cakrasahasrāṇi sthāpayitvā divyaṃ cakraratnaṃ, catur-
aśītiḥastisahasrāṇi saptaratnālaṅkāravibhūṣitāni sthā-
(2)
(3)
15 payitvā hastiratnaṃ, yāvac caturaśītirathasahasrāṇi
niryātayati/ teṣāṃ saptānāṃ varṣāṇām atyayena rājño
(4)
'raṇeminaḥ na rāgacchanda utpadyate, na dveṣacchandaḥ
(5) (6) (7)
na mohacchandaḥ na rājacchandaḥ na dhanacchandaḥ na

(1)T:gañ dag ñe ba na gnas pa rnams dan gañ dag rin ba na
gnas pa rnams kyañ ---, =adūrasthāyino dūrasthāyinaś ca ---.
Ch om. (2)sthāpayitvā is supplied by Ch T. T:glañ po
rin po che ma gtogs pa ---. ch1:唯除象寶. ch2:除自然象寶.
(3)T:śiñ rta. But ch1:乃至八萬四千種種諸藥ch2:乃至八萬四千味. (-rasa-
instead of -ratha-). (4)D:utpadyante. (5)Ch ins. prob.
nāhaṅkāraḥ, ch1:無憎慢欲. ch2:(無)吾我想. (6)AE:rāgacchandaḥ.
ch2:無至想 supports rāja-. But ch1:無國土欲 & T:rgyal srid la
hdud pa med =na rājyacchandaḥ. (7)T:nor la hdud pa med.
ch1 om. But ch2:無施想. (dāna- instead of dhana-).

(1) ABE om. CD: na dānacchandaḥ. Corrected by Ch T. (2) Ch ins. prob. na sukhacchandaḥ, ch1: 無想樂欲 ch2: 無樂想. (3) ABE: paracchanda. (4) ABE: pāsvaccha. cp. T: glos phab ste ña1 bar ma gyur. ch1: 常坐不臥 ch2: 未曾倚臥. (5) na rūpaṣaṃjñāṇ is supplied by ch2. (6) B: sahasra. (7) D: -kṣetra. (8) ABE: āgacchati. (9) ABE: paśyati. (10) D: Īdṛśo na. (11) ABE: -vyūhā.

- cintayan niṣaṇṇaḥ, evaṃ Animiṣo jyeṣṭho rājaputraḥ,
 (1)
 Nimiḥ, Indraganaḥ, evaṃ tadrājñāḥ sarvaṃ putrasahastaṃ
 ca caturaśītikotṭharājasahasrāṇi aparāṇi ca dvānavati-
 prāṇakotṭyaḥ sarvāṇy evaṃ eva saptavarṣāṇi ekākino raho-
 5 gatāḥ pratisaṃlīnāḥ, daśasu dikṣv aikaikasyāṃ diśi
 sahasrabuddhakṣetraparamāṇurajaḥsamān lokadhātūn paśyanti/
 na ca teṣāṃ saptānāṃ varṣāṇāṃ antareṇa rāgacchanda ut-
 (2)
 panno na dveṣacchando na mohacchandaḥ, yāvat na teṣāṃ
 śramasthānam utpannam abhūt/ satatasamitaṃ ca daśasu
 10 dikṣv aikaikasyāṃ diśi sahasrabuddhakṣetraparamāṇurajaḥ-
 samān buddhakṣetraguṇavyūhān paśyanti/ na ca teṣāṃ
 (3) (4)
 Sumeruś cakṣuso 'vabhāsam āgacchati, na cānye parvatā
 yāvan na divyāni vimānāni cakṣuṣo 'vabhāsam āgacchanti/
 (5)
 yathaiva te buddhakṣetraguṇavyūhāḥ dṛṣṭāḥ tathaiva
 15 pariśuddhabuddhakṣetraguṇavyūhaprapīdhānaṃ cintayanti/
 sarva evaṃ Idṛśeṇa guṇavihāreṇa saptavarṣāṇ viharanti/
 (6)
 kecit pariśuddhabuddhakṣetraguṇavyūhāṃ cintayanti, kecid
 (7)
 aparīśuddhabuddhakṣetraguṇavyūhāṃ cintayanti//
 atha khalu Samudrareṇur brāhmaṇas tāni saptavarṣāṇi
 20 nirgatāni niṣṭhitāni viditvā saptaratnaṃ niryātayati/

(1)A:muniḥ. cp. T:mu khyud. ch1 om. ch2:尼攬.* (2)utpanna
 in Mss. (3)BCDE:āgacchanti. (4)ABE:cānya. (5)A:dṛṣṭvāḥ.
 D om. (6)BCDE left out -buddha-. (7)-kṣetra- is left
 out in Mss.

* cf. 121, 11:15.

yena Ratnagarbhas tathāgato 'rhan samyaksambuddhaḥ tenā-
 ñjaliṃ praṇamya bhagavantam etad avocat/ "mayā bhadanta
 bhagavan rājāraṇemī anuttarāyāṃ samyaksambodhau samādā-
 (1)
 pitaḥ, sa grhaṃ gatvaikākī rahogataḥ pratisaṃlīno ni-
 5 ṣaṇṇaḥ, na cātra kasyacin manuṣyasya praveśo dīyate/
 evaṃ tatsahasraṃ rājaputrāṇāṃ anuttarāyāṃ samyaksam-
 (2)
 bodhau samādāpitaṃ/ evaṃ eva pratiprati svagrhaṇi gatvā
 ekākinaḥ pratisaṃlayananiṣaṇṇaṃ, na cātra kasyacit
 praveśo dīyate/ evaṃ yāvac caturaśītiḥ koṭṭarāja-
 (3)
 10 sahasrāṇi evaṃ apare dvānavatiḥ prāṇakoṭyo 'nuttarāyāṃ
 samyaksambodhau samādāpitāḥ niveśitāḥ pratiṣṭhāpitāḥ,
 sarve svakasvakāni grhaṇi gatvā hy ekākino rahasi gatā
 niṣadya pratisaṃlīnā, na cātra kasyacit praveśo dīyate/
 bhagavāṃś caināṃ samanvāharatu yāvad rājāraṇemī tasmāt
 (4)
 15 pratisaṃlayanād vyutthāyehāgacchet; te 'pi sarva ihā-
 gaccheyuḥ ye mayā sarve bodhau samādāpitāḥ acalāṃ ca
 buddhim anugrheṇyur anuttarāyāṃ samyaksambodhau, bhaga-
 vataś cāntikād vyākaraṇaṃ prāpnuyur, gotraṃ ca nāma ca
 buddhakṣetraṃ ca pratigrheṇīyuh"/

20 atha khalu kulaputra Ratnagarbhas tathāgato 'rhan

(1)T:svagrhaṃ, de raṇ gi khyim du mchis te ---. (2)cp.
 T:so so raṇ raṇ gi khyim dag du mchis te.---. (3)prāṇa-
 is supplied by Ch T. D:koṭyānuttarāyāṃ. (4)D:-layanād
 dutthāye-.

- (1) .
 samyaksambuddho Nirhārapatiṃ nāma samādhiṃ samāpannaḥ/
 (2)
 yathā samāpannasya mukhān nīlapīṭalohitāvadātamañjiṣṭhā-
 (3) (4) (5)
 sphaṭikavarṇā arcīṣo niścaranti/ yāṃ niśṛtya teṣāṃ
 (6)
 pratisaṃplīnānāṃ viharatām agrato brahmanirmitaḥ sthita
 (7)
 5 evam āha/ "uttiṣṭhata mārṣā bhagavantaṃ darśanāyopasaṃ-
 kramata vandanāya paryupāsanāya bhikṣusaṅghaṃ ca, pari-
 (8) (9)
 samāptā mārṣā Samudrarenor brāhmaṇasya saptavārṣiko
 (10)
 yajñah/ bhagavān punar anyena caryāṃ prakramiṣyati"/
 (11)
 tatas te sarve raśmibhiḥ saṃcoditāḥ, utthāya rājānam
 (12)
 10 Araṇeminaṃ codayanti/ sa taiḥ saṃcodito vyutthitaḥ
 (13)
 prasthitaś ca, prasthitasya ca tasya rājño devatā gagana-
 (14)
 tale bherīmṛdaṃgapaṭahādīn/ vādyāni pravādayanti/ ?
 atha khalu rājĀraṇemī rathābhirūḍhaḥ tena putra-
 sahasreṇa caturaśītibhiś ca koṭṭarājasahasrair dvānavati-
 15 bhiś ca prāṇakoṭībhiḥ parivṛto nagarān niryāti bhagavato
 'ntikaṃ bhagavantaṃ darśanāya vandanāya paryupāsanāya/
 sa yāvad yānasya bhūmis tāvad yānena yātvā yānād ava-
 tarati, yānād avatīrya padbhyām eva Jambūvanaṃ praviveśa,

(1)T:tiñ ñe ḥdzin blo gros sgrub pa. ch1:三昧王三昧 ch2:涅槃
 詞還波帝. (2)T ins. samādhiṃ. (3)T adds dhul=rūpya after
 sphaṭika. E:-varṇa. (4)E:niścarati. (5)nisṛtya in Mss.
 T:de dag byuñ nas --- (prob. tñ niścaritya ---). (6)ABE:
 agratā. (7)CD:uttiṣṭha. (8)C:parisakā. D:parisamākā.
 cp. T:lo bdun du mchod sbyin bya ba ni zin te. ch1:於七歲中
 作法會竟. ch2:槃遮于色已竟七年. (9)ABDE:-reṇo. C:-reṇa. (10)
 ABCE:caryyā. (11)sarvarasmibhiḥ. (12)sataḥ in Mss. But
 T:de yañ de dag gis bskul ba dañ lañs te chas so. (13)
 A:gagaṇe tale. BE:gagaṇe tale. CD:gagaṇatale. (14)D:-paṭāhā-.

praviśya ca yena bhagavāṃs tenopajagāma, upetya bhagavataḥ
pādaū śirasābhivandya bhikṣusaṅghasya caikānte nyaṣīdat
sārdham anakaiḥ prāṇakoṭibhiḥ/ atha Samudrarenur brāhmaṇo
rājānam Arapeminaṃ prāha/ (1) "anumodatu mahārājemaṃ yac ca
5 tvayā māsatrayaṃ bhagavataḥ upasthānaṃ kṛtaṃ sarvopa-
karaṇaiḥ aparimitasya bhikṣusaṅghasya ca nānāvicitrāṇi
ca ratnāni niryātītāni caturaśītiś ca nagarasahasrāṇi,
tad evānumodanāsahagataṃ puṇyaskandhaṃ yac ca parityāga-
sahagataṃ puṇyaskandhaṃ sarvaṃ pariṇāmayānuttarāyāṃ
10 samyaksaṃbodhau"/ evaṃ tad rājñāḥ putrasahasraṃ samādā-
payati tathaiva caturaśītiḥ koṭṭarājasahasrāṇi aparāś ca
bahuprāṇakoṭyaḥ, tenānumodanāsahagatena puṇyaskandhenā-
nuttarāyāṃ samyaksaṃbodhau samādāpitāḥ pratiṣṭhāpitāḥ/
evaṃ cāha/ "anumodata yūyam iha dakṣiṇāṃ niryātayata"/
15 kathayati ca/

"dānenāham anena nendrabhavanaṃ

(2)

na brahmaloke phalaṃ/

(3)

kāṅkṣāmi drutavāyuvegacapalāṃ

(4)

na tv eva rājyaśriyaṃ//

(1) anumodantu in Mss. (2) D: phalāṃ. (3) E: drūta-. (4)

T: sbyin pa ḥdis bdag dbaṅ poḥi gnas min

tshaṅs paḥi ḥjig rten ḥbras bu mi ḥdod na,

rluṅ gi ṣugs ltar mgyogs ṣiṅ g'yo ba

rgyal baḥi srid kyi dpal lta smos ci dgos.

ch1: 以此布施不應求於忉利天王大梵天王。何以故。

王今福報所有珍寶。皆是無常無決定相。猶如疾風。

ch2: 我以是施不求釋。亦復不求梵天果。

危脆不堅如疾風。況求世間人王福。

dānasyāśya phalaṃ tu bhaktimahato

(1)

yan me ha tenāpnuyāṃ/

(2)

cittaiśvaryaṅ hi bodhim atulāṃ

(3)

sattvāṃś ca santāraye"//

(4)

(5)

5

iti śrīKarunāpūṇḍarīke dānavisargas tṛtīyaḥ//3//

(1)ABCE:tanā-. (2)C:-karī. D:-karāṃ. (3)

T:bdag gi gus pa chen poḥi sbyin pa ḥdi yi

hbras bu gaṅ yin de yis ni,

sems la dbaṅ byed mtshuṅs med byaṅ chub ḥthob ciṅ

sems can rnams kyaṅ sgrol gyur cig.

ch1:是故應當以此布施所得果報。令心自在速成阿耨多羅三藐三菩提。
度脫無量無邊衆生令入涅槃。

ch2:心得自在妙菩提。度諸衆生無有量。
此施果報極寬廣。我所願求畢令獲。

(4)CD om. iti śrī-. (5)ABCE:-ko.

IV BODHISATTVA-VYĀKARAṆA-PARIVARTAS CATURTHAḤ

(1)

atha khalu kulaputra Ratnagarbhasya tathāgatasyā-

rhataḥ samyaksaṃbuddhasyaitad abhavat/ "bahyo 'nena ^{many}?

Samudrarenūnā brāhmaṇena prāṇakoṭyo 'nuttarāyāṃ samyak-

5 saṃbodhau samādāpitā niveśitāḥ pratiṣṭhāpitā avaiivartika-

bhūmau sthāpitās, te ca mayā vyākartavyā buddhakṣetrās ca

darśayitavyāḥ"/ atha khalu bhagavān Bodhicittāsaṃpramoṣaṃ

nāma samādhiṃ samāpannaḥ/ smitaṃ ca prāviṣkṛtavān, yena

(3)

smitāviṣkarapeṇānantā paryantā buddhakṣetrā udāreṇāva-

10 bhāsenāvabhāsyā rājñī 'rapemino 'nyeṣāṃ ca bahūnāṃ prāṇa-

koṭīnāṃ buddhakṣetraguṇavyūham ādarśayati/ tena khalu

punaḥ samayena daśasu dikṣu gāṇātīkrānteṣu buddha-

kṣetreṣu bodhisattvā mahāsattvāḥ tam avabhāsaṃ drṣṭvā

(4)

buddhānubhāvenemāṃ lokadhātum samāgatā bhagavato darśanāya

(5)

15 vandanāya paryupāsanāya bhikṣusaṅghaṃ ca/ te ca vividhair

bodhisattvavikurvitair bhagavataḥ pūjāṃ kṛtvā pādau

(6)

śīrasābhivandya bhagavantaṃ paryupāśya purato niṣaṇṇā

(7)

bodhisattvapraṇidhānaṃ śrotukāmāḥ/

(1) ch1: 悲華經 諸菩薩摩訶薩本授記品第四之一 (183b). ch2: 大乘悲分陀利經卷第三
離諸王授記品第六 (249b). (2) prāviṣkṛtavān in Mss. (3) -āviṣkarapeṇā-
in Mss. (4) B: -ānubhāvena imāṃ. (5) AD: tena instead of
te ca. (6) BC: niṣaṇṇā. (7) C: śrotukārmāḥ.

- atha khalu kulaputra Samudrarenur brāhmaṇo 'gra-
 purohitaḥ rājānam Araṇeminam āha/ "tvaṃ tāvan mahārāja
 prathamam buddhakṣetraguṇavyūhaṃ pratigṛhṇīṣva"/ atha
 rājĀraṇemī yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam
 5 etad avocat/ "ahaṃ bhagavan bodhyarthikaḥ, yaṃ mayā
 māsatrayaṃ bhagavato nānāvidhair upakaraṇair upasthānaṃ
 kṛtam aprameyasya ca bhikṣusaṅghasya taṃ mayā kuśala-
 mūlam anuttarāyāṃ samyaksaṃbodhau pariṇāmitaṃ/ imāni
 ca bhagavan mayā saptavarṣāṇi buddhakṣetraguṇavyūhās
 10 cintitā;⁽¹⁾ yatrāhaṃ bhagavan buddhakṣetre 'nuttarāṃ samyak-
 saṃbodhim abhisambuddho yatra na nirayā syur na tiryag-
 yonir na yamalokāḥ/⁽²⁾ ye ca sattvās cyavayus te mā dur-
 gatāv upapadyeyuḥ/⁽³⁾ sarve tatra sattvāḥ suvarṇvarṇā⁽⁴⁾
 bhaveyūḥ/⁽⁵⁾ sarveṣāṃ tatra devamanuṣyāṇāṃ nānātvaṃ na
 15 syāt/⁽⁶⁾ sarve tatra sattvā jātismarāḥ/⁽⁷⁾ sarvasattvās
 caivaṃrūpeṇa divyena cakṣuṣā samanvāgatāḥ syur, yad
 buddhakoṭṭīniyutaśatasahasrāṇi anyeṣu lokadhātuṣu tiṣṭha-
 to yāpayato dharmam ca deśayataḥ paśyeyuḥ/⁽⁸⁾ sarvasattvās
 20 caivaṃrūpeṇa divyena śrotreṇa samanvāgatāḥ syuḥ, yad
 buddhakoṭṭīniyutaśatasahasrāṇāṃ dharmam deśayamānaṃ

(1)E:yatrāyaṃ. (2)T:tatra. (3)A:cyaveyus. BE:cyoveyus.
 CD:cyevayus. T:tataś cyavayus. (4)BD:-varṇa. C:-varṇaya.
 E:suvarṇa varṇāṃ. (5)B:yatra. (6)ACD:sarve satvās.
 (7)samanvāgatā in Mss. (8)D:yāpayamto. (9)samanvāgatā
 in Mss.

- śrṇuyuh/⁸⁾ sarvasattvās caivaṃrūpeṇa paracittajñānena
 samanvāgatāḥ syuh, teṣāṃ bahubuddhakṣetrakoṭīnayutaśata-
 sahasrasthitānāṃ sattvānāṃ cittacaritāny ājāneyuh/⁹⁾ sarva-
 sattvāḥ tathāvidhena rddhikausālyena samanvāgatāḥ syur,
 5 yad ekacittotpādena buddhakṣetrakoṭīniyutaśatasahasrāṇi
 atikrameyuh/¹⁰⁾ mā ca tatra sattvā bhaveyuh parigrahavanto
 'ntataḥ svaśarīre 'py anāgrhītamānasāḥ/¹¹⁾ sarvasattvās
 cāvaiivartikā bhaveyur anuttarāyāṃ samyaksaṃbodhau/¹²⁾
 sarvasattvās copapādukāḥ syuh/¹³⁾ na tatra mātṛgrāmasya
 10 prajñaptir bhavet/¹⁴⁾ na tatra sattvānāṃ āyuh pramāṇa-
 paryantaḥ syād, anyatra praṇidhānavaśena/¹⁵⁾ na tatra sat-
 tvānāṃ akuśalasya nāmāpi syāt/¹⁶⁾ na tatra buddhakṣetre
 durgandhaṃ syāt, divyātikrāntena bhagavadgandhena tad-
 buddhakṣetram sphuṭaṃ syāt/¹⁷⁾ sarvasattvās ca dvātriṃśad-
 15 bhir mahāpuruṣalakṣaṇaiḥ samalaṅkṛtāḥ syuh/¹⁸⁾ sarvasattvās
 caikajātīpratibaddhāḥ syuh, sthāpayitvā praṇidhānaṃ/¹⁹⁾
 sarvasattvās tatraikapūrvāhṇena buddhānubhāvena gaṇanā-
 tīkrāntān buddhān paryupāsīran, yāvad vividhena bodhi-
 sattvavikurvitenākāṅkṣeyuh buddhānāṃ pūjāṃ kartuṃ tathai-
 va teṣāṃ siddhyeyuh, tenaiva pūrvabhaktena vivarteyuh/²⁰⁾

(1) ABE om. this passage. CD:-buddhakoṭī-. -kṣetra- is supplied by Ch T. (2) ABE: bhagavaṃ gandhena. So T takes bhagavat as vocative. C: bhagavad gatvena. cp. chl: 常有諸天微妙之香皆悉充滿. ch2: 香氣遍滿過諸諸天 (3) ABE: -pūrvāhṇena. cp. T: śha dro gcig gis. chl: 於一食頃 ch2: 以小食頃 (4) C: dvividhena. (5) CE: -ākāṅkṣayuh. (6) CE: siddhyayuh. (7) cp. T: de ñid kyi śha dros. chl: 即於食頃 ch2: 以是食頃

- (1)
 sarvasattvās ca buddhapiṭṭakam kathayeyuḥ/ ²¹⁾ sarvasattvās
 (2)
 ca nārāyaṇabalasamanvāgatā bhaveyuh/ ²²⁾ na kaścīt sattvo
 buddhakṣetraguṇālaṅkārasya varṇaparyantaṃ śaktaḥ syād
 grhītum antaśo divyenāpi cakṣuṣā/ ²³⁾ sarvasattvās tatra
 5 pratisaṃvitprāptāḥ syuḥ, asaṃkhyeyapratibhānāḥ/ ²⁴⁾ ekai-
 (3)
 kasya ca bodhisattvasya yojanasahasrapramāṇam syāt/ ²⁵⁾
 prabhāsvaraṃ ca tadbuddhakṣetraṃ syāt, samantena ca
 gaṇanātikrāntā buddhakṣetraguṇavyūhās tatra drśyeyuḥ/ ²⁶⁾
 ye cātra sattvā upapadyeyur yāvad bodhiparyantena brahma-
 10 cāriṇaḥ syuḥ/ ²⁷⁾ sarvasattvāḥ sadevakasya lokasya namasya-
 (4)
 nīyāḥ syuḥ, yāvad bodhiparyantena nendriyavikalā bhaveyuh/ ²⁸⁾
 sahopapannās ca tatra sattvā divyātikrāntam āryaprīti-
 sukhaṃ pratilabheyuh/ ²⁹⁾ sarvasattvās ca tatra kuśalamūla-
 samavadhānāḥ syuḥ/ ³⁰⁾ sarvasattvās ca tatra navāni vastrāṇi
 15 kāṣāyāṇi dhārayeyuh/ ³¹⁾ sahopapannās ca tatra sattvāḥ
 (5)
 suvibhaktivatīm samādhiṃ pratilabheyuh, yasya samādheḥ
 (6) (7)
 pratilābhād gaṇanātikrānteṣu buddhakṣetreṣu gatvā
 (8)
 buddhān paryupasīran yāvad bodhiparyantenānupaśyeyuh/ ³²⁾
 ye ca tatra bodhisattvā upapadyeyuh te yādṛgajātiyām
 20 buddhakṣetraguṇavyūhān ākāṅkṣeyuh tādṛgajātiyān buddha-

(1) T: bam po lha pa (196a6). (2) AD: nārāyaṇabale samanvāgatār. B: -valasamanvāgato. E: -valasanvāgatār. (3) T=Skt. chl: 一一菩薩所生之樹, ins. vṛkṣo. ch2: 一一菩提樹, bodhivṛkṣasya. However, context suggests bodhisattvasya yojanasahasraprabhā syāt. cp. 15, 9. (4) ABE: nendriye vikalā. (5) BC: -vatī. D: -vatām. T: sin tu rnam par hbyed pa dan ldan paḥi tiñ he ḥdzin. chl: 其三昧名善分別 ch2: 善分別諸三昧 (6) ABE: -lābhām. (7) sātva in Mss. T: mchis nas. chl: 遍至 ch2: 至 (8) D: -paryantaṃ nānupaśyeyuh. T: thams cad mthoñ bar gyur cig. chl: 於此三昧無有退失 ch2: 未嘗不見.

- (1)
kṣetraguṇavyūhāḥ teṣu ratnavṛkṣeṣu paśyeyuh/ (33) sahopa-
(2)
pannāś ca sattvāḥ samādhim pratilabheyur, yasya samādheḥ
pratilābhāt daśasu dikṣu gaṇanātikrānteṣu anyeṣu buddha-
(1) (3)
kṣetreṣu buddhās tiṣṭhato yāpayato nityaṃ paśyeyur/ (34)
- 5 ye tatra sattvāḥ pratyājāyeyuh te sarva evaṃrūpeṇa
cīvaravimānālaṅkāraḥ bharaṇavarṇarūpeṇa syur yathā para-
nirmitavaśavartino devāḥ/ (35) na tatra buddhakṣetre pāṃśu-
śilā Kālaparvatā bhaveyuh, na CakravāḍaMahācakravāḍā
(4)
na Sumerur na mahāsamudrāḥ; na tatrāvaraṇanivaraṇakleśa-
(5)
10 śabdāḥ sarveṇa sarvaṃ sarvataś ca; tatra narakatiryag-
(6) (7)
yoniyamaḥ lokaśabdo na syān nākṣaṇaśabdo na duḥkhaśabdah/
evaṃrūpeṇāhaṃ bhagavan buddhakṣetrenārthī; tāvad ahaṃ
bhadanta bhagavan bodhisattvaduṣkaracaryāṃ cariṣye yāvan
(8)
naivaṃrūpair guṇair buddhakṣetram pariśodhayiṣye; evam
15 ahaṃ bhadanta bhagavan puruṣakāraṃ kariṣye, tataḥ paścād
anuttarāṃ samyaksaṃbodhim abhisamḥbhotsye/ (36) daśayojana-
(9)
sāhasrikaś ca me bodhivṛkṣo bhavet, tatra niṣaṇṇaś cāham
ekakṣaṇenacittottpādenānuttarāṃ samyaksaṃbodhim abhisam-
(10)
budhyeya/ (37) apramāṇā ca me prabhā syāt buddhakṣetrakoṭī-

(1) sic. cf. buddhās tiṣṭhato. (2) Ch: Samantānugatasamādhim.
ch1: 遍至三昧. ch2: 普至三昧. (3) T ins. dharmaṃ ca deśayato. (4) na is
supplied by Ch T. (5) A: sarveṇa sarvaṃtaś ca. C: sarveṇa
sarvataś ca. T: thams cad kyi thams cad du. (6) -yoni- is
left out in Mss. (7) Ch T add nāduḥkhāsukhaśabdah. T: sdug
bsñal yañ ma lags bde ba yañ ma lags pañi sgra dag kyañ ma
mchis par gyur cig. ch1: 無有...及不苦不樂名. ch2: 無有...非樂非苦聲. (8) So T:
ji srid du --- yoñs su dag par ma bgyis pa de srid du ---.
But Ch: yāvad evaṃrūpair. ch1: 我於來世便當久久行菩薩道. 要得成就如是清淨佛土. ch2:
我於菩薩時. 行如是難行. 我以如是嚴淨佛土. (9) D: cāsamekaṃkṣaṇa-. (10) D: -buddheya.

(1)

nayutaśatasahasrāṇām avabhāsayantī/ (3) aparimāṇā ca mamāyur
bhaved aprameyakalpakoṭīnayutaśatasahasrāṇām na śakyam
kenacid gaṇayitum anyatra sārvaññena jñānena/ (39) aprameyaś
ca me bodhisattvasaṅghaḥ syāt śrāvakapratyekabuddha-

- 5 varjito, yan na śakyam gaṇayitum anyatra sārvaññena
jñānena/ (40) bodhiprāptasya ca mamāprameyeṣv asaṃkhyeyeṣu
anyeṣu buddhakṣetreṣu buddhā bhagavanto varṇabhāṣaṇam
(2)
kuryur ghoṣam cānuśrāvayeyur yaśa udīrayeyuḥ/ (41) bodhi-
prāptasya ca mamāprameyeṣv asaṃkhyeyeṣv anyeṣu buddha-
10 kṣetreṣu ye sattvā nāmadheyam śṛṇuyus te sarve buddha-
(3)
kṣetre kuśalamūlapariṇāmanam kṛtvā mama buddhakṣetra
(4)
upapadyeyuḥ, sthāpayitvānantaryakāraṇaṁ sattvān saddharma-
pratikṣepakān/ (42) bodhiprāptasya me 'nyāsu gaṇanātikrāntāsu
(5)
lokadhātuṣu sattvā bodhicittotpādaṁ kuryuḥ, mama buddha-
15 kṣetra upapattim ākāṅkṣamāṇāḥ, tatra ca kuśalamūlapari-
ṇāmanam kuryuḥ; teṣāṁ cāhaṁ maraṇakālasamayeṣv agratas
tiṣṭheya bodhisattvagaṇaparivṛtaḥ; te ca mām drṣṭvā
(6)
prītiṁ prasādaṁ ca mamāntika utpādayeyuḥ, sarvāvaraṇatām
(7)

(1) ABE: -sahasrāṇāvabhāsayantī. CD: -sahasrāṇām avabhāsa-
yantī. (2) CD: kuryu. (3) ABCD: -kṣetra. (4) Ch adds āryā-
pavādakān (v. 148, 14; 232, 3), thus chl: 唯除五逆, 誹謗聖人, 廢壞正法.
ch2: 除無間罪, 誹謗賢聖, 非正法者. (5) T: bodhisattvā. (6) ABE: prīti.
(7) T: teṣāṁ karmāvaraṇāṁ, de dag gi las kyi sgrib pa rnam
kyaṅ ldog par gyrur cig. cp. chl: 離諸障闕. ch2: 除諸障礙.

- (1)
- ca nivartayeyuḥ, kālaṃ ca kṛtvāsmākaṃ buddhakṣetra upa-
 padyeyuḥ/ ye ca tatra bodhisattvās te 'smākaṃ sakāśād
 āśrutapūrvāṃ dharmadeśanām ākāṅkṣeyuḥ śrotuṃ te yādṛśīm
 ākāṅkṣeyus tādṛśīm śṛṇuyuḥ/⁽³⁾ bodhiprāptasya ca mama
 5 gaṇanātikrānteṣu buddhakṣetreṣu bodhisattvā nāmadheyam
 śṛṇuyuḥ te 'vaivartikāḥ syur anuttarāyāṃ samyaksaṃbodhau,
 prathamāṃ kṣāntiṃ pratilabheyuḥ tathā dvitīyāṃ, yādṛśīm
 samādhim dhāraṇīm cākāṅkṣeyuḥ tādṛśīm samādhim dhāraṇīm
 ca pratilabheyuḥ/⁽⁴⁾ parinirvṛtasya ca mama gaṇanātikrānteṣu
 10 kalpeṣu paścād gaṇanātikrānteṣu buddhakṣetreṣu bodhi-
 sattvā mama nāmadheyam śrutvā paramāṃ prītiṃ prasādam
 prāmodyam ca prāpnuyur, mām eva namasyamānā āścaryaprāptā
 yaśakīrtiṃ ca varṇayeyuḥ; bodhisattvabhūtena ca yadā
 mayā buddhakāryam abhiniṣpāditaṃ tataḥ paścād anuttarāṃ
 15 samyaksaṃbodhim abhisambudhyeyam, abhisambuddhasya ca
 mama paramaprasādapratilabdḥ bodhisattvāḥ prathamāyāḥ
 kṣāntiṃ lābhinaḥ syur dvitīyāyāḥ tṛtīyāyāḥ, yādṛśīm ca
 samādhim dhāraṇīm ākāṅkṣeyus tādṛśīm pratilabheyuḥ,
 yāvad bodhiparyantenānupaśyeyuḥ/⁽⁷⁾ bodhiprāptasya ca me
 20 gaṇanātikrānteṣu buddhakṣetreṣu yāḥ striyo mama nāma-

(1) BCE: -kṣetre. D: -kṣetram. (2) T ins. mahāsattvā.
 (3) Ch adds tṛtīyāṃ. (4) ABE: paścām. (5) AD: pramodyam.
 (6) AC: samādhī. E: samādhīr. (7) T: rjes su mthoṅ bar gyur
 cig. But ch1: 無有退失. ch2: 未嘗斷絕. (8) ABDE: yā. C: vā.

dheyam śṛṇuyus tāḥ paramaprītiprāmodyam pratilabheyuḥ,
 anuttarāyām samyaksaṃbodhau cittāny utpādayeyuḥ, yāvad
 bodhiparyantena na bhūyaḥ strītvam pratilabheyuḥ/ (46)
 parinirvṛtasya ca me gaṇanātikrānteṣu kalpeṣu gaṇanā-
 (1)
 5 tiktāntā yāḥ striyo mama nāmadheyam śṛṇuyuḥ tāḥ parama-
 prītiprāmodyam prasādam ca prāpnuyuḥ, anuttarāyām
 samyaksaṃbodhau cittāny utpādayeyuḥ, yāvad bodhiparyan-
 tena na bhūyaḥ strītvam pratilabheyuḥ/ Īdrśam aham
 (2)
 bhadanta bhagavan buddhakṣetram ākāṅkṣāmi, Īdrśās ca
 (3)
 10 pariśuddhāśayāḥ sattvā, Īdrśo 'ham bhagavan buddha-
 kṣetre 'nuttarām samyaksaṃbodhim abhisambudhyeyam"/

atha khalu kulaputra Ratnagarbhas tathāgato 'rhan
 samyaksaṃbuddho rājño 'raṇeminaḥ sādhu-kāram adāt/
 "sādhu sādhu mahārāja, gambhīras te mahārāja praṇidhānam
 (4)
 15 pariśuddham te buddhakṣetram parigrhītam/ paśya mahā-
 rāja paścimāyām diśi koṭīśatasahasrabuddhakṣetrāṇām
 (5) (6)
 atikramya Indrasuvirājitā nāma lokadhātuḥ, tatrEndraghoṣe-
 śvararājo nāma tathāgato 'rhan samyaksaṃbuddhas tiṣṭhati
 (7) (8)
 dhriyate yāpayati pariśuddhānām sattvānām dharmam deśa-
 20 yati/ na ca tatra buddhakṣetre śrāvakapratyekabuddhānām

(1)yā in Mss. (2)AE:bhagavad. (3)ADE:bhagavad. (4)AB:
 parigrhītām. E:parigrham. (5)T:dbaṅ po ltar śiñ tu mdzes
 pa. ch1:尊善無垢. ch2:帝無塵. (6)T:dbaṅ poḥi dbyaṅs kyi dbaṅ
 phyug rgyal po. ch1:尊音王. ch2:帝明自在王. (7)Ch: bodhi-
 sattvānām instead of sattvānām. (8)ch1:saddharmam, 說於正法.
 ch2:ekayānadharmam, 說一乘法.

- prajñaptir apy asti, utpādāya na tatra śrāvakapratyeka-
 (1)
 buddhakathā kriyate, śuddhā ca tatra mahāyānakathā/
 sarva evopapādukāḥ sattvā, na ca tatra mātṛgrāmasya
 nāmāpi jñāyate/ sarva ete guṇās tatra buddhakṣetre
- 5 yathā mahārājenāparimitaṃ buddhakṣetraguṇavyūhapraṇidhā-
 nam kṛtam amitāśayāḥ sattvā vaineyāḥ pariṣṛhītās/ tena
 (2) (3)
 tvaṃ mahārāja Indraghoṣeśvararājatathāgatasya parinir-
 vṛtasya tasmin saddharme 'ntarhite ṣaṣṭīnām antarakalpā-
 (4)
 nām atyayena sā lokadhātur Meruprabhā nāma bhaviṣyati/
 (5) (6)
- 10 tatrĀcintyamatiguṇarāja nāma tathāgato bhaviṣyaty arhan
 samyakṣambuddho/ yathaivIndraghoṣeśvararājasya tathā-
 gatasyārhatāḥ samyakṣambuddhasya Indrasuvirājitāyām
 lokadhātau buddhakṣetraguṇavyūhaḥ tathaivĀcintyamati-
 guṇarājasya tathāgatasya Meruprabhāyām lokadhātau guṇa-
 15 vyūho bhaviṣyati/ tasya cĀcintyamatiguṇarājasya tathā-
 gatasya ṣaṣṭyantarakalpāṇy āyuhpramāṇaṃ bhaviṣyati/
 yadĀcintyamatiguṇarājas tathāgataḥ parinirvāsyati tasya
 ṣoḍaśāntarakalpāḥ saddharmaḥ sthāsyati, tasya saddharme
 (7) (8)
 'ntarhite sahasrāntarakalpātyayena Viratir nāma sā loka-

(1)ABE:kriya. (2)T om. tena tvaṃ. Ch:tena tvaṃ mahārājā-
 mitaśuddho nāma bhaviṣyasi, Indraghoṣeśvararāja- ---, chl:
 今改改字爲無量清淨, ch2:是故大王字改爲無量淨. As for Amitaśuddha, see //6, /6;
 Later Amṛtaśuddha is also given to the King Aranemin, see
 275, 1; 313, 8; 344, 19. (3)-rāja- is supplied by Ch T. (4)T:lhun poḥi
 hod. chl:彌樓光明. ch2:彌樓光. (5)T:blo gros bsam yas yon
 tan rgyal po. chl:不可思議功德王. ch2:不可思議意德王. (6)ABE:bha-
 viṣyety. (7)T:rnam par dgaḥ ba. chl:尊善無垢. ch2:無樂.
 (8)ABDE om. sā.

- (1)
dhātur bhaviṣyati/ tatra Raśmir nāma tathāgato 'rhan
(2)
samyaksambuddhaḥ, peyālaṃ pūrvavat, samās' caiṣām āyuh
samā lokadhātuḥ/ evaṃ parinirvṛtānāṃ saddharme 'ntarhite
(3) (4)
Aparā nāma sā lokadhātur bhaviṣyati/ tara Ratneśvara-
5 ghoṣo nāma tathāgato 'rhan samyaksambuddha utpatsyate/
(5)
samo buddhakṣetraguṇavyūhaḥ samaṃ cāntarakalpā sthāsyati
yāpayiṣyati dharmam ca deśayiṣyati/ tasya parinirvṛtasya
saptāntarakalpāṃ saddharmaḥ sthāsyati, tasmimś ca sad-
dharme 'ntarhite, peyālaṃ pūrvavat/ evaṃ cāprameyā-
10 parimāṇān tathāgatāṃs tatra buddhakṣetra upapannān
(6)
paśyāmi parinirvṛtāṃś ca, naivāsau lokadhātus samvartate
na nivartate/ tatrānāgate 'dhvani atikrānta ekasmin
(7) (8)
gaṅgānadīvālikāsama 'saṃkhyeye pratiṣṭhe dvitīye nadī-
(9)
gaṅgāvālikāsama 'saṃkhyeye sā lokadhātuḥ Sukhāvati
(10)
15 nāma bhaviṣyati/ tatra tvaṃ mahārājānuttarāṃ samyaksam-
(11)
bodhim abhisambhotsyase, Amitāyur nāma tathāgato 'rhan
samyaksambuddho bhaviṣyasi"/

(12)
rājĀraṇemy āha/ "kutra te bhadanta bhagavan bodhi-
sattvā mahāsattvā ye 'smākaṃ prathamataraṃ tatra buddha-

(1)rasmir in Mss. T:hod zer. Ch:賢光明. (2)CE:caiṣam.
(3)T:rtsibs (ara). chl:善堅 ch2:婆羅. (4)T:rin chen
dbaṅ phyug dbyaṅs. chl:賢尊音王 ch2:賢幢自在鳴 (5)Ch:pañaca-
trimśac cāntarakalpān sthāsyati ---. (6)nevāsau in Mss.
(7)Read praviṣṭe. T:bab pa na. Ch:入. (8)ABE:dvitīye na
gaṅgānadīvālikāsama. (9)T:bde ba can. Ch:安樂. (10)D:tve.
(11)T:tshe dpag med. chl:無量壽 ch2:阿彌陀. (12)bhagavan
is supplied by Ch T.

- kṣetre 'nuttarāṃ samyaksaṃbodhim abhisambhotsyante?"/
 bhagavān āha/ "ime te mahārāja bodhisattvā mahāsattvā
 ye 'prameyair asaṃkhyeyair atulyair aparimāṇair daśabhyo
 digbhyaḥ tābhyas tābhyo lokadhātubhya āgatā mām vandanāya
 5 paryupāsanāya dharmaśravaṇāya, ye mama purato niṣaṇṇā
 (3) (4) ete 'tītair buddhair vyākṛtā anuttarāyāṃ samyaksaṃbodhau,
 (5) pratyutpannair api buddhair bhagavadbhir ete kulaputrā
 (6) (7) vyākṛtā anuttarāyāṃ samyaksaṃbodhau/ ye tatra buddha-
 kṣetre prathamataram anuttarāṃ samyaksaṃbodhim abhisam-
 10 bhotsyante, ekaikaś ca iṣa mahārāja bodhisattvo 'nekeṣāṃ
 buddhakoṭīnayutaśatasahasrāṇām antike kṛtādhikāro
 (8) 'varuptakuśalamūlo bhāvitaprajñāḥ, ta ete mahārāja
 kulaputrā ye tatra prathamataram buddhakṣetre buddhā
 (9) bhaviṣyanti"/ rājāraṇemy āha/ "ayaṃ bhadanta bhagavan
 15 Samudrarenur brāhmaṇo yenāhaṃ sapariṣatko 'nuttarāyāṃ
 (10) samyaksaṃbodhau samādāpitaḥ sa kiyatā kālenānuttarāṃ
 samyaksaṃbodhim abhisambhotsyate?"/ bhagavān āha/
 (11) "mahākāruṇika eṣa brāhmaṇaḥ Samudrarenuḥ, śroṣyasi tvaṃ
 yathaiṣa siṃhanādaṃ nadiṣyati"/
 20 rājā āha/ "yady eṣa me praṇidhiḥ samṛdhyati yathā-

(1)C:-syate. (2)T:lhags nas, āgatvā. (3)A:ete tair.
 BE:ete tai. CD:ete te tair. (4)A:vyākṛto nuttarāyāṃ.
 (5)kulaputra in Mss. (6)A:vyākṛtānuttarāyāṃ. (7)AB:
 yatra tatra. C:yatra tra. E:ya tatra ta. (8)-mūlā in
 Mss. (9)A:-yati. (10)A:kāraṇānuttarāṃ. B:kāreṇā-.
 E:kārenā-. (11)B:śroṣyaṃsi.

haṃ bhagavatā vyākṛtaḥ, tadyathāhaṃ bhagavataḥ pāda-

(1)

vandanam kuryām pañcamaṇḍalena tadā gaṅgānadīvālikāsamā
lokadhātavaḥ prakampantu pracalantu/ ye ca teṣu buddha-

(2)

kṣetreṣu buddhāḥ tiṣṭhanti dhriyanti yāpayanti te ca

5 mām vyākuryuḥ"/

atha khalu kulaputra rājāraṇemī Ratnagarbhasya

tathāgatasya pañcamaṇḍalakena pādayor nipatitaḥ/ yadaiva

rājñāḥ śirasā prṛthivī spr̥ṣṭā tadā gaṅgānadīvālikāsamā

buddhakṣetrāḥ kampitāḥ calitāḥ pracalitāḥ kṣubhitāḥ

10 saṃprakṣubhitāḥ, gaṅgānadīvālikāsamā buddhā vyākurvanti/

"Santīraṇe buddhakṣetre Dhāraṇe kalpe 'śītivarṣasahasrā-
(3)

yuṣkāyām prajāyām Ratnagarbhas tathāgato 'rhan samyak-

saṃbuddho rājānam Araṇeminaṃ vyākaroti/ bhaviṣyasi

tvam anāgate 'dhvani atikrānte gaṅgānadīvālikāsame

(4)

15 'saṃkhyeye praviṣṭe dvitīye 'saṃkhyeye Sukhāvatyām loka-
(5)

dhātāv amitaśuddhāyām Amitāyur nāma tathāgato 'rhan

samyaksaṃbuddhaḥ, samantato daśasu dikṣu gaṅgānadīvālikā-

saṃān lokadhātūn avabhāsayiṣyasi"/

(6)

bhagavān āha/

(1)ABE:kuryyā. (2)T ch2 ins. bhagavantas. (3)-āyuskāyām in Mss. (4)ABE:pratiṣṭhe. (5)Both Ch take amitaśuddha as the name of the King, e.g. ---當安樂彼無量淨王於中當得成佛名阿彌陀如來應供正遍知---(ch2). T takes this, like Skt, as an adjective to Sukhāvātī, ---
h̄jig rten gyi khams bde ba can zes bya ba dag pa dpag tu
med par de b̄zin ḡsegs pa dgra bcom pa yañ dag par rdzogs
pañi sañs rgyas tshe dpag med ces bya bar h̄gyur te ---.
(200b5-6). Later this King Araṇemin will be called as
Amṛtaśuddha, 275/1; 313.8-9; 344/9 (6)D:uvāca.

(1)
"uttiṣṭha pravarasattva vidhijña

vyākṛtas tvaṃ daśabalaiḥ/
(2)
gaṅgāprakhyā vellitavasumatīsaśailā

bhaviṣyasi naravaradamyasārathiḥ"// (3)

5 atha khalu kulaputra rājĀraṇemī tuṣṭa udagraḥ pra-
muditaḥ prītisaumanasyajātaḥ, atikramya nātidūre ekānte
niṣaṇṇo dharmaśravaṇāya//

(4)
atha khalu kulaputra Samudrarenur brāhmaṇo rājño

'raṇemino jyeṣṭhaputram Animiṣaṃ nāma rājakumāram

10 āmantrayati sma/

Animiṣo 'vocat/ peyālaṃ pūrvavat, "avalokitā mayā-
(5)
pāyā ye ca tatra sattvā upapannāḥ pracandaghoram duḥkham
anubhavanti/ avalokitā mayā svargā ye ca tatra sattvā
(6)
upapannāḥ saṃkliṣṭacittāḥ punar apy apāyeṣu prapatanti/

15 sarvasattvās ca mayāvalokitā akalyāṇamitrasaṃsrṣṭā vi-
haranti, dharmadurbhikṣāndhakāre kuśalamūlaparikṣīṇā

(1) utiṣṭha in Mss. (2) ACD:velita-. BE:calita-. (3)
T:bya ba śes paḥi sems can mchog rab loṅs,
stobs bcu gaṅ gā sñed kyis khyod luṅ bstan,
ri daṅ bcas paḥi sa yaṅ g'yos gyur te,
mi mchog ḥdul baḥi kha lo sgyur bar ḥgyur.

ch1: 十方世界 震動大地 及諸山林 如恒沙等。
汝今可起 已得授記 爲天人尊 勝法調御。
ch2: 妙智明士 今可起 諸十力已授汝記。
恒沙山地普震動 當爲人尊上調御。

(4) ch2: 大乘悲分陀利經三王子授記品第七 (25/a) (5) ABE:-ghoṣaṃ.
CD:pravaraṇa-. cp. T:sdug bsñal drag po rab tu mi zad pa.
(6) B:pravataṃti. C:prapratatti.

- (1)
 dr̥ṣṭigrāhagrastāḥ kumārgair viḥanyate/ svareṇāhaṃ bhaga-
 (2) (3)
 van tān sattvān vijñāpayāmi, sarvaṃ ca kuśalaṃ pariṇāma-
 (4)
 yāmi anuttarāyāṃ samyaksaṃbodhau/ yad ahaṃ bodhisattva-
 (5)
 caryāṃ careyaṃ ye kecanasattvā duḥkhotpīḍā bhayatarjitā
 5 dharmadurbhikṣāndhakāre praviṣṭā līnā dīnā atrāṇā aśaraṇā
 aparāyaṇā mām anusmareyuḥ, nāma ca parikīrtayeyuḥ/ yady
 ahaṃ divyena śrotreṇa śṛṇuyāṃ divyena cakṣuṣā paśyeyaṃ,
 na ca tām sattvān vyasanebhyaḥ parimocayeyaṃ, nāhaṃ
 anuttarāṃ samyaksaṃbodhim abhisambudhyeyaṃ/ yadāhaṃ
 10 bhadanta bhagavan sattvāhetōś cirapraṇidhānaviśeṣeṇa
 ciraṃ bodhisattvacaryāṃ carisyāmi tadā me āśāparipūrīr
 bhavatu/ yadāhaṃ bhadanta bhagavan mahārājāraṇemī
 (6) (7)
 atikrānte ekasmin gaṅgānadīvālikāsama 'saṃkhyeye pratiṣṭhe
 dvitīye Sukhāvatyāṃ lokadhātāv anuttarāṃ samyasaṃbodhim
 15 abhisambhotsyate, Amitāyur nāma bhaviṣyati tathāgato
 'rhan samyaksaṃbuddhaḥ, pariśuddhe buddhakṣetre pari-
 śuddhānāṃ sattvānāṃ buddhakāryaṃ kariṣyati, yāvatyā-
 (8)
 mitāyus tathāgataḥ aparimāṇān kalpān buddhakāryaṃ kṛtvā
 (9)
 pariniṣṭhitabuddhakāryo 'nupadhiśeṣanirvāṇadhātāu pra-
 (10)
 20 vekṣyate, tasya praviṣṭasya yāvat saddharmaḥ sthāsyati

(1)A:kumārga. B:-gai. E:-ge. (2)ABD:vijñāpayāmi. (3)T:
 mayā kuśalamūlaṃ. (4)T:yadāhaṃ. (5)C:kena satvā. (6)
 -sama saṃkhyeye in Mss. (7)Read praviṣṭe. (8)C:kalpā.
 (9)C:-kāryā'nupadhiśeṣe. E:-kāryyo'nupadhiśeṣe. (10)D:
 pravakṣyate.

- tāvac ciram ahaṃ bodhisattvacaryāṃ carīṣyāmi, bodhi-
 (1)
 sattvabhūto 'haṃ buddhakāryaṃ kariṣyāmi/ yadāmitāyusaḥ
 tathāgatasya samyaksaṃbuddhasya rātryāḥ prathame yāme
 saddharma 'ntardhāsyati tasyāṃ eva rātryāṃ paścime yāme
 5 'haṃ anuttarāṃ samyaksaṃbodhim abhisambudhyeyaṃ/ vyā-
 karotu mām bhagavān anuttarāyāṃ samyaksaṃbodhau/ evaṃ
 evāhaṃ daśasu dikṣu gaṅgānadīvālikāsamāsu lokadhātuṣu ye
 buddhā bhagavantas tiṣṭhanti dhriyanti yāpayanti tān api
 (2) (3)
 buddhān bhagavataḥ svareṇa vijñāpayāmi vyākurvantu mām
 10 te buddhā bhagavanto 'nuttarāyāṃ samyaksaṃbodhau"/
 vyākṛtaḥ kulaputra Ratnagarbheṇa tathāgatenānirmitaḥ
 (4)
 rājaputraḥ/ evaṃ cāha/ "yat tvayā kulaputrāvalokitā
 apāyāḥ avalokitāḥ svargā avalokitaṃ sarvasattvānāṃ
 duḥkhaṃ samjanitaṃ kāruṇyacittaṃ sattvānāṃ duḥkhamocanā-
 (5)
 15 rthaṃ kleśapraśamanārthaṃ, tasmāt tvam kulaputrāvalokite-
 śvaro nāma bhaviṣyasi/ tvam Avalokiteśvara bahūnāṃ
 sattvakoṭīnayutaśatasahasrāṇāṃ duḥkhamocakaḥ/ bodhi-
 sattvabhūtas tvam kulaputra buddhakāryaṃ kariṣyasi/
 (6)
 parinirvṛte cāmitābhe tathāgate 'vaśiṣṭe dvitīye gaṅgā-
 20 nadīvālikāsama 'saṃkhyeye, yasyāṃ eva rātryāṃ prathame

(1)A:bodhisattvacaryācarimbhūto. E:-sattvacaryāṃ carīṣyāmi
 bodhisattvabhūtau. (2)A:bhagavanta. BE:-vantaḥ. (3)C:
 vijñāpayāmi. (4)ACE:yas tvayā. D:ya tvayā. T:yasmāt tvayā.
 (5)T:spyan ras gzigs dbaṅ phyug. Ch:觀世音. (6)T:ḥod dpag
 med. But ch1:無量壽. ch2:阿彌陀.

- (1)
- yāme saddharmo 'ntardhāsyati tasyām eva rātryām paścime
(2)
yāme tvaṃ kulaputrānekavyūhe bodhivṛkṣamūle vajrāsane
niṣaṇṇaḥ anuttarām samyaksaṃbodhim abhisambhotsyase,
(3)
Samantaraśmyabhyudgataśrīkūṭarājo nāma bhaviṣyasi tathā-
5 gato 'rhan samyaksaṃbuddhaḥ/ ṣaṇṇavatikalpakoṭīniyuta-
śatasahasrāṇi tavāyur bhaviṣyati/ parinirvṛtasya te tri-
ṣaṣṭikalpakoṭyaḥ saddharmaḥ sthāsyati"/
(4)
Avalokiteśvara āha/ "yadi bhagavan nimā mamāśā
paripūryate tad yadāhaṃ bhagavataḥ pādābhivandanam karomi
10 tadā ye buddhā bhagavanto daśasu dikṣu gaṅgānadīvālikā-
sameṣu lokadhātuṣu tiṣṭhanti dhriyante yāpayanti te vyā-
(5)
kurvantu mām, calatu ca dharaṇī sarvagaṅgānadīvālikā-
samāsu daśasu dikṣu lokadhātuṣu, sarvaparvatapāśāṇa-
(6) (7)
śikharavṛkṣebhyaḥ pañcāṅgikānām tūryāṇām śabdo niścaratu,
(8)
15 sarvasattvās ca virāgacittam pratilabhantu"/ yadā cAva-
lokiteśvareṇa bodhisattvena Ratnagarbhas tathāgataḥ
pañcamaṇḍalakena vanditas tadā gaṅgānadīvālikāsameṣu

(1) ch1 ins. 夜後分中彼土轉名一切珍寶所成就世界所有種種莊嚴無量無邊安樂世界所不及也 (186a).
ch2 ins. 即於後夜安樂世界當名一切寶集彼土莊嚴無量阿僧祇勝於安樂 (251b) (=tasyām eva
rātryām paścime yāme Sarvaratnasannicayā nāma lokadhātur
bhaviṣyati tatra buddhakṣetragaṇavyūhā aprameyāsaṃkhyeyā
atīkrāntā Sukhāvatyām). (2) BE:-vṛkṣe mūle. C:-vṛkṣamūla.
(3) ABCE:samantarasmaudgata-. D:samanārasmyudgata-. cf.
120, 14-5. T:ñod zer kun nas hphags pa dpal brtsegs rgyal
po. ch1: 遍出一切光明功德山王 ch2: 光明普至尊積德王. (4) C:nimām āśā.
(5) A:vyākurvatu. (6) A:-śikhale. BE:-śikhala-. CD:-śikhare.
(7) C:bhūrmāṇṇā. (8) ADE:pratilabhātu. B:pralabhātu. C:
pratilabhacutu.

buddhakṣetreṣu dharaṇī pracalitā, te ca buddhā bhagavanto
 vyākurvanti peyālaṃ pūrvavat, sarvaparvatapāṣāṇaśikhare-
 bhyaḥ pañcāṅgikasya tūryasya śabdo niścarati, sarvasattvās
 ca virāgacittena sthitāḥ/

5 bhagavān āha/
 (2) (3)
 "uttiṣṭha kārūṇyapūṇyasu hr̥ṣṭamānaso
 vyākṛtas tvaṃ daśadiśi varadehadhārī/
 prakampitā dharaṇīsakṣetra ṣaḍvikāro
 (4) (5) (6)
 bhaviṣyasi jināgrapudgalo maharṣī"//

10 atha khalu Samudrareṇur brāhmaṇo 'grapurohito dvitī-
 (7)
 yaṃ rājaputraṃ Nimir nāmāmantrayām āsa/ "evaṃ cānumoda
 tvaṃ kulaputremaṃ mahāparityāgaṃ, yac ca tvayā śubham
 (8) (9)
 upārjitaṃ tat sarvaṃ sattvahetoḥ sarvajñatāyām pariṇāmaya,
 utpādaya cittam anuttarāyām samyakṣambodhau"/
 (10)

15 atha Nimī rājakumāro bhagavataḥ purastān niṣadyedam
 avocat/ "yat mayā bhagavān upasthitaḥ sarvopakaraṇaiḥ
 sārdham aparimitena bhikṣusaṅghena, yaś cānumodanodgataḥ

(1)T:-śikharavṛkṣebhyaḥ. (2)ABDE:uttiṣṭha. (3)B:-mānasate.
 (4)BD:-pudgalo. (5)AC:mahārṣī. D:mahārṣiḥ. E:maharṣī. (6)
 T:sñiñ rje ldan pa bsod nams dag la yid dgaḥ loñs,
 phyogs bcuḥi sku mchog mñah ba rnams kyis luñ bstan te,
 žiñ dan bcas paḥi sa yañ rnam drug rab tu g'ynos,
 rgyal ba gañ zag gtso bo drañ sroñ chen por hgyur.

ch1:大悲功德 今應還起 地六種動 及諸佛界
 十方諸佛 已授汝記 當成爲佛 故應歡喜

ch2:起悲福德歡喜意 十方諸佛授汝記
 地及世界六種動 汝當作佛度世仙

(7)ABCD:nirmī. E:nirmī. (8)C:upājitaṃ. (9)ACD:sarva. (10)
 B:nimiṣo. In both cases T:mu khyud. ch1:尼摩 ch2:尼模 cf. 100.2.

pun̄yaskandhaḥ, yac ca kāyavān̄manaḥ sucaritaṃ puṇyaṃ

paripāmayāmi anuttarāyāṃ samyaksaṃbodhau/ na kevalam

asmin kliṣṭe buddhakṣetre bodhim ahaṃ spr̄ṣeyaṃ; yatrĀva-

lokiteśvaraḥ kumāraḥ Sarvaratnasannicayāyāṃ lokadhātāv

5 anekaratnavyūhe bodhivr̄kṣe niṣanno 'nuttarāṃ samyaksaṃ-

bodhim abhisambhotsyate Samantaraśmyabhudgataśrīkūṭarājo

nāma tathāgato bhaviṣyati, tam ahaṃ adhyeṣayeyaṃ dharma-

deśanāyāṃ yāvac cāsau tathāgato dharmam deśayet tāvad

ahaṃ bodhisattvacaryāṃ careyaṃ, tasya tathāgatasyāstaṃ-

10 gatasya saddharme 'ntarhite tasyānantareṇāhaṃ samyaksaṃ-

bodhim abhisambudhyeyaṃ/ evaṃrūpaṃ me buddhakṣetraṃ

bhaved guṇavyūhena, evaṃ evāhaṃ buddhakāryaṃ kuryām,

evaṃ eva parinirvāpayeyaṃ, evaṃ eva parinirvṛtasya sad-

dharmas ciraṃ tiṣṭhet, sarva eva guṇavyūhaḥ yathā Samanta-

15 raśmyabhyudgataśrīkūṭarājasya tathāgatasya"/

bhagavān āha/ "mahāsthāman te kulaputra prārthitaṃ/

prāpsyasi tvaṃ kulaputraivaṃrūpaṃ sthānaṃ yathā svayaṃ

parigr̄hitaṃ/ prāpsyasi tvaṃ kulaputra tasmin buddha-

kṣetre 'nuttarāṃ samyaksaṃbodhim/ Supratiṣṭhitaguṇamaṇi-

20 kūṭarājo nāma tathāgato bhaviṣyasi/ yathā sthāman te

(1)T:pun̄yaskandhaṃ tat sarvaṃ. (2)spr̄ṣeyaṃ in Mss. (3)T:-vr̄kṣamūle. (4)AC:samanantarasmṛtyudgata-. BE:samantara-smṛtyudgata-. D:samantarasmyabhyudgata-. (5)D:yāvad yāsau. (6)T ins. anuttarāṃ. (7)-rasmy- in Mss. (8)ABE:-guṇamati-. T:rab tu brtan pa yon tan nor bu brtsegs paḥi rgyal po. ch1:善住珍寶山王. ch2:善安隱摩尼積德王.

kulaputra mahāsthānaṃ parigrhītaṃ, tena tvaṃ kulaputra
(1)
Mahāsthāmaprāpto bhavasva"/

(2)
sa prāha/ "yadi me bhagavan neṣāsā paripūryate,
tad yadāhaṃ bhagavataḥ pañcamaṇḍalakena kāyena pādau
5 vandāmi tadā me daśasu dikṣu gaṅgānadīvālikāsamā buddhā
bhagavanto vyākurvantu, sumanāvarṣaś ca pravarṣatu"/
yadā kulaputra Mahāsthāmaprāptena satpuruṣeṇa Ratna-
garbhasya pañcamaṇḍalakena pādābhivandanaṃ kṛtaṃ tadā
gaṅgānadīvālikāsamesu daśasu dikṣu gaṅgānadīvālikāsamair
10 buddhair bhagavadbhir vyākṛtaḥ, ṣaḍvikāraṃ ca mahāprthivī
pracalitā, sumanāvṛṣṭiś ca prapatitā/

bhagavān āha/

"uttiṣṭha dr̥dhasthāmavegapuṇya

(3)

vyākṛta daśadiśi lokanāthaiḥ/

(4)

15

calitā mahāprthivī vṛṣṭir vṛṣṭā sumanāvarṣair

(5)

(6)

bhaviṣyasi tvaṃ suranarabrahmabhūtaḥ"//

(1)T:mthu chen thob. ch1:得大勢 ch2:大勢至. (2)B:teṣāsā.

(3)ADE:-nāthaiś. (4)A:-varṣar. BE:-varṣer. C:-varṣe.

(5)A left out -nara-. BE:surara-. C:suranamra-. (6)

T:bsod nams mthus ūgs brtan par gyur pa loṅs,

phyogs bcuḥi ḥjigs rten mgon pos luṅ bstan te,

sa chen g'yos śiṅ sna maḥi char yaṅ bab,

khyod ni lha miḥi tshaṅs pa lta bur ḥgyur.

ch1:堅力功德 今可還起 大地震動 雨須曼華.
十方諸佛 已授汝記 當來得成 人天梵尊.

ch2:起堅固勢疾福德. 十方世尊 已授記.
地已震動 雨須曼. 於天世人 汝為梵.

atha Samudrarenur brāhmaṇas tṛtīyaṃ rājaputram

Indraganaṃ nāmāmantrayati sma/ peyālaṃ pūrvavat, prati-
(1)
gṛhyāñjaliṃ Ratnagarbhaṃ tathāgatam etad avocat/ "yan

- mayā bhagavān sarvopakaraṇair upasthitaḥ sārḍhaṃ bhikṣu-
5 saṅghena, yac ca me kāyavāḥmanaḥ sucaritaṃ, idaṃ cānu-
modanāśahagataṃ puṇyaskandhaṃ, etat sarvam anuttarāyāṃ
samyaksaṃbodhau pariṇāmayāmi/ na tu kliṣṭe buddhakṣetre
(2)
'nuttarāṃ samyaksaṃbodhim abhisambudhyeyaṃ, na cātikṣipraṃ
prāpnuyāṃ/ na yāvac cāhaṃ anuttarāṃ samyaksaṃbodhim abhi-
(3)
10 sambudhyeyaṃ tāvad bodhicaryāṃ caran, daśasu dikṣv anantā-
paryanteṣu anyeṣu lokadhātuṣu buddhān bhagavataḥ paśyeyaṃ/
ye mayā prathamam bodhāya samādāpitā yeṣāṃ mayā tat pra-
thamam bodhicittam utpāditam bodhicitte pratiṣṭhāpitāḥ,
pāramitāsu ca ye mayā samādāpitā niveśitā pratiṣṭhāpitā
(4)
15 bodhicaryāṃ caratā, tān ahaṃ divyena cakṣuṣā gaṅgānadī-
vālikāsame buddhakṣetre paramāṇurajaḥsameṣu buddhakṣetreṣu
buddhān bhagavato dharman deśayataḥ paśyeyaṃ, ye mayā
bodhāya samādāpitāḥ/ evaṃ ahaṃ bodhisattvacaryāṃ caran
(5)
buddhakāryaṃ kuryāṃ, tāvad ahaṃ bodhisattvacaryāṃ careyaṃ
20 sattvānām āśayapariśodhayamānaḥ yāvantaḥ kecit sattvā

(1)Ch T:yad bhagavan. (2)ABE:cātikṣipriyaṃ. (3)ABE:
bodhicaryā. Ch:bodhisattvacaryāṃ. (4)Ch T:bodhisattva-
caryāṃ. (5)C:-caryā careṇa.

(1)

mama buddhakṣetra upapadyeran ta evaṃvidhāḥ syuḥ tadyathā
brahmakāyikā devāḥ; tathā ca buddhakṣetraguṇavyūhaṃ pari-
śodhayeyaṃ yathā gaṅgānadīvālikāsamaṃ trisāhasramahā-

(2)

sāhasraṃ ekaṃ buddhakṣetraṃ syāt/ tasya ca buddhakṣetra-

5

sya bhavāgraparyantāni prākārāṇi anekaratnasamsthītāni
nānāratnapratyuytāni ca syuḥ, sarvā ca tatra buddhakṣetre
(3)

śuddhavaidūryamayī pṛthivī syāt, apagatarajaḥpāṣāṇasarkarā-
pagatakaluṣasamsparsā dharāṇī syāt/ na tatra mātṛgrāmasya

nāma prajñaptiḥ syāt, sarvasattvās copapādukāḥ syur/ na
(4)

10

tatra sattvāḥ kavaḍīkārāhārāḥ syuḥ, sarve ca tatra sattvā
prītyāhārā dharmāhārāḥ syuḥ/ na tatra buddhakṣetre śrā-

(5)

vakapratyekabuddhānāṃ prajñaptiḥ syāt, śuddhānāṃ bodhi-
sattvānāṃ apagatakhilamaladveṣamrakṣāṇāṃ śuddhānāṃ brahma-
cāriṇāṃ buddhakṣetraṃ paśuddhaṃ syāt/ sarve tatra

15

bodhisattvā muṇḍāḥ kāṣāyavastradhāriṇāḥ prādurbhaveyuh,

samanantaraprādurbhūtānāṃ mahāvabhāsaṃ bhavet, teṣāṃ

dakṣiṇe haste ratnapātrī nānārasapūrṇā prādurbhavet;

(6)

samanantaraprādurbhūtānāṃ evamrūpāṃ smṛtiṃ pratilabheyur,

(7)

(8)

"nāsmākaṃ pratirūpaṃ ye vayaṃ kavaḍīkārāhāraṃ āharema,

(1)C:tatra. (2)C:evaṃ. (3)ABE:-rajaḥ syāt pāṣāṇa-. (4)ABE:
kavaḍīkārohārāḥ. C:kavaḍīkārāhārāḥ. D:kavaḍīkāhārāḥ. (5)
A:syāc chuddhānāṃ. (6)CD:-bhūtā yāṃ. (7)Read pratibhāgaṃ.
v. next. (8)ABDE:ye vayaṃ kavaḍīkāhāraṃ. C:ye ca kavaḍī-
kāhārāṃ. T:ḥbyuḥ ma thag tu ḥdi sñam du gaṇ bdag cag
zas kham gyis za ba ni bdag cag gi cha ma yin gyis ---
(205a4-5). ch1:我等不應。噉是揣食... (187a). ch2:我等不宜食此揣食... (252b).

- (1)
 yan nūnaṃ vayam anyāsu lokadhātuṣu gatvā buddhān bhaga-
 vatas tiṣṭhato yāpayato 'nenāhāreṇa pratimānayāmo buddha-
 śrāvakāṃś ca duḥkhitāṃ ca jānaṃ pratimānayāmaḥ, preta-
 bhavaneṣu ca gatvā kṣuttarṣaprajvalitagātrān sattvān
 5 anenāhāreṇa pratimānayāmaḥ"/ saha cittotpādena te bodhi-
 sattvā mahāsattvā Acintyacāritravatīm nāma samādhiṃ
 pratilabheyuḥ, tasya ca samādheḥ pratilābhād asajjanā
 daśasu dikṣv aprameyeṣv anyeṣu buddhakṣetreṣu gaccheyuḥ,
 tiṣṭhato yāpayato buddhān bhagavata āhāreṇa pratimāna-
 10 yeyuḥ śrāvakāṃś cānyāṃś ca sattvāṃ, prītyā pratimānya
 dharmadeśanāṃ kṛtvā tenaiva pūrvabhaktena svabuddha-
 kṣetram āgaccheyuḥ/ evaṃ cīvararatnāni, yāvat tenaiva
 pūrvabhaktena svakaṃ buddhakṣetram āgatyānyonyaṃ cīvareṇa
 prāvarayeyuḥ/ yāvanti ca tatra buddhakṣetre teṣāṃ bodhi-
 15 sattvānāṃ upabhogaḥ paribhogā bhaveyus, taiḥ sarvair
 buddhaiḥ śrāvakaiś cānyaiś ca sattvaiḥ sahasādhāraṇaṃ
 kṛtvā paścād ātmanā paribhuñjeyuḥ/ aṣṭākṣaṇavarjitaṃ
 ca buddhakṣetram bhavet, na ca tatra duḥkhaśabdo bhavet,

(1)yan nūna in Mss. (2)C:vuddhā śrāvakāṃś. (3)ABE:cā-
 duḥkhatam. (4)C:vajranaṃ. E:ca jānaṃ. (5)D:-mātrān.
 (6)C:-vatī. D:vatām. T:bsam gyis mi khyab paḥi spyod pa
 dañ ldan paḥi tiñ ñe ḥdzin. chl:不可思議行. ch2:不可思議威儀三昧.
 (7)C:pratilobhā 'sajanā. D:pratilobhā 'sajjano. (8)D:
 prātyā. T:dgaḥ bas. But Ch takes it as pretām, 餓鬼. (9)B:
 cīravarāni. (10)D:yānan nenaiva. (11)They dress themselves
 in monk's robe helping each other. T:gcig la gcig gos dag
 skon par yañ gyur cig. chl:同施往返. ch2:更相施衣. (12)T:buddhair
 bhagavadbhiḥ. (13)Having used in common T:thun moñ du
 bgyis nas. Ch:供養. (14)Ch ins. nākuśalaśabdaḥ.

- (1)
na śikṣāgrahaṇaśabdaḥ, āpattivutthānaśabdo 'pi na bhavet/
(2)
anekaratnaśatasahasropacitaṃ tad buddhakṣetraṃ syāt,
anekaratnapratyuptaṃ maṇisandarśanasadrśaṃ bhavet, yāni
maṇiratnāni daśasu dikṣv adṛṣṭapūrvāṇi tāni aśrutapūrvāṇi
5 tāni maṇiratnāni pracareyuḥ, yeṣāṃ maṇiratnānāṃ nāmadheye
(3)
nirdiśyamāne varṣakoṭyo 'pi kṣayaṃ gaccheyuḥ/ yaś ca
bodhisattvaḥ ākāṅkṣeta svarṇamayam eva buddhakṣetraṃ
(4) (5)
paśyeyaṃ tasya svarṇamayam eva tiṣṭheta/ yo rūpyamayam
(6) (7)
ākāṅkṣeta sa rūpyamayam paśyet, na cāśya suvarṇamayam
(8)
10 parihāyeyaṃ, peyālaṃ pūrvavat/ ya ākāṅkṣeta sphaṭika-
mayam vaidūryamayam aśmagarbhamayaṃ lohitaṃ muktāmayam
(9)
musālagalyamayam evaṃvidhaṃ tad buddhakṣetraṃ paśyema,
(10) (11)
ity ākāṅkṣeyuḥ/ agarumayaṃ tagaramayaṃ tamālapatramayaṃ
(12) (13)
yo bodhisattva ākāṅkṣed uragasāracandanamayam goṣīrṣa-
15 candanamayaṃ tad buddhakṣetraṃ draṣṭuṃ tasya tathaiva
syāt/ yathā yathā yādṛśaṃ ākāṅkṣeyuḥ tathā tathā tādrśaṃ
syāt; na caiko dvitīyasya prañidhiḥ syāt, sarveṣāṃ eva
(14)
prañidhiḥ paripūryate/ na ca tatra buddhakṣetre sūryā-

(1) B: na kṣikṣāgrahaṇaśabdo bhavet. (2) ABE: -opaścitan.
(3) Ch T: na kṣayaṃ gaccheyuḥ. T: nor bu rin po che de dag
gi miñ brjod pa na lo bye bas kyañ mi bas par gyur cig.
ch1: 乃至億歲說其名多猶不能盡, ch2: 說其衆寶名號億歲不盡. (4) CE: paśyayaṃ.
(5) ABE: tiṣṭhata. D: tiṣṭhet. (6) ABE: ākāṅkṣate. (7) C: paś-
yeta. (8) ABE: ākāṅkṣata. (9) susāragalvamayam in Mss. (10)
ABE: ākāṅkṣayuḥ. (11) ABE: tamārapatra-. D: tamālepatra-.
T: ta ma laḥi lo ma las grub pa. Ch: 多摩羅跋. (12) A: ākāṅkṣet.
B: ākāṅkṣaṃ. E: ākāṅkṣe. (13) Supplied by Ch T. T: tsan dan
sbrul gyi sñiñ po las grub pa. ch1: 沈水及赤栴檀, ch2: 海此岸栴檀.
(14) buddhakṣetra in Mss.

- (1)
candramasau prajñāyeyātām, svayaṃ prabhāś ca tatra bodhi-
(2)
sattvāḥ pratyājāyeyuḥ, anyāṃ yādṛśīm prabhāṃ ākāṅkṣeran
tādṛśīm utsrjeyuḥ, antato buddhakṣetrakoṭīnayutaśata-
sahasreṣv api/ na ca tatra buddhakṣetre rātridivasānām
5 nāmadheyam api prajñāyate, anyatra kusumavikasanatayā/
(3)
na ca tatra buddhakṣetre śītoṣṇaṃ prajñāyate na vyādhir
na glānyaṃ na jarāmaraṇaṃ, anyatra yo bodhisattva ākāṅkṣed
(4)
bodhim abhisamboddhūṃ so 'nyatra lokadhātāv uṣitvā āyuh
(5)
kṣapayitvā bodhim abhisambudhyeta/ na tatra buddha-
10 kṣetre maraṇaṃ bhavyeḥ, anuttaraparinirvāṇena upary
antarīkṣe tathāgataparinirvāṇaṃ syāt/ yādṛgjātīyāṃś ca
bodhisattva upabhogaparibhogāṃ ākāṅkṣeran tādṛgjātīyā
(6) (7)
abhisattva upabhogaparibhogāṃ ākāṅkṣeran tādṛgjātīyā
(6) (7)
tūrabhinirvarteyuḥ/ sarvatra ca buddhakṣetre gaganatale
(8)
15 tūrtūryakoṭīniyutaśatasahasrā vādyeyuḥ/ na ca tebhyas
(9)
pārtūryebhyaḥ kāmopasaṃhitāḥ śabdā niścāreyuḥ, anyatra
saṅghaśabdo bodhisattvapīṭakadharmaparyāyaśabdo niścāret/
(10)
yathādhimuktā bodhisattvās tādṛgjātīyāṃ śabdāṃ śṛṇuyuḥ/

(1)C:prajñāyeyātām. (2)A:yādṛśī prabhā ākāṅkṣeran. BE:yā-
drśī prabhākāṅkṣeran. (3)CD:prajñāyeta. (4)Ch T:so 'nya-
tra lokadhātāv uṣitāv āyuh kṣapayitvā ---. T:dgah ldan
dag tu tshe bas par bgyis nas hjiḡ rten gyi khams gzan du
byañ chub mñon par rdzogs par ltshan rgya bar hgyur ba ---.
(206a6). ch1:即以此身處於他方兜率天宮命終作佛(187b). ch2:至他世界兜率天上盡命成菩提(252 b-c).
(5)B:-budhyet. C:-budhyete. (6)B:-varttateyuh. D:-varta-
yuh. (7)gaganatale in Mss. (8)A:vādyayuh. (9)E:-carayuh.
(10)C:śabdo.

- bodhisattvacārikām ahaṃ bhagavaṃś caramāṇo yāvan mayā-
 prameyeṣv asaṃkhyeyeṣu buddhakoṭīnayutaśatasahasreṣu
 buddhakṣetraguṇavyūhā dr̥ṣṭās te vyūhās te 'laṅkāras tāni
 (1)
 liṅgāni tāni nimittāni tāni sthānāni tāni prañidhānāni
 5 sarva eva mama buddhakṣetre praviśeyuḥ, sthāpayitvā
 śrāvakapratyekabuddhavyūhām pañcakaṣāyikāṃś ca buddha-
 kṣetraguṇavyūhām/ na ca tatra buddhakṣetre narakatiryak-
 pretāḥ prajñāyeyur; na Sumerur na CakravāḍaMahācakravāḍā
 (2)
 na śīlāpāṃśuparvatāḥ prajñāyeyuḥ, na mahāsamudrā; na cānye
 10 kāṣṭhavṛkṣā bhaveyur, divyātikrāntair nānāvṛkṣais tad
 (3)
 buddhakṣetram ākīrṇaṃ syāt, anyatra divyaiḥ kusumair
 māndāravamahāmāndāravair, na ca tatra durgandhaṃ syān
 (4)
 nānāgandhair udārodārais tad buddhakṣetram sphuṭaṃ syāt/
 sarve tatraikajātipratibaddhā bodhisattvā utpadyeran,
 15 na tatraikasattvaḥ syād yas tataś cyavitvānyatra pratyā-
 (5)
 jāyeta, anyatra tuṣitebhyaḥ tataś cyuto 'nuttarāṃ samyak-
 saṃbodhim abhisambudhyeta/ tāvad ahaṃ bhadanta bhagavan
 (6)
 bodhisattvacaryāṃ cariṣyāmi yāvan naivaṃvidhaṃ mahā-
 puruṣakāram abhiniṣpādayiṣyāmi/ evaṃrūpaṃ buddhakṣetram
 20 sthāpayiṣyāmi, evaṃrūpaiḥ śuddhāśayaiḥ sattvair ekajāti-

(1) T ins. ho mtshar de tag dan(tāni āścaryāni). ch2: 彼行.
 (2) CD: śīlāpāṃśu-. (3) Ch: na cānye puṣpā bhaveyur anyatra
 ---. ch1: 更無餘華. 唯有天上曼陀羅華摩訶曼陀羅華. ch2: 又令其中無有餘華. 唯有天曼陀羅華.
 (4) E: nānāgunair. (5) CD: -ājāyet. (6) Ch: yāvad evaṃvidham.
 ch1: 世尊. 我行菩薩道時無有齊限. 要當成是微妙果報. 清淨佛土... ch2: 世尊我當爾時爲菩薩行.
 我乃成就如是大丈夫行. 令安立如是莊嚴佛土...

pratibaddhair bodhisattvaiḥ sārdhaṃ tad buddhakṣetram
 ākīrṇaṃ pratiṣṭhāpayiṣyāmi/ na tatra bodhisattvaḥ syād
 (1) (2)
 yo na mayā prathamam bodhāya samādāpitaḥ syāt; sarve te
 tatra bodhisattvāḥ pratyājāyeyuḥ ye mayā prathamam
 (3)
 5 bodhāya samādāpitaḥ pāramitāsu niveśitāḥ; tatraivedam
 (4)
 buddhakṣetram antargataṃ kuryām sarve cāmī duḥkhā pra-
 śamayeyam/ bodhisattvabhūto 'haṃ bhadanta bhagavan
 evaṃrūpaṃ puruṣakāraṃ niṣpādayeyam, tataḥ paścāt tatra
 buddhakṣetre 'nuttarām samyaksaṃbodhim abhisambudhyeyam/
 (5)
 10 daśacāturdvīpikasahasrapramāṇo me bodhivṛkṣaḥ pariṇāhena
 (6)
 syāt, Saptaratnavicitrāsandarśano nāma bhavet, daśatri-
 sāhasraḥ samantapariṇāhena; tasya ca bodhivṛkṣasya
 gandhenābhayā ca kṛtsaṇaṃ buddhakṣetram sphuṭaṃ syāt;
 tasya mūle pañcacāturdvīpikapramāṇaṃ me nānāratnavicitraṃ
 (7)
 15 vajrāsanaṃ syāt, Praśamakṣamasuvicitrajñānagandhasamava-
 (8)
 saraṇaṃ nāma bhavet, caturaśītiyojanāny uccatvena;
 (9)
 tasyāhaṃ bodhivṛkṣasya mūle vajrāsane niṣīdeyaṃ, paryaṅ-
 (10)
 kam ābhujya tenaiva muhūrtenānuttarām samyaksaṃbodhim
 abhisambudhyeyam yāvat parinirvāṇakālaṃ tatparyaṅkaṃ na

(1)ABE:yojana. (2)Ch T add na pāramitāsu niveśitaḥ. (3)
 C:tatraivaṃ. (4)C:sarva carmā. (5)ABE ins. buddha-.
 (6)cp. T:rin po che sna bdun rnam par bkra bar snaṅ ba.
 ch1:選擇見善珍寶. ch2:善現象寶. (7)CD:-samavaśaraṇaṃ. cp. T:
 rab tu ḥi ba bzod paḥi ye śes śin tu ḥbyed paḥi dril yaṅ
 dag par gźol ba. ch1:善擇寂滅智者等近. ch2:普放無盡光善解智者.
 (8)B:uccalena. (9)ABE:paryyaṅgam. (10)ABE:mūhūrttenā-.

bhindyām na muceyaṃ na tasmād bodhivṛkṣamūlād uttiṣṭheyam/
 bodhivṛkṣamūlastha evāhaṃ vajrāsane niṣaṇṇo 'haṃ nirmitān
 buddhān bodhisattvāṃś ca gaṇanātikrānteṣv anyeṣu buddha-
 kṣetreṣu preṣayeyaṃ, ekaiko buddha ekapūrvabhaktena
 5 sattvānāṃ dharmāṃ deśayet, tenaiva pūrvabhaktena gaṇanā-
 tikrāntān sattvān anuttarāyāṃ samyaksaṃbodhau samādāpaye-
 yuḥ pratiṣṭhāpayeyuḥ avaiivartikāṃ sthāpayeyuḥ, evaṃ nir-
 mitā bodhisattvā bodhisattvakāryaṃ kuryuḥ/ bodhiprāptasya
 me gaṇanātikrānteṣu daśasu dikṣv anyāsu lokadhātuṣu mama
 10 kāyo dṛśyet, yeṣāṃ ca sattvānāṃ mama kāyo lakṣaṇālāṅkṛtāś
 cakṣurindriyasyābhāsam āgacchet sarve te sattvā niyatā
 bhaveyur anuttarāyāṃ samyaksaṃbodhau, yāvad bodhiparinir-
 vāṇena te sattvā avirahitā bhaveyur buddhair bhagavadbhiḥ/
 na tatrendriyavikalā bhaveyur, ye ca tatra bodhisattvā
 15 mām draṣṭum iccheyus te yena yenaiva gaccheyuḥ parivarte-
 yuḥ caṅkrameyur niṣīdeyuḥ tiṣṭheyuḥ, sarve te bodhisattvāḥ
 samanantarotpāditena buddhanamaskāracittena mām bodhi-
 vṛkṣaniṣaṇṇaṃ paśyeyuḥ, dṛṣṭvā ca yasya dharmasaṃśayaḥ
 20 anupadiṣṭasya dharmapadasyārtham ājāneyuḥ/ apramāṇaṃ me
 syāt so 'sya sahadarśanena vigacchet tīrṇavicikitsaḥ syād

(1)E:deśayeta. (2)B:paśyet. (3)ABE:āgaccheyu. (4)D:
 dharme saṃśayaḥ. E:dharmmaṃ saṃśayaḥ. (5)ABE:sahaḥ dar-
 śanena.

āyur bhavet na śakyate kenacid gaṇayitum anyatra sārva-
(1)
jñena jñānena, apramāṇās ca tatra bodhisattvā bhaveyuh/

yasmimś ca kṣaṇe 'haṃ tatra buddhakṣetre 'nuttarām
samyaksaṃbodhim abhisambudhyeyam tasmin kṣaṇe tatra
(2)

5 buddhakṣetre bodhisattvā muṇḍāḥ kāṣāyavastrāḥ saṃbhaveyuh,
(3)
yāvan mama parinirvāṇān na cātra buddhakṣetra ekasattvo
'pi dīrghakeśaḥ syāt śuklaprāvaraṇo vā, sarva eva
śramaṇavarṇāḥ syuh śramaṇapratirūpās tiṣṭheyuh"/

bhagavān āha/ "sādhu sādhu satpuruṣa, tvam api

10 paṇḍito vyakto medhāṃ atīvaśobhanam te praṇidhānam kṛtam,
(4)
atīvaguṇavās tvam atīvajñānavān; yatas tvam kulaputra
sarvasattvānām arthāyaivaṃrūpām pravarām praśastām matim
kṛtavān pravaro buddhakṣetraguṇavyūhaḥ parigrhītaḥ, tatas
(5)
te kulaputra Mañjuśrīr nāma bhavatu/ bhaviṣyasi tvam Mañju-

15 śrīr anāgate 'dhvani atikrāntayor dvayor nadīvālikāsamayor
asaṃkhyeyayoḥ praviṣṭe ca tṛtīye 'saṃkhyeye dakṣiṇasyām
(6)
diśi Śuddhavirajaḥsannicayo nāma lokadhātur bhaviṣyati,
(7)
tatra ca Sahālokaadhātur antargatā bhaviṣyati, anupraviṣṭas
ca evaṃrūpayā guṇavyūhayā tad buddhakṣetram prādurbhaviṣ-
20 yati/ tatra tvam Mañjuśrīr anuttarām samyaksaṃbodhim

(1) ch1: 菩薩壽命亦復如是 ch2: 便其菩薩壽亦無量 = apramāṇāyavaś ca ---.
(2) ABE: muṇḍā. cp. T: skra bregs śin chos gos dur smrig htshal
ba śa stag. ch1: 髮髮自落 服三法衣. ch2: 其首文綵袈裟在身. (3) ABE: sama-.
T: mahā-. (4) T ins. kulaputra. (5) T: hjam dpal. ch1: 文殊師利.
ch2: 曼如尸利. (6) T: dag pa rdul bral yañ dag bsags. ch1:
清淨無垢寶璽. ch2: 淨無塵積. (7) ABD: anupaviṣṭas ca/

- abhisambhotsyase, Samantadarśī nāma tathāgato bhaviṣyasi
 arhan samyakṣambuddhaḥ/ evaṃrūpā ca te bodhisattva-
 (2)
 parṣad bhaviṣyati sarve caite prañidhānās tvayi sam-
 patsyante yathā tvayā prañidhānaṃ kṛtaṃ; bodhisattva-
 5 bhūtena tatas tvam bahubuddhakoṭīṣv avaruptakuśalamūlo
 (3)
 bhaviṣyasi, āśayapariśodhakaś ca kleśapramardakaḥ,
 (4)
 ye ca te Mañjuśrīs sattvā nāmaṃ śroṣyanti teṣāṃ sarva-
 karmāvarāṇakṣayo bhaviṣyati, kuśalavivardhakaś ca bhavi-
 ṣyasi"/
- 10 Mañjuśrīr āha/ "yadi me bhagavan nevaṃrūpā (5)
 paripūrīr bhaved iti yathā me prañidhānaṃ kṛtaṃ tathā
 (6)
 caiva mām buddhā bhagavanto vyākurvantu ye daśasu dikṣv
 aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu tiṣṭhanti dhriyanti
 (7)
 yāpayanti sattvānām ca dharmam deśayanti/ tathāprameyā-
 15 saṃkhyeyā buddhakṣetrāḥ prakāpantu/ sarvasattvās caivaṃ-
 rūpeṇa sukhena samarpitā bhavantu, tadyathā dvitīyadhyāna-
 krīḍāvyūhasamāpannasya bodhisattvasya/ tathāprameyā-
 saṃkhyeyebhyo buddhakṣetrebhyo divyamāndāravapuṣpāny
 abhipravarṣantu, tebhyaś ca māndāravebhya evaṃrūpaḥ śabdo
 20 niścaratu yad uta buddhaśabdo dharmāśabdaḥ saṅghaśabdaḥ

(1)T:kun tu gzigs. Ch:普現. (2)ABDE:bhaviṣyasi. Ch T ins.
 pariśuddhā before bhaviṣyati. (3)Ch T ins. tatas tvam
 Mañjuśrī sattvānām bhaviṣyasi. (4)Ch T om. ye
 ca te --- sarvakarmāvarāṇakṣayo bhaviṣyati. See note
 (5)A:āśāya-. C:ākāśā-. (6)C:caivaṃ. (7)ACE:deśayati.

- pāramitāśabdaḥ balavaiśāradyaśabdaś ca niścaratu/ yadā
cāhaṃ bhagavataḥ pañcamaṇḍalena pādau vandeya tadā caivaṃ-
rūpaṃ nimittaṃ prādurbhavet"/ yadā ca Mañjuśrīyā kumāra-
bhūtena bhagavataḥ pādābhivandanaṃ kṛtaṃ tadā tatkṣaṇād
(1)
5 evaṃ aprameyāsaṃkhyeyā buddhakṣetrāḥ prakampitā, divyāni
(2)
ca mādāravāṇy, abhipravarṣitāni, sarvasattvāś caivaṃ-
rūpeṇa sukhena samarpitā abhavan yathā prapīdhānaṃ kṛtaṃ/
ye ca bodhisattvā mahāsattvās teṣāṃ buddhānāṃ bhagavatāṃ
(3)
dharmaṃ śṛṇvanti te tān buddhān bhagavataḥ paripṛcchanti,
10 "ko 'tra hetuḥ kaḥ pratyayaḥ evaṃrūpāṇāṃ nimittānāṃ
(4)
prādurbhāvāya?"/ te ca buddhā bhagavanto Mañjuśrīyaṃ
kumārabhūtaṃ vyākurvanti anuttarāyāṃ samyaksaṃbodhau/
bhagavān āha/
(5)
"uttiṣṭha pravaramati viśālabuddhe
15 vyākṛtas tvam daśadiśi lokanāthaiḥ/
calitā kṣitiḥ tarpitāḥ sattvāḥ saukhyaiḥ
(6) (7) (8) (9)
puṣpāḥ pravṛṣṭā bheṣyase buddha loka"//iti//

(1)ABE:eva prameyā-. (2)ABE:mādāravābhipra-. T:mādārava-
puṣpāṇy abhipra-. (3)C:bhagavan. (4)BE:mañjuśrīyaṃ. (5)A:
vaiśāra-. (6)A om. puṣpāḥ. (7)A:bheṣyese. B:bheṣyasa. (8)
D om. loka. (9)

T: blo gros mchog rab yaṅs paḥi blo daṅ ldan pa loṅs,
phyogs bcuḥi ḥjig rten mgon po rnams kyis khyod luṅ bstan,
sa g'yoṣ sems can rnams kyaṅ bde bas tshim par gyur,
me tog char pa rab ḥbab ḥjig rten saṅs rgyas ḥgyur.

ch1: 勝意廣大 今可還起 十方諸佛 已授汝記 當於來世
成尊勝道 世界大地 六種震動 衆生滿足 受於快樂。

ch2: 起最上意 智慧廣大 十方濟世 授汝記
地動雨華 衆生樂 汝當作佛出現世。

(1)

(2)

atha khalu kulaputra Samudrarenur brāhmaṇas catur-

(3)

thaṃ rājaputram Anaṅgaṇaṃ nāmāmantrayati/ peyālaṃ yathā

Mañjuśrīyā praṇidhānaṃ kṛtaṃ/ tasya bhagavān sādhu kārāṃ

anuprādāsīt, "sādhu sādhu kulaputra, bodhisattvabhūtas

5 tvaṃ kulaputrāprameyāsaṃkhyeyānāṃ sattvānāṃ kleśaparvatāṃ

bhetsyasi, buddhakāryaṃ ca kariṣyasi, tataḥ paścād anutta-

rāṃ samyaksaṃbodhim abhisambhotsyasi/ tena tvaṃ kula-

(4)

putra Vajracchedaprajñāvabhāsaśrīr nāma bodhisattvo bhava-

(5)

sva/ bhaviṣyasi tvaṃ Vajracchedaprajñāvabhāsanāgate

(6)

10 'dhvany atikrāntānāṃ ekagaṅgānadīvālikānāṃ asaṃkhyeye

(7)

'nupraviṣṭe dvitīye gaṅgānadīvālikāsaṃkhyeye purimāyāṃ

diśi daśagaṅgānadīvālikāsamān buddhakṣetraparamāṇurajaḥ-

(8)

samāl lokadhātūn atikramya tatrānimiṣā nāma lokadhātur

bhaviṣyati, tatra tvaṃ kulaputra bodhim abhisambhotsyasi,

15 Samantabhadro nāma tathāgato 'rhan samyaksaṃbuddho vidyā-

(9)

carāṇasampanno bhaviṣyasi yāvad buddho bhagavān/ evaṃ-

rūpaṃ ca te buddhakṣetram anekaguṇavyūhitaṃ bhaviṣyati

yathā praṇidhānaṃ kṛtaṃ"/

(1) ch1: 悲華經卷第四 諸菩薩本授記品 第四之二 (188c). ch2: 大乘悲分陀利經 四王子授記品 第八 (253b). T: bam po drug pa (209b2). (2) ABCD: -putraḥ. (3) B: anaṅga. D: anaṅgagaṇaṃ. T: ñon moṅs med. ch1: 能伽奴. ch2: 支象. (4) -prabhāvabhāsa- in Mss. But T: rdo rjes gcod paḥi śes rab snaḥ baḥi dpal. ch1: 金剛智慧光明功德. ch2: 壞金剛慧明照尸利. (5) -prabhāsānāgate in Mss. (6) T adds kalpānāṃ. (7) T adds kalpe. (8) T: mig mi ḥdzums. ch1: 不旬. ch2: 阿尼彌沙. (9) bhaviṣyasi is left out in Mss. Ch T add sugato lokavit puruṣadamyasārathir anuttaro devamanuṣyānāṃ śāstā.

- samanantaravyākṛtāś ca kulaputra Ratnagarbheṇa tathā-
(1)
gatena Vajracchedaprajñāvabhāso bodhisattvo 'nuttarāyāṃ
samyaksambodhau, gaganatalagatāny anekāni devakoṭīniyuta-
(2)
śatasahasrāṇi sādhu-kāram adur, gośīrṣoragasāracandanāgaru-
5 tamālacūrṇaṃ ca prāvarṣuḥ/
sa āha/ "yadi me bhadanta bhagavan nevaṃrūpāśā
(3)
paripūryeta tad yadāhaṃ bhagavantaṃ pañcamaṇḍalena vande-
yaṃ tadā gaṅgānadīvālikāsamā lokadhātavo divyātikrānteno-
dāreṇa gandhena sphuṭā bhavyeṣuḥ/ ye ca tatra lokadhātuṣu
(4)
10 sattvā upapannā bhavyeṣuḥ nairayikā vā tairyagyonikā vā
(5)
yāmalaucikā vā devā vā manuṣyā vā te sarve taṃ gandhaṃ
(6)
ghrāyeyuḥ, teṣāṃ kāyavyādhiḥ kāyaduḥkhaṃ cittavyādhiḥ
cittaduḥkhaṃ ca tāvac ciraṃ praśāntaṃ bhaved yāvad ahaṃ
śīrṣeṇa pṛthivīm sprśeyam"/
15 atha khalu kulaputra Vajracchedaprajñāvabhāso bodhi-
sattvo Ratnagarbhāsyā tathāgatasya pañcamaṇḍalena pāda-
(7)
vandate/ atha tāvad eva gaṅgānadīvālikāsamā lokadhātavo
(8)
divyātikrāntenodāreṇa gandhena sphuṭā babhūvuḥ, sarveṣāṃ
ca sattvānāṃ kāyavyādhiś cittavyādhiḥ kāyaduḥkhaṃ citta-
20 duḥkhaṃ ca praśāntaṃ pratiprasrabdham/

(1)ABCE:-prabhāvabhāso. D:-prabhāvabhāvo. (2)T ins. rgya
spos (tagara). (3)ABE:vandanaṃ. (4)C:upapanno. (5)B:
sarvaitaṃ. (6)CD:dhrāyeyuḥ. (7)ABE:vandete. (8)vabhū-
vaḥ in Mss.

bhagavān āha/

(1)

"uttiṣṭha vajrabhedakara

gandhena sphuṭā kṣetrabahū/

sattvasukhaṃ prītikaro

5

bheṣyasi varalokapitā"//⁽²⁾

atha khalu kulaputra Samudrarenur brāhmaṇaḥ pañcamam

(3)

rājaputram Abhayaṃ nāmāmantrayate sma/ peyālam, "na ca

kevalam asmiṃ kliṣṭe buddhakṣetre, tatrāhaṃ bhadanta

bhagavan bodhim abhisambudhyeyaṃ yatra na narakā bhavedur

10

na tiryagyonir na yamalokāḥ, yatra nīlavaiḍūryamayī bhūmir

(4)

(5)

viṣṭareṇa yathā Padmāyāṃ lokadhātau buddhakṣetre guṇavyūhā

tathā vaktavyāḥ"/ Abhayaś ca rājaputro Ratnagarbhasya

tathāgatasyāgrataḥ padmaṃ sthāpayitvāha/ "yadi me bhadan-

(6)

ta bhagavan nevaṃrūpā āśā paripūryeta tad ahaṃ bhagavato

15

'nubhāvena Darśanavyūhaṃ samādhim pratilabheyaṃ, yenāhaṃ

bhagavato 'grato daśasu dikṣu gaṅgānadīvālikāsamāsu loka-

dhātuṣu buddhakṣetraparamāṇurajaḥsaṃkhyai rathacakra-

(1) utiṣṭha in Mss. (2)

T: rdo rje ḥjoms par byed pa loṅs,

zin maṅ spos kyis khyab gyur te,

sems can bde dan dgaḥ byed pa,

ḥjig rten mchog gi yab tu ḥgyur.

ch1: 金剛慧能破 汝今可還起 十方佛世界 周遍有妙香
與無量衆生 安樂及歡喜 當來得成佛 無上世間解。

ch2: 起能壞金剛 香色充滿刹
喜樂多衆生 汝為世間解。

(3) C: -putraṃ mahabhayaṃ. D: -putraṃ mahabhayaṃ. (4) ABE:
padmāmāyāṃ. C: padmanānyāṃ. D: padmāmāyāṃ. (5) C: -kṣetra-

(6) B: evaṃrūpāśā.

- pramāṇamātraiḥ padmaiḥ puṣpavarṣṭiḥ pravarṣet vyaṃ ca
 (1)
 paśyema"/ sahodīrate vākya buddhānubhāvena Darśanavyūhaṃ
 samādhiṃ pratilabdhaṃ, daśasu dikṣu gaṅgānadīvālikā-
 sameṣu lokadhātuṣu buddhakṣetraparamāṇurajaḥsamaiḥ ratha-
 (2) (3)
 5 cakrapramāṇamātraiḥ padmaiḥ padmavarṣaṃ pravarṣitaṃ, yaṃ
 drṣṭvābhayo rājakumāraḥ paramaprītisaumanasyajāto babhūva/
 bhagavān āha/ "atīva kulaputra śobhanaṃ tvayā pra-
 nidhānaṃ kṛtaṃ, śobhanaṃ ca buddhakṣetraṃ parigṛhītaṃ,
 (4)
 atīśīghraṃ ca te samādhiḥ pratilabdhaḥ, satyavacanena
 10 padmavarṣṭiḥ pravarṣitā"/
 sa āha/ "yadi mamānuttarāyāṃ samyak sambodhāṃ āśā-
 (5) (6)
 paripūrīr bhaveta tad ete padmā gagane tiṣṭhantu tathai-
 va gagane sthitā varṣantu"/
 (7)
 bhagavān āha/ "atikṣipraṃ kulaputra gaganatalaṃ
 (8)
 15 padmair mudritaṃ, tena hi tvaṃ kulaputra Gaganamudro
 (9)
 nāma bhavasva/ bhaviṣyasi tvaṃ Gaganamudro 'nāgate
 'dhvani atikrānte ekagaṅgānadīvālikāsame 'saṃkhyeye 'nu-
 (10)
 praviṣṭe dvitīye pūrvadakṣiṇasyāṃ diśi koṭīśatasahasraṃ
 (11)
 gaṅgānadīvālikāsamāni buddhakṣetrāṇy atikrāmayitvā tatra
 20 Padmā nāma lokadhātur bhaviṣyati, tatra tvaṃ bodhim abhi-

(1)A:paśyam. E:paśyama. (2)T:puṣpavarṣaṃ. (3)ABE:ye.
 D:ya. (4)ABE:-labdhaṃ. (5)ABCE:-pūri bhaveta. D:-pūrīr
 bhavet. (6)ABE:gagane. (7)D:gaganatalai. E:gaganatalaṃ.
 (8)T:nam mkhaḥi phyag rgya. Ch:虚空印. (9)nāmānāgate
 in Mss. (10)CD:-sahasra. (11)-samāni in Mss.

saṃbhotsyase, Padmottaraś ca nāma tathāgato bhaviṣyasy
 arhan samyaksaṃbuddho vidyācaraṇasaṃpanno yāvad buddho
 bhagavān aprameyena śuddhena bodhisattvasaṅghena, apari-
 māṇā ca te āyur bhaviṣyati/ sarvaiś caitair guṇaiḥ saman-
 vāgataṃ lapsyasi tad etat praṇidhānaṃ kṛtaṃ"/ Gaganamudro
 bodhisattvo Ratnagarbhasya tathāgatasya pādaś śīrasā ni-
 papāta/

tad bhagavān āha/

"bhaviṣyase jagati hitakaraḥ
 kleśakaluṣaśamakaraḥ/

10

kṣetrarajaḥsamaguṇadharo

bodhiṃ prāpsyasi yathā pūrvajinaiḥ"//

atha khalu kulaputra Samudrarenur brāhmaṇaḥ ṣaṣṭhaṃ
 rājaputram Ambaraṃ nāmāmantrayati sma/ peyālaṃ, "na ca
 kevalam asmiṃ kliṣṭe buddhakṣetre", yāvad yathā Gaga-
 mudreṇa bodhisattvena praṇidhānaṃ kṛtaṃ/ "yadi me bhaga-
 van nevaṃrūpā āśā paripūryeta tad daśadiśi gaṅgānadī-

(1)Read supplying parivṛtaḥ. (2)CE:bhaviṣyasi. (3)A:ca
 tair. (4)ABE:etan. (5)D:-kalusa-. E:-samakaraḥ. (6)
 yatha in Mss. (7)

Tiñon moḥs rñog pa ži bar byed gyur ciñ,

ziñ rdul sñed kyi yon tan ḥchad gyur ba,

śhon gyi rgyal bžin byañ chub ḥthob ḥgyur žiñ,

ḥgro ba dag la phan pa byed par ḥgyur.

ch1:善男子當知 有人作己利 能斷煩惱結 常令得寂靜 所受持功德 數如恒河沙
 世界微塵等 成就而不失 汝於當來世 成就無上道 永如遇去佛 等無有差別。

ch2:汝當饒益世 除滅結穢濁
 持利微塵德 速覺如前勝

(8)ABE:avalaṃ. CD:avaraṃ. T:nam mkhaḥ. ch1:虛空 或 卷婆羅. ch2:
 虛空. (9)ABE:gagaṇa-.

- vālikāsamāsu lokadhātuṣu sarvagaganeṣu saptaratnamayāḥ
 chatrāḥ prādurbhavantu hemajālapraticchannāḥ saptaratna-
 mayābhir ghaṇṭābhir alaṅkṛtāḥ/ tatra chatraghaṇṭājālair
 evaṃrūpāḥ śabdo niścaret yad uta buddhaśabdo dharmaśabdaḥ
 5 saṅghaśabdaḥ pāramitāśabdo balāśabdo 'bhijñāśabdo vaiśāra-
 dyaśabdaḥ, sarve ca te sattvā evaṃrūpaṃ śabdaṃ śṛṇuyuh
 te śrutvā sarve 'nuttarāyāṃ samyaksambodhau cittam ut-
 pādayeyuh/ ye cātra sattvāḥ pūrvam utpāditabodhicittās
 te 'vaivartikā bhavedyur anuttarāyāṃ samyaksambodhau"/
 10 samanantaravyāhṛte 'smiṃ vyāhāre atha daśasu dikṣu gaṅgā-
 (1)
 nadīvālikāsameṣu lokadhātuṣu sarvagaganatalāt peyālaṃ
 evaṃrūpāḥ śabdā niścanti/ bhagavataś cānubhāvāt svayam
 (2) (3)
 evādrākṣīt, punar evaṃ āha/ "sacen me bhadanta bhagavan
 (4) (5)
 nevaṃrūpā āśā paripūryeta yathā me praṇidhānaṃ kṛtaṃ
 (6)
 15 tad ahaṃ bhagavataḥ purato Jñānavairocanaṃ samādhiṃ prati-
 labheya, yena mama kuśalā dharmā nivarteyuh, pratilabdhe
 ca samādhau mām bhagavāṃ vyākuryāt"/ bhagavataś cānu-
 (7)
 bhāvena Jñānavairocanasamādhiḥ pratilabdha/
 bhagavān āha/ "sādhu sādhu satpuruṣa, udāraṃ te
 (8)
 20 praṇidhānaṃ kṛtaṃ, tena tvaṃ puṇyābhisyandena daśasu

(1)B:-gagaṇa-. (2)C:evākṣīt. (3)ABE:evāhā. (4)BC:nai-
 vaṃrūpā. (5)AE:-pūryyata. B:-pūryate. (6)T:ye śes rnam
 par snaṇ byed. ch1:知日三昧. ch2:智顯明三昧. (7)ABCE:vairocana-
 samādhi. D:vairocanasamādhiḥ. (8)ACD:puṇyābhisyena. BE:
 -ābhisyana. cp. T:bsod nams kyi rgyu mthun pa. ch1:以甚深功德
 因緣故. ch2:以汝福業.

- dikṣu gaṅgānadīvālikāsamā buddhakṣetrā bahavaś caikapra-
māṇāḥ, śatasahasramanojñāśabdasaṃcodito buddhakṣetraḥ,
(1) (2)
tatas tvaṃ kulaputra Vegavairocano nāma bhavasva/
(3)
bhaviṣyasi tvaṃ Vegavairocanātīkrānte 'nāgate 'dhvany
5 ekanadīgaṅgāvālikāsame 'saṃkhyeye 'nupraviṣṭe dvitīye
purastimāyāṃ diśi gaṅgānadīvālikāsamā lokadhātavo 'ti-
(4)
kramitvā Ādityasomā nāma lokadhātuḥ tatra tvaṃ bodhim
(5)
abhisambhotsyase, Dharmavaśavartīśvararājo nāma tathāgato
bhaviṣyasy arhan samyaksaṃbuddho vidyācaraṇasaṃpanno
(6)
10 yāvad buddho bhagavān"/ sa ca Vegavairocano bodhisattvas
taṃ bhagavantam pañcamaṇḍalena vandati Ratnagarbham tathā-
gataṃ/
āha/
(7)
"uttiṣṭha suvrata surata dāntacitta
15 sattvebhyaḥ tīvrakarūṇā mahatī pravṛttā/
tāre hi sattvān duḥkhārṇavatīraṃ saṃsthā
(8) (9)
yāvan na budhyasi anuttarabuddhabodhim"//

(1)T:tatra. As for Ch see note (2)T om. vega-, rnam
par snaṅ byed. ch1:虛空日光明. ch2:虛空顯明. (3)AB:ny. C:tv. DE:
hy instead of 'nāgate'dhvany. Emended by Ch T. (4)T:ñi
zla. Ch:日月. (5)T:chos la dbaṅ sgyur dbaṅ phyug rgyal po.
ch1:法自在豐王. ch2:法自在富王. (6)A:sarve. BE:sarva. C:sa va.
(7)D:savrata. (8)BC:yān na. Ch has no na. (9)
T:brtul žugs bzaṅ po rab dgaḥ sems dul loṅs,
bla med saṅs rgyas byaṅ chub ma gtogs par,
sems can dag la sñiṅ rje cher skyed la,
sdug bśhal rgya mtshoḥi mthar gnas sems can sgrol.
ch1:善男子今起 善哉自調御 以淨寂大悲 於一切衆生.
度脫令斷苦 畢竟住彼岸 智慧善分別 令到無上道.
ch2:起善習意調伏心 能發大悲於衆生.
當度群品苦海岸 覺智無上正菩提.

atha khalu kulaputra Samudrarenur brāhmaṇaḥ saptamaṃ
 rājaputram Aṅgajam āmantrayām āsa/ peyālaṃ, "na cāsmiṃ
 (1)
 kliṣṭe buddhakṣetre tatrāhaṃ bodhim abhisambuddheyaṃ/
 yatra ca na narakā na tiryagyonih na yamalokaḥ prajñāyate,
 5 na mātṛgrāmo na ca sattvānāṃ garbhavāsaḥ, na Sumeruḥ na
 CakravāḍaMahācakravāḍā na pāṃśuśailaparvatā notsada-
 śarkarakatḥhallakaṇṭakagahanā na kāṣṭhavr̥kṣā na mahāsamudrā,
 (2)
 na ca tatrādityacandrā na tārakarūpā na rātridivasā na
 (3)
 tamaskandhā, na ca tatra sattvānāṃ uccāraprasrāvakheṭa-
 (4)
 10 siṅghāṇakaṃ na kāyakhedadurgandhaṃ, na ca sattvānāṃ kāya-
 (5)
 kīamatā bhavet na cittakīamatā; na ca tatra pāṃsubhūmir
 (6)
 bhavet; sarvā ca tatra bhūmir āsmagarbhamayī bhavet,
 anekaratnaśatasahasrālaṅkṛtā bhavet, māṇḍāravamahāmāṇḍā-
 (7)
 ravapuṣpāvākīrṇaṃ ca tad buddhakṣetraṃ nānāratnavr̥kṣālaṅ-
 15 kṛtaṃ bhavet; te ca ratnavr̥kṣā nānāratnajālālaṅkṛtā
 bhaveyuh; nānāratnaduṣyā nānāratnavastrā nānāratnamālā
 (8)
 nānāratnābharaṇālaṅkāraṅkṛtā nānāmālyebhyo nānāvādyair
 (9)
 nānāratnabhājanair nānāpuṣpaiś ca te ratnavr̥kṣālaṅkṛtā

(1)ABE:kliṣṭabuddhakṣetrāhaṃ. (2)tatrādiyā in Mss. candra
 is supplied by Ch T. (3)A:taskandhāṃ. B:tamaskandhāṃ. C:
 manamaskandhāṃ. D:temaskādāṃ. T:mun pa thibs po. chl:閻與真處
 ch2:閻與. (4)D:siṅghāṇakaṃ. (5)ABE:pāṃsubhūmi. C:pāṃsu-
 bhabhūmir. (6)asmagarbha- in Mss. B:-mayāṃ. (7)-ratna-
 is supplied by Ch T. (8)T:-ālaṅkṛtā bhaveyuh, nānāpuṣpa-
 mālyair ---. While chl:香華 (gandhapuṣpa), ch2:種種寶嚴具.
 (nānāratnapariṣkāra). (9)B:nānāratnapuṣpaiś.

- (1)
- bhaveyuh; na tatra rātriḥ prajñāyeta, anyatra yadā
 puṣpāḥ saṃkuceyur vādyās ca vādyeyuh/ saṃkucitebhyaś
 ca puṣpebhyaḥ bodhisattvā pratyājāyeyuh; samāpannās ca
 tara bodhisattvā Darśanavyūhaṃ nāma samādhiṃ pratilabhe-
 5 yuh, yena samādhinā pratilabdhenā daśasu dikṣu buddha-
 kṣetraparamāṇurajaḥsamān anyeṣu lokadhātuṣu tiṣṭhato
 yāpayato buddhān bhagavataḥ paśyeyuh; tatkṣaṇe caivaṃ-
 rūpaṃ viśuddhaṃ divyaśrotraṃ pratilabheyuh, yena daśasu
 dikṣv anyeṣu lokadhātuṣu buddhakṣetraparamāṇurajaḥsameṣu
 10 buddhakṣetreṣu buddhānām bhagavatām dharmadeśanām śṛṇuyuh/
 sahopapannās ca sattvāḥ sarve jātismarā bhaveyus te ca
 buddhakṣetraparamāṇurajaḥsamān kalpān anusmareyuh/ saho-
 papannās ca te sattvāḥ sarve evaṃrūpaṃ divyaṃ cakṣuḥ
 pratilabheyuh, yat samantād daśasu dikṣu buddhakṣetra-
 15 paramāṇurajaḥsamān buddhakṣetraguṇavyūhām paśyeyuh/
 sahopapannās ca te sattvāḥ sarva evaṃrūpeṇa paracitta-
 jñānakaūśalyena samanvāgatā bhaveyuh, yad ekakṣaṇena
 buddhakṣetraparamāṇurajaḥsameṣu buddhakṣetreṣu sarva-
 sattvānām cittacaritām vijāneyur yāvad bodhiparinirvāṇaṃ

(1)E:prajñāyate. (2)T:rol moḥi sgra dag mi grag pa. ch2:
 音樂聲止 =vādyās ca na vādyeyuh. chl om. cf. 9.18-20.
 (3)B:tiṣṭhaṃto yāpayamto. (4)caiva rūpaṃ in Mss. (5)A:
 sarva. (6)satvā in Mss. (7)ABE:sarve. (8)ABDE:-kauśale-
 na. C:-kaisālena. T:pha rol gyi sems śes pa la mkhas pa.
 chl:以他心智故 ch2:善具知他心智. (9)B:cittaratitām. D:citta-
 racitām. T:sems kyi spyor ba. chl:衆生心之所念. ch2:衆生心
 念所行. (10)ABE:jāneyur.

- (1) (2)
 te sattvās tām samādhim prañāmeyū; rātryāḥ pratyūṣakāla-
 samaye caturdiśaṃ sugandhāḥ prītikarās ca mṛdusukhasaṃ-
 sparsā vāyavo vāyeyuḥ, ye tān puṣpān vikāsayeyuḥ/ te ca
 bodhisattvās tābhyaḥ samādhibhyo vyutthihitvā tebhyaḥ
 5 (3) puṣpakeśarebhya uttiṣṭheyuḥ; tathārūpaṃ ca (4) ṛddhiviśayaṃ
 pratilabheran yad ekacittakṣaṇeṇ buddhakṣetraparamāṇu-
 (5) rajaḥsamāny ekaikāṃ diśaṃ gaccheyuḥ, tiṣṭhato yāpayato (6)
 buddhān bhagavato vanditvā paryupāsitvā tadā nivarteyuḥ,
 tatra ca mādāravamahāmādāravapuṣpakeśareṣu paryaṅkam
 10 (7) ābadhvā niṣīdeyuḥ, dharmasukhamanasikāreṇa tathāgataṃ
 prekṣeyur, yena yena ca niṣīdeyuḥ parivarteyur vā sarva-
 diśāsu ca mām eva paśyeyuḥ/ yathārūpaṃ ca tatra bodhi-
 (8) sattvānām mahāsattvānām kāṅkṣāvimatidharmeṣu saṃśayotpada-
 (9) yeta tat sarvaṃ mama darśanavyavalokanamātreṇa vigaccheyuḥ/
 15 yathārūpaṃ ca dharmadeśanān te bodhisattvā mahāsattvā ā-
 kāṅkṣeyuḥ tathārūpaṃ dharmadeśanām mama vyavalokanamātreṇā-
 jāneyuḥ/ amamā aparigrahās ca tatra sattvā bhaveyuḥ,
 antaśaḥ svakāyajīvitenaṇpy anarthikāḥ/ sarve ca tatra
 bodhisattvā avaiivartikā bhaveyuḥ/ na tatrākuśalasya nāma

(1)C:samādhī. (2)prañāmeyu in Mss. hold on that samādhī.
 T:tiñ he ḥdzin de chud mi za bar gyur cig. ch1:終不失是三昧
 ch2:不失是三昧 =tām samādhim na viprañāśeyuḥ. (3)-keśalebhya
 in Mss. (4)B:mṛddhir viśayaṃ. (5)ABE:diśi. (6)D:nir-
 vatteyuḥ. (7)T:chos kyi bde ba yid la bgyid pas. But Ch:
 思惟法門 =dharmamukhamanasikāreṇa. (8)B:samśatpadyete. E:
 samśayotpadyete. (9)ABCE:vigaccheyur.

bhaven, na ca tatra buddhakṣetre śikṣāgrahaṇasya nāma
 bhavet, na cāpattivutthāpanakathā, yathā yāvat sarva-
 sattvā dvātriṃśadbhir mahāpuruṣalakṣaṇaiḥ samanvāgatā
 bhaveyuh/ sarve ca nārāyaṇabalikā bhaveyuh/ na ca
 5 tatraikasattvo 'pīndriyavikalo bhavet yāvad bodhinirvāṇe-
 na/ sarve ca tatra sattvā muṇḍā navakāṣāyaciṭvaraprāvṛtāḥ
 pratyājāyeyuh; Suvibhaktaṃ ca samādhiṃ pratilabheyuh,
 yāvad bodhiparyantena praṇāmeyuh/ sarve ca tatra samava-
 dhānakuśalamūlā bhaveyuh/ na ca tatra buddhakṣetre sat-
 10 tvānām jarāvyādhiduhkhaṃ prajñāyeta/ yeṣāṃ sattvānām
 āyuhparikṣayo bhavet te sarve paryaṅkena parinirvāyeyuh,
 svakāc ca śarīrāt tejodhātum pramuñceyur yenātmanaḥ
 śarīraṃ sādhayeyuh, caturdiśāś ca vāyava āgaccheyuh ye
 tāni bodhisattvaśarīrāṇi śūnyeṣu buddhakṣetreṣu kṣipeyuh/
 15 evaṃrūpāś ca mahāmaṇiratnāḥ prādurbhaveyuh tadyathā
 rājñāś cakravartinaḥ prabhāsvaraṃ maṇiratnaṃ; ye ca
 tatra sattvās tāṃ maṇiratnaprabhāṃ paśyeyuh taṃ vā maṇi-
 ratnaṃ paśyeyuh spārśeyur vā te sarve narakatiryagyama-
 lokaduhkhāni yāvad bodhinirvāṇena mā pratisaṃvedayeyuh/
 20 te ca tataś cyavitvā tatropapadyeyuh yatra tiṣṭhanto

(1)CD:-vyutthānakathā. (2)CD om. yathā. So T. (3)B:
 -lakṣaṇe. (4)ABDE:-vikalā. (5)T:chud mi za bar gyur cig.
 ch1:終不中失. ch2:未曾中失. (6)CD:vyādhijarā-. So T. (7)ABE:
 prajñāyate. (8)C:śarīrāṃ. (9)ABE repeat taṃ vā maṇi-
 ratnaṃ paśyeyur instead of spārśeyur.

yāpayanto buddhā bhagavantaḥ sattvānāṃ dharmam deśayanti/
 (1)
 tatropapannās ca te sattvās teṣāṃ buddhānāṃ bhagavatāṃ
 sakāśād dharmam śṛṇuyus, te ca bodhicittam utpādayeyuḥ,
 (2)
 sahotpādite ca bodhicitte 'vaiivartikā bhaveyur anuttarā-
 5 yāṃ samyaksambodhau/ na kaścit sattvo mama buddhakṣetre
 'samāhitaḥ kālam kuryāt, na duḥkhavedanāyā na paraspara-
 (3) (4)
 vyāvadhacittāviprayogamaraṇāya tataś ca mārākṣaṇeṣū-
 (5)
 papadyeyuḥ, yāvad bodhiparyantaṃ buddhadarśanenāvirahitā
 bhaveyuyḥ dharmāśravaṇena saṅghopasthānenāvirahitā bhave-
 10 yuyḥ/ sarve ca tatra sattvā apagatakhiladveṣamrakṣerṣyā-
 (6)
 mātṣaryā bhaveyuyḥ/ vivarjitaṃ ca taṃ buddhakṣetraṃ
 śrāvakapratyekabuddhair bhavet, śuddhaiś ca bodhisattvais
 (7)
 taṃ buddhakṣetraṃ sphuṭaṃ bhavet/ snigdhacittā mṛducittā
 (8)
 avairacittā akilviṣacittāḥ śāntacittāḥ samāhitacittāś ca
 15 bhaveyuyḥ tatra ye sattvā upapadyeyuyḥ/ prabhāsvaraṃ ca
 me tad buddhakṣetraṃ bhavet, mahadguṇavyūhaṃ ca me tad
 (9) (10)
 buddhakṣetraṃ bhavet/ daśasu dikṣu buddhakṣetraparamāṇu-
 (11)
 rajaḥsamaiḥ lokadhātubhir dṛśyeta gandhena ca sphureṭ/

(1)ABE:bhagavatā. C:bhgato. (2)T om. bodhicitte. (3)
 -vyāvaddha- in Mss. m. murder. cf. vyābādha, vyāpāda.
 As for Ch T, see note (4)D:mā vākṣaṇeṣu papadyeyuyḥ.
 Ch T have no mārā, prob. nākṣaṇeṣū-. (5)Ch T add śūnyeṣu
 ca buddhakṣetreṣu. (6)AD:vivarttitam. (7)ABCE:bhaveta.
 (8)cp. T:gduḡ pa med paḥi sems. ch1:無有愛濁. ch2:不濁心. (9)
 ABE:bhave. (10)ABE:buddhakṣetraṃ paramāṇu---. (11)C:
 sphurata.

- nityasukhasamarpitāś ca tatra sattvā bhaveyuh/ na ca
 tatra buddhakṣetre duḥkhaśabdaḥ śrūyeta/ tāvac cāhaṃ
 bodhisattvacaryām carīṣyāmi yāvad ahaṃ bodhisattvabhūtaś
 caivaṃrūpābhir buddhakṣetraguṇavyūhasaṃpadābhiḥ buddha-
 5 kṣetraṃ pariśuddhaṃ sthāpayiṣyāmi, evaṃrūpaiḥ pariśuddhā-
 śayaiḥ sattvais tad buddhakṣetraṃ sphuṭaṃ sthāpayiṣyāmi;
 tataḥ paścād ahaṃ tatra buddhakṣetre 'nuttarām samyak-
 sambodhim abhisambudhyeyam/ bodhiprāptasya ca me 'pra-
 māṇā prabhā bhavet; sahasrabuddhakṣetraparamāṇurajaḥ-
 10 sameṣu ca daśasu dikṣv anyeṣu buddhakṣetreṣu lakṣaṇālaṇ-
 kṛto me kāyaḥ saṃdrśyed iti/ ye ca tatra sattvā māṃ
 paśyeyuh teṣāṃ sattvānāṃ rāgaḥ praśamayet, dveṣo moheṣyā
 mānamrakṣasarvakleśopakleśāḥ praśameyuh; sarve bodhi-
 cittam utpādayeyuh; yathāvidhāś ca samādhidhāraṇī
 15 ākāṅkṣeta tathārūpā māṃ drṣṭvā pratilabheyuh/ ye ca
 tatra sattvāḥ śītanarake pratyājātā bhaveyus teṣāṃ māṃ
 drṣṭvā sukhāvedanā prādurbhavet, tathārūpāṃ ca sukhāṃ
 vedanāṃ pratilabheran yathāpi nāma dvitīyadhyānasamā-
 pannasya bhikṣos, te ca māṃ drṣṭvā parameṇa kāyacaitasi-
 20 kena sukhena samarpitā bhaveyus, te ca sarve 'nuttarāyām

(1)ABE:-śabdaṃ śrūyata. CD:-śabdaḥ śrūyeta. (2)D:-bhūtāś.
 (3)ABE:-vyūhaṃ. (4)tatas in Mss. (5)CD:-ālaṃkṛtā. (6)
 ABE:rāga prasamayet. (7)Ch adds kṣānti, T adds mukha
 after dhāraṇī. (8)ABE:-vedanāṃ. (9)C:tena ca.

samyaksambodhau cittam utpādayeyus, te ca tataś cyavitvā
 (1)
 mama buddhakṣetra upapadyeran, tatra cāvaivartikā bhaveyuh
 anuttarāyām samyaksambodhau/ ye ca sattvāḥ pretabhava-
 neṣūpapannāḥ mama paśyeyuh, peyālaṁ avaiivartikā bhaveyur
 5 anuttarāyām samyaksambodhau; evaṁ tiryagyonigatā vaktavyāḥ/
 evaṁ devāḥ dviguṇā ca me prabhāsayeyam/ apramāṇā ca me
 āyur bhavet, yan na śakyam kenacid gaṇayitum anyatra
 sārvajñajñānena/ bodhiprāptasya ca me daśasu dikṣv
 (2)
 aprameyeṣv aparimāṇeṣv anyeṣu lokadhātuṣu buddhā bhaga-
 10 vanto mama varṇam bhāṣeran yeṣām anuśrāvayeyam; ye ca
 tatra sattvā mama varṇam śṛṇuyuh te tatra mama buddha-
 kṣetre kuśalamūlaṁ pariṇāmayeyuh, te kālaṁ kṛtvā mama
 (3) (4)
 buddhakṣetra upapadyeyuh sthāpayitvānantaryakārakām
 (5)
 saddharmapratikṣepakām āryāpavādakām/ bodhiprāptasya ca
 15 me ye sattvā aprameyeṣv asaṁkhyeyeṣu lokadhātuṣu mama
 nāmadheyam śṛṇuyuh mama ca buddhakṣetra upapattim ākāṁ-
 (6)
 kṣeyuh, teṣām ahaṁ maraṇakālasamayeṣv anekagaṇaparivṛto
 Vitimirasamādhim samāpannāḥ tathārūpeṇa subhāṣitena tām
 (7)
 sattvān saṁtoṣayeyam, teṣām sattvānām sarvaduḥkhaṁ pra-
 20 śamet, tenaiva prasādena Niścītām samādhim pratilabheyuh,

(1)ABDE:-kṣetre. (2)Ch T add asaṁkhyeyeṣv. C om. aparimāṇeṣv. (3)ABCD:-kṣetre. (4)ABD:-yeyus. (5)A:-kṣetākām. D:-kṣepatām. (6)CD:-samaye 'nekagaṇa-. (7)C:toṣayeyam.

- cittaspr̥haṇāṃ dharmakṣāntiṃ pratilabheyuḥ, kālaṃ ca kṛtvā
 (1)
 mama buddhakṣetra upapadyeyuḥ/ ye ca punar anyatra buddha-
 kṣetreṣu saptadhanavirahitāḥ sattvā anarthikāḥ tribhir
 (2)
 yānair anarthikā devamānuṣīkābhiḥ sampattibhir anarthikāḥ
 (3)
 5 kuśalaparyeṣṭyā tribhiḥ puṇyakriyāvastubhiḥ adharmarāga-
 (4)
 raktā viṣamalobhābhibhūtā mithyādharmaparītās, teṣāṃ Pra-
 (5)
 bhāsamādhinā maraṇakālasamaye purataḥ tiṣṭheyaṃ, anekagaṇa-
 parivṛto dharmaṃ deśayeyaṃ, teṣāṃ svakaṃ buddhakṣetraṃ
 (6)
 darśayeyaṃ, bodhau ca samādāpayeyaṃ/ te sattvā mamāntike
 10 paramaprītiprasādaṃ prāmodyaṃ pratilabheyuḥ bodhau ca
 (7)
 cittāny utpādayeyuḥ, teṣāṃ sarvaduḥkhā vedanāḥ praśameyuḥ,
 te Sūryapradīpaṃ ca samādhiṃ pratilabheran, mohapraṇāhaṃ
 caiṣāṃ bhavet, kālaṃ ca kṛtvā mama buddhakṣetra upapadyeyuḥ"/
 (8)
 bhagavān āha/ "sādhu sādhu satpuruṣa, śobhanaṃ te
 15 prapīdhānaṃ kṛtaṃ"/ sa prāha/ "yadi me bhadanta bhaga-
 (9) (10) (11)
 van nevamrūpā āśā paripūryeta tathā ca daśasu dikṣu buddha-
 (12) (13)
 kṣetraparamāṇurajaḥsameṣv anyeṣu buddhakṣetreṣūragasāra-
 candanacūrṇaṃ pravarṣatu/ ye ca sattvās taṃ gandhaṃ ghrā-
 (14)
 yeyuḥ te sarve bodhau cittam utpādayeyuḥ/ ahaṃ caitarhi

(1) BCDE: -kṣetraṃ. (2) D: sampannābhir. (3) T ins. anarthikās.
 (4) viṣaya- in Mss. T: ḥdod pa mi bzad pas zil gyis non pa
 rnams. ch1: 愛著愚欲 ch2: 慳貪嫉妬. (5) T: ḥod dan tiñ ñe ḥdzin gyis.
 But ch1: 無煩惱三昧 (nikleśāsamādhī) ch2: 墮無墮三昧.
 (6) C: mayāntike. (7) vedanā in Mss. (8) śobhanaṃ in Mss. (9)
 ABE: āśā. T: smon lam (prapīdhāna). (10) ABCE: -pūryata. (11)
 yathā prapīdhānaṃ kṛtaṃ is om. which corr. to tathā. (12)
 ABDE: -rajasameṣv. C: -rajasameṣv. (13) AE: -ṣu ragasāgara-.
 B: -ṣu ragasāgara-. (14) T: 'nuttarāyāṃ samyak sambodhau in-
 stead of bodhau.

(1)
 Praṇītadyutiṃ nāma samādhim pratilabheyam, yat svayam eva
 paśyeyam/ utpāditaś ca kulaputra Praṇītadyutiḥ samādhīḥ
 svayam evādrākṣīt tad buddhakṣetraparamāṇurajaḥsameṣu
 daśasu dikṣv anyeṣu lokadhātuṣu uragasāracandanacūrṇam
 pravarṣitaṃ, daśasu dikṣv ekaikasyām diśi gaṇanātikrāntāḥ
 sattvāḥ prāñjalibhūtā adrākṣuḥ, ye bodhāya cittāny ut-
 pādayanti"/

bhagavān āha/ "atīśīghraṃ kulaputra gandhavr̥ṣṭiḥ
 pravarṣitā, gaṇanātikrāntāś ca sattvā bodhau samādāpitās;
 tena tvam kulaputra Siṃhagandho bhavasva/ atīkrānte
 Siṃhagandha ekagaṅgānadīvālikāsaṃkhyeye 'nupraviṣṭe dvi-
 tiye uparimāya diśāyeto buddhakṣetrād dvicatvāriṃśat-
 gaṅgānadīvālikāsamesu buddhakṣetraparamāṇurajaḥsamāni
 buddhakṣetrāṇy atikramya tatra Nīlagandhaprabhāsavirajo
 nāma lokadhātur bhaviṣyati, tatra tvam Siṃhagandhānuttarāṃ
 samyaksaṃbodhim abhisambhotsyase, Prabhāsavirajaḥsamuc-
 chrayagandheśvararājo nāma tathāgato bhaviṣyasi arhan
 samyaksaṃbuddho yāvad buddho bhagavān"/

(1)T:tiñ ñe ḥdzin gya nom snañ zes bgyi ba. But chl:金剛願
 三昧 (vajrapraṇidhānam ---) ch2:如願三昧(yathāpraṇidhānam
 ---). (2)ABE:-dyutiṃ. (3)-rajassameṣu in Mss. (4)ABE:
 uragasāgara-. (5)CD:dikṣv aikaikasyām. (6)C:cittotpāda-.
 (7)AD:-gandhe. (8)AC:diśāyato. (9)CDE:-kṣetrāt. (10)
 Read -samāni. (11)T:dri sho snañ ba rdul bral. chl:青香光明
 無垢. ch2:紺香光明無塵. (12)AC:-gandhaśvara-. T:snañ ba rdul
 bral spos mthoñ dbaṅ phyug rgyal po. chl:光明無垢堅香豔王.
 ch2:光明無塵上身香月自在王.

atha khalu kulaputra Siṃhagandho bodhisattvo Ratna-
garbhasya tathāgatasya pañcamaṇḍalena pāḍau vanditavān/

taṃ Ratnagarbhas tathāgata āha/
(1)

"uttiṣṭhāsuranaradevapūjita
(2)

5 tāraya tvaṃ bhavagatisattvaduḥkhitām/
(3) (4)
chittvā tvaṃ bhavaduḥkhakleśabandhanām
(5) (6) (7)
bheṣyasi narajina āryapudgalaḥ"//

(8)

atha khalu kulaputra Samudrarenur brāhmaṇo 'ṣṭamaṃ
rājaputram Amighaṃ nāmāmantrayām āsa/ peyālaṃ, "tāvad

10 ahaṃ bhagavan kliṣṭe buddhakṣetre bodhisattvabhūto

bodhisattvacārikāṃ carisyāmi yāvad ahaṃ daśasahasrān
(9)

kliṣṭān buddhakṣetrān evaṃrūpāṃ pariśuddhāṃ sthāpayisyāmi,

yathā Nīlagandhaprabhāsavirajaṃ buddhakṣetraṃ tathā bhavi-
(10)

ṣyati/ evaṃrūpair avaruptakuśalamūlaiḥ pariśuddhāśayair

15 mahāyānasamprasthitair bodhisattvais tad buddhakṣetraṃ

(1)ABDE:utiṣṭhāsura-. C:utiṣṭha sura-. (2)ABE:bhavati-
satva-. (3)ABDE:cchitvā. C:chitvā. (4)B:-vaṃdha. E:
-vaṃdhanā. (5)C:narajine. (6)E:āryapudgala. (7)

T:lha mi lha min rnams kyis mchod par ḥgyur ba loṅs,
srid paḥi ḥgro bar sems can sdug bsñal khyod kyis sgrol,
srid paḥi sdug bsñal ñon moṅs ḥchiñ ba khyod kyis chod,
mi yi rgyal ba ḥphags paḥi gañ zag ñid du ḥgyur.

ch1: 天人師起 受諸供養 度脫生死 令離苦惱
斷諸結縛 及諸煩惱 來世當作 天人之尊

ch2: 起人修羅天所敬 當為世尊 濟眾生
汝斷三界苦結縛 汝當得成無上士

(8)ch2: 大乘悲分陀利經第八王子授記品第九(255C). (9)ABE:sthāpayāmi. (10)
C:bhaviṣyasi.

- sphuṭaṃ sthāpayiṣyāmi, paścād ahaṃ anuttarāṃ samyaksaṃ-
 bodhim abhisambhotsyāmi/ tathārūpāṃ ahaṃ bhadanta bhaga-
 van bodhisattvacārikāṃ carīṣyāmi yathā nānye bodhisattvās
 caranti/ yad ahaṃ bhadanta bhagavan nimāni saptavarṣāṇi
 buddhaguṇabodhisattvagunaṃ pariśuddhaṃ buddhakṣetraguṇa-
 pariśuddhaṃ rahogata ekākī saṃcintayamāno niṣaṇṇaḥ,
 Darśanavyūhasamādhīpūrvagameṇa ekadaśabodhisattvasamādhī-
 sahasrāṇi yāni mayātrotpāditāni pratilabdhāni bhāvitāni,
 eṣā mama bhadanta bhagavan bodhisattvabhūtasya bodhi-
 sattvacārikā; ye 'pi te daśasu dikṣv anantāparyantāsv
 anyāsu lokadhātuṣu buddhā bhagavantas tiṣṭhanti yāpayanti
 sattvānāṃ hitāya sukhāya dharmāṃ ca deśayanti, ye trādhva-
 samatikrāntā Dhvajāgrakeyūrā buddhakṣetrās tāṃ paripūrṇāṃ
 jinaiḥ paśyeyam āvarteyam/ tena ca samādhināham bhadanta
 bhagavan paramāṇurajaḥsamān buddhān bhagavato bodhisattva-
 śrāvakagaṇapariivṛtān paśyeyam/ ekaikasyāham Anīśritā-
 samādhībalena buddhakṣetraparamāṇurajaḥsamaiḥ kāyair

(1)T:yadā. (2)CD:-pariśuddhiḥ. (3)-pariśuddhiḥ in Mss.
 (4)C:ekākāṃ. (5)ABE:samcintayamāṇa niṣaṇṇaḥ. (6)ABE:
 daśavyūha-. (7)-pūrvagameṇa in Mss. (8)ABE:anantāsv.
 (9)ABE:-keyūro. Read -keyūrasamādhinā. cp. T:rgyal mtshan
 gyi rtse moḥi dpuḥ bryan ces bgyi ba --- (dhvajāgrakeyūraṃ
 nāma kṛtvā ---). ch1:願我得離三世勝幢三昧以三昧力故... (Trādhvasamati-
 krāntadhvajāgrakeyūrasamādhīm pratilabhya tena samādhinā
 ---). ch2:我以三昧力得離三昧 (Dhvajāgrakeyūrasamādhinā ---)
 (10)ABE om. from āvarteyam to -parivṛtān paśyeyam. T ins.
 tatra before āvarteyam. Ch:--- paśyeyam/ āvartena (or ch1:
 avivartena) ca samādhināham ---, ch1:願我得不退三昧以三昧力故... ch2:
 我以三昧力不退三昧... (11)CD:-satvā. (12)C:anīśritāḥ. D:anīśritāḥ. T:
 gnaś ma mchis pa. ch1:無依止三昧 ch2:無依三昧力. (13)A:kāryair.

- vandeyam/ ekaikena cāham kāyenānuttarair vicitrai ratnaiḥ
(1)
puṣpair anuttarair vicitirair gandhair mālyaiś ca cūrṇa-
vilepanair vādyaiḥ sarvābhiś cānuttarābhir vyūhābhir
ekaikaṃ pūjayeyam/ ekakṣetre cāham samudravālikāpramāṇān
(2)
5 kalpāṃ careyam, yadā cāham Sarvakāyavibhāvanena samādhinai-
kakṣaṇenaikaikasya buddhasya buddhakṣetraparamāṇurajaḥ-
(3)
samān buddhagocārān ājāneyam/ Guṇākarasamādhinā cāham
(4)
bhadanta bhagavan nekaikasya buddhakṣetraparamāṇurajaḥ-
samair anuttarais tavais taveyam/ Animiṣasamādhinā cāham
(5)
10 bhadanta bhagavan nekarajāgracittapramāṇena sarvabuddha-
(6)
kṣetrān pūrṇāṃ jinaiḥ paśyeyam/ Araṇāsamādhinā cāham
bhadanta bhagavan nekacittakṣaṇena sarvabuddhakṣetreṣu
bodhisattvān atītānāgatapratyutpannān buddhakṣetraguṇa-
(7)
vyūhān paśyeyam/ Śūraṅgamasamādhinā cāham bhadanta bhaga-
(8)
15 van narakeṣv avataritvā nairayikam ātmabhāvam abhinir-
mīṇitvā nairayikānāṃ sattvānāṃ dharmaṃ deśayeyam, bodhāya
ca samādāpayeyam, tatas tān sattvān bodhāya cittam ut-
(9)
pādayeyam, tataś cyavitvā manuṣyāṇāṃ sahabhāvyatāyām

(1)gandhair is supplied by Ch T. (2)ABE:sarvakāryavibhā-
vena. T:lus thams cad rnam par ḥjig paḥi tiñ he ḥdzin.
chl:一切身變化三昧 ch2:一切修身三昧. (3)buddhān virāṇy in Mss. T:
saṃs rgyas kyi spyod yul. chl:諸佛世界 ch2:佛行. (4)ABCE:
naikaikasya. (5)cp. T:rdul gcig gi steñ du sems kyi tshad
kyis. chl:於一念中 ch2:一塵等心. (6)AB:pūrṇājinaiḥ. C:
pūrṇpādi jinaiḥ. D om. (7)ABE:sūlaṅgama-. D om. T:dpah bar
hgro baḥi tiñ he ḥdzin. Ch:首楞嚴三昧. (8)ABE:avataratitvā.
(9)E:cyāvitvā.

upapadyeyuḥ yatra buddhā bhagavantas tiṣṭhanti teṣāṃ
 buddhānāṃ bhagavatāṃ sakāśād dharmāṃ śṛṇuyuḥ, avaiivartika-
 bhūmau ca pratiṣṭhāpayeyam; evaṃ tiryakṣu, evaṃ preteṣu,
 evaṃ yakṣeṣu, evaṃ rākṣaseṣu, evaṃ asureṣu, evaṃ nāgeṣu,
 5 evaṃ kinnaramahorageṣu, evaṃ piśācapūtana-
 kaṭapūtaneṣu, evaṃ manuṣyacaṇḍāleṣu, evaṃ vaṇijeṣu gaṇikāsu; yathā-
 rūpeṣu ca bhagavan sattvāḥ kuleṣūpapadyante, yathārūpaś
 ca teṣāṃ ātmabhāvapratilābhaḥ, yathārūpeṇa ca sattvāḥ
 karma-
 pratyaya-
 yena sukhāṃ vedanāṃ duḥkhāṃ vā pratisamveda-
 10 yanti, yathārūpeṣu ca śilpasthānakarmasthāneṣu prasaktāḥ,
 tathārūpaṃ ātmabhāvaṃ nirṇīṇitvā tathārūpaśilpasthāna-
 karmasthāneṣūdyogaṃ nidarśayeyam, tathārūpeṇa cākṣara-
 vyāhāreṇa sattvānāṃ cittam ārādhayeyam, dharmāṃ ca deśa-
 yeyam, anuttarāyāṃ samyaksaṃbodhau samādāpayeyam niveśa-
 15 yeyam pratiṣṭhāpayeyam, avaiivartikāṃś ca sthāpayeyam
 anuttarāyāṃ samyaksaṃbodhau/ tāvad ahaṃ bhadanta bhagavan
 bodhisattvacārikāṃ carisyāmi yathā daśasu sarvabuddha-
 kṣetrasahasreṣu sarveṣāṃ sattvānāṃ cittasantatiṃ tathā
 pariśodhayeyam yathā pūrvakarmakleśāṃ na kuryuḥ, yad

(1)B:evaṃ sureṣu. (2)ABE:-pūṭana-. C:-pūjatana-. D:-
 -pūjana-. T:srul po. Ch: 富單那. (3)D:-katapūtane-
 ṣu. T:lus srul po. ch1: 伽吒富單那. ch2: 迦吒富單那. (4)C:ganikāsu.
 T:smad ḥtshoṇ ma. Ch: 淫女. (5)satvā in Mss. (6)ABE:pra-
 śaktāḥ. C:praktāḥ. (7)A:darśayeyam. D om. (8)Ch:daśabuddha-
 kṣetra-. T:daśasu dikṣu daśabuddhakṣetra-. (9)C:-samanta-
 tiṃ. (11)na is supplied by Ch T. T:ci nas kyaṇ ṣhoṇ gyi
 las daṅ ṇon moṇs pa ma lus par ḥgyur ba daṅ. ch1: 無有行業
 煩惱諸毒 ch2: 行業結使滅如是毒.

- (1)
 ekasattvasyāpi catvārā mārās cittasantatipatham na pra-
 (2)
 jānīyuh, tad ahaṃ daśabuddhakṣetrasahasrāṇy evaṃrūpāṃ
 (3)
 pariśuddhāṃ sthāpayeyam, yathā Prabhāsavirajāsamucchraya-
 (4)
 gandheśvararājajyotis tathāgatasya Nīlagandhaprabhāsa-
 (5)
 5 viraje buddhakṣetraguṇavyūhās tathā bhaveyam/ evaṃ mayā
 svabuddhakṣetrasya svaparṣāyā ca yathā Siṃhagandhena
 bodhisattvena praṇidhānaṃ kṛtaṃ/ yadi me bhadanta bhaga-
 (6)
 van nevaṃrūpā āśā paripūryeta tathā daśasu buddhakṣetra-
 (7)
 sahasreṣu sattvānāṃ sarvaduḥkhāni praśāmyantu, sarve ca
 10 mṛducittā bhavantu, karmaṇyacittā bhavantu, svakasvakāyās
 (8)
 caturdvīpikāyāḥ tiṣṭhanto buddhān paśyantu/ teṣāṃ ca
 (9)
 sattvānāṃ vicitraratnā vicitrapuṣpagandhavilepanacūrṇa-
 (10)
 cchatradhvajapatākāḥ prādurbhavantu, yena te sattvāḥ tān
 buddhān pūjayeyuh, anuttarāyāṃ samyaksambodhau cittāny
 15 utpādayeyuh/ ahaṃ ca bhagavan Darśanavyūhasamādhāna-
 (11)
 balena svayaṃ paśyeyam, sahodīritayāṃ vācāsmiṃ nevaṃ eva 78
 svayaṃ paśyati yathā praṇidhānaṃ kṛtaṃ" iti/
 bhagavān āha/ "sādhu sādhu kulaputra, yas tvaṃ
 (12)
 kulaputra samantake ca svake ca buddhakṣetre daśabuddha-
 20 kṣetrasahasrāṇi pariśuddhāni sthāpayiṣyasi/ aprameyā-

(1)CD:catvāro. (2)-jānīyuh in Mss. (3)ABE:-śuddhā payitvā.
 (4)CD:nīle. (5)AE:eva. CD:eṣa. (6)B:-pūryyeta. (7)DE:pra-
 śāmyatu. (8)B:paśyatu. (9)T om. -gandha-. (10)A:-bhavatu.
 (11)ABE:-odīritayā. (12)ACD:-kṣetra. And C om. daśabuddha-
 kṣetra-.

- (1)
saṃkhyeyānāṃ ca sattvānāṃ santatiṃ pariśodhayiṣyasi/
evam aprameyāsaṃkhyeyānāṃ buddhānāṃ bhagavatāṃ aprameyā-
(2)
saṃkhyeyāyāṃ pūjāyāṃ autsukyam āpatsyase/ tena tvaṃ
kulaputra Samantabhadro nāma bhavasva/ bhaviṣyasi tvaṃ
(3) (4)
5 Samantabhadrānāgate 'dhvani atikrānta ekagaṅgānadīvālikā-
(5) (6)
same 'saṃkhyeye parivartāvaśiṣṭe dvitīya uttarāyāṃ diśīto
buddhakṣetrāt ṣaṣṭigaṅgānadīvālikāsamāni buddhakṣetrāṇy
(7)
atikramitvā tatra Jñānatāpasuviśuddhagunā nāma lokadhātur
bhaviṣyati; tatra tvaṃ Samantabhadrānuttarāṃ samyaksaṃ-
(8)
10 bodhim abhisambhotsyase, Jñānavajravijṛmbhiteśvaraketur
(9)
nāma bhaviṣyasi tathāgato 'rhan samyaksaṃbuddho yāvad
buddho bhagavān"/

- atha khalu kulaputra Samantabhadro bodhisattvo mahā-
sattvo Ratnagarbhasya tathāgatasya pañcamaṇḍalena pādayoḥ
15 śīrasā nipapāta/

(10)
Ratnagarbhas tathāgatas tv āha/

"uttiṣṭha surata suvrata dāntacittā

(11)
sattvāna santati viśodhya dr̥ḍhapratijñatvaṃ/

(1)C:santarti. T:cittasantatiṃ. (2)B:pūjāṃ autsukyam. C:pūjāyāmy autsukyam. D:pūjāyāṃ sautsukyam. (3)C:-bhadrā-nāmagate. D:-bhadro nāmate. (4)-gaṅgā- is supplied by Ch T. (5)B:dvitīyaṃ. (6)ABDE:diśīto. (7)ABE:-tāpaśuviśuddha-. T:ye śes kyi chu śin tu rnam par dag paḥi yon tan. ch1:智水善淨功德. ch2:智水淨德. (8)C:-vajravijṛmbhiteśvara-. D:-vajravikṣambhiteśvara-. T:ye śes rdo rje rnam par bsgyiḥs paḥi dbaṅ phyug rtog. ch1:智剛吼自在相王. ch2:師子奮迅金剛智. (9)ABE:-saṃbuddhena yāvad. CD om. yāvad buddho. (10)D:-gataś cāha. (11)C:sati.

(1) (2)
sattvān tāraya kleśanadīśughorān

(3)
tvam jñāna ulkadhara bheṣyasi buddha loka"//

(4)

tena khalu punaḥ kulaputra samayena daśakuśīdapraṇa-
sahasrāṇi ekakaṇṭhena vācam babhāṣire/ "bhaviṣyāma vayaṃ

5 bhadanta bhagavan te pariśuddheṣu buddhakṣetreṣu tathā-
gatā arhantaḥ samyaksaṃbuddhāḥ, yāṃ suviśuddhāśayāḥ

(5)
(6)
Samantabhadro bodhisattvo mahāsattvo bodhisattvacārikāṃ
caramāṇaḥ pariśuddhāṃ sthāpayati/ evaṃ ca vayaṃ ṣaṭ-

(7)
pāramitāḥ paripūrayitvā tatra buddhakṣetra upapadyema"/

10 evaṃ kulaputra Ratnagarbheṇa tathāgatena daśapraṇi-

(8)
sahasrā vyākṛtāḥ/ "yadā Samantabhadro 'nuttarāṃ samyak-
saṃbodhim abhisambhotsyate tadā yūyaṃ teṣu sāmantakeṣu

lokadhātuṣv anuttarāṃ samyaksaṃbodhim abhisambhotsyadhve/
(9)

sahasraikanāmakās tathāgatā bhaviṣyatha: yad uta sahasraṃ
(10)

15 Jvālakuṇḍeśvaraghoṣā nāma bhaviṣyatha tathāgatāḥ, aparāṃ

(1)BD:taraya. (2)C:-sughorāva. (3)

T:brtul žugs bzañ po rab tu dgañ ba sems dul loñs,
dam bcas brtan pa sems can rnams kyi rgyud sbyoñs la,
khyod kyis sems can ñon moñs mi bzañ klun las sgrol,
khyod ni hjig rten ye śes sgron mchog sañs rgyas hgyur.

ch1: 汝起善導師 已得如所願 善能調衆生 皆令得一心
度於煩惱河 及脫諸惡法 來世作燈明 諸天世人師

ch2: 起喜習樂調伏心 於衆生所善堅誓
於結深河度衆生 汝智炬妙世作佛

(4)ch2: 大乘悲分陀利經卷第四. 十人授記品第十(256b) (5)ABE:-śuddhā-
śayāḥ. Read -āśayāḥ. (6)A:mahāsattvaḥ & om. bodhisattva-.

BE:mahāsattvacārikāṃ. C om. bodhisattvo mahāsattvo. D om.
mahāsattvo. (7)C:upapadyate ma. (8)ABE:-sahasrāṇi. (9)

B:bhaviṣyanti. (10)T:me lce thab khuñ dbañ phyug dbyaṅs.

ch1: 智熾尊音王. ch2: 智熾鍾自在聲.

- sahasraṃ Saṃvṛtīśvaraghoṣā nāmāno bhaviṣyanti, aparaṃ
 (1)
 sahasraṃ Suvimalaghoṣeśvararājanāmā bhaviṣyanti tathā-
 (2)
 gatāḥ, aparaṃ sahasraṃ Prahīṇabhayaghoṣeśvararājanāmā
 bhaviṣyanti tathāgatāḥ, aparaṃ sahasraṃ Vimalaghoṣateje-
 5 śvararājanāmā bhaviṣyanti/ pañcaśatā ekaṃ nāmadheyā:
 (3) (4)
 yad uta Sūryaghoṣanāmā bhaviṣyanti/ tathā dvau Vigata-
 (5) (6)
 bhayakīrttirājā Vigataraśmiś ca, Vigataraśmighoṣakīrti-
 (7) (8)
 śvaraghoṣaś ca, Viparadharmakīrtighoṣaś ca, Garbhakīrti-
 rājaRatnadhvaḥ, Jyotīśvaraḥ, Uttaptamuniḥjñāneśvaraḥ,
 (9)
 10 Ketacīvarasambhṛtarājā, Acintyamatiḥjñānagarbhaḥ, Jñāna-
 (10)
 merudhvaḥ, Jñānasāgararājā, Mahāvīryaghoṣeśvaraḥ,
 (11)
 Meruśrīkalpaḥ, Jñānavirajavegaḥ, Kimīśvarabījaḥ, Jñāna-
 (12)
 suvimalagarjiteśvaraḥ, Abhibhūtaguṇasāgararājā, Jñāna-
 sambhavabalarājā, Virajavīreśvararājā, Muniśrīkūṭavega-
 15 samkusumaḥ, Śrīkūṭajñānabuddhiḥ, Vajrasimhaḥ, Śīlapra-
 (13) (14)
 bhāśvaraḥ, Bhadrottamaḥ, Anantaraśmiḥ, Siṃhanandiḥ,

(1)AB:suvira-. C om. (2)ABE:prahīna-. (3)chl ins. 日賢藏尊王 (Sūryaratnagarbheśvara) 樂音尊王 (Vādyeśvara) 日光明 (Sūryaprabhā) 龍自在 (Nāgeśvara). ch2 ins. 日藏自在王 (Sūryagarbheśvara) 龍雷 (Nāgeśvara). (4)T:ñis ston lha brgya. Ch:8. (5)-rasmiś in Mss. (6)-rasmi- in Mss. T:hod zer bral baḥi dbyaṅs & grags paḥi dbaḥ phyug dbyaṅs. chl:離音光明 & 音聲稱 ch2:顯光音 & 稱自在聲. (7)T:rnam grol chos grags dbyaṅs (Vimukta-). chl:顯露法音 ch2:開法稱音. (8)T:sñiḥ po grags paḥi rgyal po & riḥ chen rgyal mtshan. But Ch:Guṇadharmakīrttirāja, Acintyamatiḥrāja & Ratnadhvaḥ. chl:功德法稱王, 不可思議王, 賢幢 ch2:德法稱王, 不可思議意王 & 賢幢. (9)T:gnas kyi gos bstsags rgyal po. chl om. ch2:牆微無味王. (10)D:-rājāḥ. (11)kimiśvaravījaḥ in Mss. T:ciḥi dbaḥ phyug sa bon. chl:尊相幢王 ch2:自在幢. (12)ABE:-suvila-. CD:-suvile-. T:ye śes śin tu dri med sgrogs paḥi dbaḥ phyug. chl:善智無垢雷音尊王 ch2:善智無垢雷自在. (13)AE:-prabhāśvaraḥ. (14)-rasmiḥ in Mss.

- (1)
- Akṣaya-jñānakūṭaḥ, Ratnāvabhāsaḥ, Jñānavimalaḥ, Jñāna-
 pravāḍaḥ, Siṃhakīrtiḥ, Abhi-jñāguṇarājaḥ, Dharmasumanā-
 varṣī, Prabhākarah, Abhyudgatameruḥ, Dharmasamudgatarāja-
 vimalaḥ, Gandheśvaraḥ, Vimalanetraḥ, Mahāprasandayaḥ,
 5 Asaṅgabalarājā, Svajñānapuṇyabalaḥ, Jñānacīvaraḥ, Vasa-
 vartī, Asaṅgahiteṣī, Jñānasambhavaḥ, Mahāmeruḥ, Bala-
 garbhaḥ, Guṇākarah, Latākusumadhvajah, Gaṇaprabhāsaḥ,
 Viguṇamoharājā, Vajrottamaḥ, Dharmaketuḥ, Ghoṣendrarājā,
 Svaguptaḥ, Vajradhvajaḥ, Ratneśvaraḥ, Abhyudgatadhvajah,
 10 Śailakalpaḥ, Ratimeghaḥ, Dharmakārisālarājā, Samantagupta-
 sāgararājā, Jñānasamnicayaḥ, Jñānārciḥ, Kusumagaṇiḥ,
 Gajendreśvaraḥ, Udumbarapuṣpaḥ, Kāñcanadhvajah, Dharma-
 dhvajah, Vinarditarājah, Candanaḥ, Supraṭiṣṭhitasthāma-
 vikramaḥ, Dhvajāgraprādīpaḥ, Jñānakramaḥ, Sāgaradhvajah,
 15 Vyayadharmakīrtiḥ, Māravinarditaḥ, Guṇārciḥ, Jñānaprabhaḥ,
 Jñānapradīpaḥ, Kṣemarājā, Jñānaghoṣaḥ, Dhvajasaṃgrahaḥ,

(1)D:-vimalaḥ. (2)E:-kīrtī. (3)CD:-vimalaḥ. (4)C:vaśavattī.
 D:vaśakīrtī. (5)ch1:衆光明 ch2:照衆如來. But T:yon tan ḥod
 (Guṇaprabhāsaḥ). (6)T=Skt. ch1 puts two together, 堅持金剛
 (Suguptavajradharah). ch2 puts three together, 自執金剛持賢如來
 (Svaguptavajraratnadharah). (7)T ch1 divide into Dharma-
 kārī & Sālarājā. T:chos byed & sa laḥi rgyal po. ch1:增益善法
 & 妙羅王. But ch2:樂雲法用尊羅王如來 (Ratimeghadharmakārisālarājā).
 (8)ch1:功德遍滿大海功德 ch2:普德海王如來, But T:kun sbed (Samanta-
 gupta) & rgya mtshoḥi rgyal po (Sāgararājā). (9)ABE:-sam-
 niya. CD:-samniyaḥ. T:ye śes yaṅ dag btsags. ch1:智慧和合
 ch2:智積如來 (10)T:śin tu brtan pa (Supraṭiṣṭhitaḥ) & mthus
 gnon (Sthāmavikramaḥ). So ch1:善住 & 精進力. But ch2:梅檀善安隱起勢如來
 (Candanasupraṭiṣṭhitasthāmavikramaḥ). (11)ABE:-āgradīpaḥ.
 (12)T:yon tan ḥod ḥphro. But ch1:衆光明. (Gaṇārciḥ). ch2:降魔
 德焰如來 (Māravinarditagūṇārciḥ). (13)AC:kṣamarājā.

- Vajrapradīpaḥ, Vyūharājā, Jayasaṃkhyā, Supraṭiṣṭhitāḥ,
 (1) (2)
 Maṇicāndrarājā, Kramavinarditarājā, Sāleन्द्रasiṃhavigrahaḥ,
 Nārāyaṇavijitagarbhaḥ, Ratnaguṇasaṃnicayaḥ, Jyotigarbhaḥ,
 (3)
 Nakṣatravibhava-kīrtiḥ, Puṇyabalasālarājā, Jñānaghoṣaḥ,
 5 Brahmottaraḥ, Dhṛtarāṣṭraḥ/ aparaṃ sahasraṃ Gandhapadma-
 (4)
 vijitakīrtirājā nāmano bhaviṣyanti, Rāśmimaṇḍalajyoti-
 prabhāsarājā, Gandhapadmottaravegaḥ, Ananta-guṇasāgara-
 jñānottaraḥ, Jambūcchāyaḥ, Guṇasāiladhvajāḥ, Siṃhaketuḥ,
 Nāgavivarjitakusumatejarājā, Sugandhabījanairātma,
 (5)
 10 Amṛtaguṇatejarājākalpinami bhaviṣyati/ aparaṃ sahasraṃ
 (6)
 Viśṣṭadharma-rājāno nāgendravimuktibuddhalokasāgaraloca-
 śailanāmā bhaviṣyanti tathāgatā arhantaḥ samyaksaṃbuddhāḥ/
 ekakāle ekadivase 'nuttarāṃ samyaksaṃbodhim abhisambhot-
 syanti, (7)
 anyonyāsu lokadhātuṣu daśāntarakalpāyuhpramāṇaṃ
 15 bhaviṣyati"/ te 'pi daśaprāṇasahasrā Ratnagarbhasya
 tathāgatasya pañcamaṇḍalena pāḍau śirasā nipetuḥ/

(1) ABE: maṇicandra-. T=Skt. Ch: Supraṭiṣṭhitamatih & Candra-
 rājā. ch1: 善住意 & 月王. ch2: 善安意如來 & 月王如來. (2) T: sa lahi
 dbaṅ po seṅ geḥi sgra. But Ch: Sāleन्द्रrarājā & Siṃhavigrahaḥ.
 ch1: 妙憐陀王 & 師子步王. ch2: 妙羅王如來 & 師子步如來. (3) Ch T: Manojñaghoṣaḥ.
 T: yid du ḥoṅ baḥi dbyaṅs. ch1: 微妙音. ch2: 軟音如來. (4) rasmi-
 in Mss. Ch=Skt. ch1: 光明熾燈王. ch2: 光明圓月照王如來. But T: ḥod zer gyi
 dkyil ḥkhor snaṅ ba (Rāśmimaṇḍalajyotiḥ) & snaṅ baḥi rgyal
 po (Prabhāsarājā). (5) Read -nāmī. T om: +kalpi-, yon tan bdud rtsi
 gzi brjid rgyal po. ch1: puts together with one before: 善趣種
 無我甘露功德王劫 (Sugatibījanairātmaṃṛtaguṇatejarājākalpi-).
 ch2: 無量德曜王劫如來. (Amitaguṇatejarājākalpi-). (6) nāmendra-
 in Mss. T: chos sbyin rgyal po kluṅ dbaṅ rnam grol sad byed
 ḥjig rten rgya mtshoḥi mig gi ri bo. ch1: 離法智龍王解脫覺世界海眼
 山王. ch2: 捨法智龍王解脫覺世海眼止如來. (7) CD: anyānyāsu.

"uttiṣṭhata ca dṛḍhanāganardatā

(1)

kriyatā śubhadravayasamcayam/

udyujitaḥ pāramitāsu vegatā

(2)

(3)

5

bhaviṣyathāsuranaralokanāyakāḥ"//

(4)

atha khalu kulaputra Samudrarenur brāhmaṇo navamaṃ

rājaputram āmantrayate sma Amighaṃ nāma/ peyālaṃ, sa

prāha/ "tathārūpam ahaṃ bodhisattvacārikāṃ carīṣyāmi

yathā me daśasu dikṣu gaṅgānadīvālikāsameṣu lokadhātuṣu

10

gaṅgānadīvālikāsamās tiṣṭhanto yāpayantaḥ buddhā bhaga-

vanto bodhicārikāṃ carataḥ sākṣibhūtā bhaviṣyanti bodhi-

sattvacaryāyām/ yad ahaṃ bhadanta bhagavan tvatpurato

bodhāya cittam utpādayāmi, yāvac cānuttarāṃ samyaksaṃ-

(5)

bodhim abhisambhotsye/ atrāntareṇa me bodhisattvacaryām

(6)

15

caramāṇasya na vipratisāracittam utpadyeta, yāvad bodhi-

(7)

paryantam upādāya dṛḍhapratijñō bhaveyaṃ yathāvādī tathā-

(8)

kārī, na cānyasya sattvasya cittasaṃkṣobho bhaveyaṃ, na

(1)E:kriyātā. (2)C:-nāthakāḥ. (3)

T:klu ltar brtan par sgrogs pa dag ni re śig loṅs,
dge baḥi nor rnams dag ni yaṅ dag stsogs gyis la,
pha roḥi phyin pa rnams la myur du brtson gyis daṅ,
lha mi ḥjig rten rnams kyi ḥdren pa dag tu ḥgyur.

chl: 龍王汝起 堅固自在 無上善願 清淨和合 卿等用意
疾如狂風 精勤修學 六波羅蜜 來世必成 天人之尊

ch2: 起汝等妙堅龍吼 當求留最積善哉
勤修六度莫偏忘 當為天人作導師

(4)ch2: 大乘悲分陀利經 第九王子授記師第十一(257a).T:bam po bdun pa(223a3).

(5)A:-bhotsyase. (6)ABE:utpadyata. (7)A:utpādāya. (8)ABE:
cittasaṃkṣo. CD:cittam saṃkṣo. T:sems ḥkhrug pa. chl: 無有人
來惱我心. ch2: 不惱他心.

- ca me śrāvakapratyekabuddhayāne cittam utpadyeta, mā ca
 (1)
 kāmārāgacittacaitasikā utpadyeran, mā styānamiddhasahagatā
 (2)
 maudhatyasahagatā mā kaukr̥tyasahagatā na vicikitsāsahagatā
 na prāṇātipātam nādattādānam nābrahmacaryam na mṛṣāvādam
 (3)
 5 na paiśunyaṃ na pārūṣyaṃ nābhidyā na vyāpādam na mithyā-
 dṛṣṭiḥ na sambhinnaḥ pralāpaḥ na mātṣaryasahagatam na
 dharme 'gauravacittatā na viśamvādanacittatā/ yāvad
 bodhiparyantān mama bodhisattvacaryāṃ caramāṇasya ime
 (4)
 dharmā na saṃvidyeyuḥ/ yāvad bodhiparyantam upādāya
 10 padavītiḥārakam api buddhānusmṛtir nityaṃ cittacaitasikāḥ
 pravarteran/ yāvad bodhiparyantena nāhaṃ buddhadarśanena
 virahito bhavyaṃ na dharmāśravaṇena na saṅghopasthānena/
 sarvatra ca jātiṣu pravrajyāṃ pratilabheyaṃ/ sarvāsu
 jātiṣu pāṃśukūlika bhavyaṃ, traicīvarikaḥ vṛkṣamūlikaḥ
 15 naiṣadyikaḥ āraṇyakaḥ piṇḍapātikaḥ alpeccchaḥ saṃtuṣṭaḥ
 dharmadeśākaḥ ādeyavākyaḥ aparimāṇapratibhānasampanno
 bhavyaṃ/ na ca mūlāpattim āpadyeyaṃ/ na mṛṣāvādasaha-
 (5)
 gatair mantraiḥ parapravādinō vimardeyaṃ/ śūnyatāprati-
 saṃyuktaṃ ca mātṛgrāmasya dharmam deśayeyaṃ, śūnyatā-
 (6)
 20 manaskāreṇa ca mātṛgrāmasya na dantavidarśanam kuryāt,

(1)CD:~cittanaitasikā. (2)AE:mā otsukya-. B:mautsukya-
 CD:mā autsuky-. Emended by Ch T. (3)B:paiśūnyaṃ. (4)ABE:
 upāya. (5)ACE:ivamardeyaṃ. B:mardayaṃ. D:vamardayaṃ. (6)
 na is supplied by Ch. ch1:拱手端生亦不露齒 ch2:常思惟空於人前不露齒笑.
 But T:ston pa ŋid yid la bgyid pas bud med la chos ston
 par bgyid par gyur cig(---mātṛgrāmasya dharmavidarśanam
 kuryāt). Prob. originally ---chems ston par bgyid par
 ma gyur cig.

- (1)
na hastavikāreṇa dharmam deśayeyam/ nityam cāham mahā-
yānasamprasthitānām bodhisattvānām śāstrsamjñām utpāda-
yeyam/ yasya cāham dharmabhāṇakasya sakāśād dharmam
(2)
śṛṇuyām śāstrsamjñān tasyāntike utpādayeyam, satkṛtya
5 cāham taṁ dharmabhāṇakam yathā tathāgataṁ tathā satkuryām
gurukuryām mānayeयाम pūjayeyam yāvad ātmamāṃsair api
(3)
dharmabhāṇakam upasthiteyam/ na cāham pātram apātram
(4)
cāvekṣya dānam dadyām, na mama dharmadānamātsarikā citta-
caitasikā utpadyeyuḥ/ svajīvitadānenāham bodhyarthikān
10 sattvān paritrāyeyam, svavīryabalapraṇidhānopārjitenā
cāham dravyena vyasanagatān sattvān vyasanebhyaḥ pari-
mocayeyam/ na cāham pravrajitaliṅginam vā grhastha-
(5)
liṅginam vā āpattyānāpattyā vā oodayeyam/ nityam cāham
(6)
lābhasatkāraśloke 'gniviṣaśastrasamjñām utpādayeyam/
15 yadi ca me bhadanta bhagavan nime praṇidhānā yāvad bodhi-
(7)
paryantam upādāya samṛdhyeyuḥ yathā bhagavataḥ purataḥ
praṇidhānam kṛtaṁ, tad ubhābhyām paṇibhyām divyās cakra-
(8)
ratnāḥ prādurbhavantu sahasrārāḥ sanābhikāḥ sanomikāḥ
ādi tyavarnaprabhāsvarāḥ"/ sahabhāṣitāyām asyām vāci
(9) (10)
20 Amighena rājaputrenobhāyām paṇibhyām tathārūpāṇi cakrāṇi

(1)D:hasti-. (2)T:bsñen bkur bgyid par gyur cig(upasthi-
teyam). (3)ACDE:upasthiheyam. (4)ABE:cāvakṣya. (5)D:āpatty-
anāpatbhya vā modayeyam. (6)CD:lobha-. (7)C:samadhyeyuḥ.
D:samvadhyeyuḥ. (8)C:sanomikāḥ. D:sanaimikāḥ. (9)amighena
in Mss. (10)AE:-putreṇa ubhābhyām. B om.

prādurbhūtāni yathāyācitāḥ/ punar āha/ "yadi me bhadanta
 bhagavan nevaṃrūpā āśā paripūryeta yāvad bodhiparyantena
 tad ime cakrāḥ śūnyeṣu pañcakaṣāyeṣu buddhakṣetreṣu gac-
 chantu, evaṃrūpeṇoccaśabdena yathā nandopanandā nāgarājā
 5 gacchanti tathā sarvāvantam buddhakṣetram svareṇa vijñāpa-
 yantu bodhisattvavyākaraṇasmṛtyasaṃpramoṣajñānadarśana-
 śūnyatābhāvanāpracārabuddhaviṣayaṃ dharmaparyāyaṃ cārayitum/
 (4) (2) (3)
 ye ca tatra sattvā upapannās teṣāṃ sarveṣāṃ śrotrendriyeṣv
 (5)
 ayaṃ dharmaparyāyaṃ ābhāsam āgacchatu, nipatitamātre ca
 10 teṣāṃ sattvānāṃ rāgaḥ praśamatu, dveṣo moho mānerṣyā māt-
 saryaḥ praśamatu, sarvabuddhānusmṛtīmanasikāreṇānuttarāyāṃ
 samyaksaṃbodhau cittam utpādayantu"/

preṣitau ca kulaputrāmighena rājaputreṇa tau dvau
 cakraratnau tau caivaṃrūpeṇa javena gacchataś tadyathā
 15 buddhā bhagavanto buddhajavena gacchanti; evaṃ eva tau
 dvau cakraratnau gacchataḥ daśasu diśāsv aprameyeṣv asaṃ-
 khyeyeṣu pañcakaṣāyeṣu buddhakṣetreṣu gatvā sattvānāṃ
 (7)
 bodhisattvavyākaraṇasmṛtyasaṃpramoṣajñānāntargatābhāvanā-
 (8)
 pracārabuddhadharmaparyāyaṃ cārayanti/ teṣāṃ ca sattvānāṃ

(1)ABE:-pūryata. (2)-prabuddhaviṣayaṃ in Mss. (3)ABE:
 cāritum. (4)D:yena. (5)ABCE:śrotendriyeṣv. (6)ABE:-paryāya
 samāgacchatu. C:-paryāya ābhāsam āgacchatu. D:-paryāya
 ābhāsam āgacchamtu. (7)A om. E:etau. (8)ABE:-bhāvana-
 C:-bhāvan. D:-bhāvena. Ch T:-jñānadarśanaśūnyatābhāvanā-
 pracārabuddhaviṣayaṃ dharmaparyāyaṃ cārayanti. T:sems can
 rnams byañ chub sems dpah luñ ston pa dran pa mi brjed
 pañi ye śes mthoñ ba ston pa ñid bsgom pa la spyod pa
 sañs rgyas kyi yul gyi chos kyi rnam grañs hdi spyod du
 bcug go(224a2-3). ch1:為諸衆生出諸菩薩受記音聲。不失專念智慧之聲。修學空法諸佛
 所有法藏之聲(194a-b). ch2:為衆生唱菩薩受記入不妄念智。修空不動意界法藏。(257b-c).

- (1) (2)
 ayaṃ dharmaparyāyaṃ śrotrendriyasyābhāsam āgacchati,
 teṣāṃ sarveṣāṃ rāgo yāvan mātsaryacittacaitasikāḥ pra-
 śāntāḥ, sarve ca buddhajñānaviṣayaṃ manaskāreṇānuttarāyāṃ
 samyaksaṃbodhau cittāny utpāditavanto, muhūrtamātreṇa ca te
 5 cakrāḥ pratiniṣṭvṛtyā⁽³⁾ Amighasya rājaputrasya purataḥ sthitāḥ/
 atha khalu kulaputra Ratnagarbhas tathāgataḥ Amighasya
 rājaputrasya sādhu⁽⁴⁾ karam adāt, "sādhu sādhu kulaputra,
 tvayātīva śobhanaḥ prañidhiḥ kṛta, ime ca divyāś cakra-
 ratnāḥ śūnyeṣu pañcakaṣāyeṣu buddhakṣetreṣu preṣitā, bahūni
 10 ca prāṇakoṭīniyutaśatasahasrāṇy akalūṣacittāny avasthā-
 pitāni, bodhau ca samādāpitāni/ tena tvam kulaputrAkṣobhyo
 nāma bhavasva/ bhaviṣyasi tvam Akṣobhyo lokasya pariṇāya-
 kaḥ, grhṇa tvam Akṣobhya buddhakṣetraguṇavyūhāni yādṛśāny
 ākāṅkṣasi"/
 15 Akṣobhya āha/ "tādṛśam ahaṃ bhadanta bhagavan buddha-
 kṣetraguṇavyūham ākāṅkṣāmi yathā sarvalokasvarṇabhūr
 bhavet, samāpāṇitalopamā divyamaṇiratnavyavakīrṇā apagata-
 śarkarakathallā apagataśilāstambhapāṣāṇaparvatā mṛdukā
 kācalindikasukhasaṃsparśā, nikṣipte pādatale 'vanamed
 20 utkṣipte pādatale punar unnamet/ na cātra narakatiryag-

(1)BC:śrote-. (2)DE:āgacchanti. (3)ABE:-āmiṣasya. (4)ABE:
 preteṣitā. (5)Ch adds akṣobhyacittāny. ch1:心無惱害 ch2:無惱心.
 (6)ABE:akṣobhyo. (7)sarvaślokavarṇabhūr in Mss. T:sa gzi
 thams cad gser las grub ciñ. ch1:令我世界純金鳥地 ch2:一切黃金鳥地.
 (8)ABCE:-vyakīrṇā. (9)A:kācilidika-. B:kācilimḍika-.
 CDE:kācimḍika-. (10)ABE:unnameta. cp. T:rkañ mthil gzag
 na ni nems śes bgyid, rkañ mthil bteg na ni par ces bgyid
 pa. ch1:行時足下踏入四寸舉足還復 ch2:足下則下舉還復.

- yoniyamalokapretaviṣayāṃ prajñāyeyuḥ/ na ca tatra buddha-
kṣetre durgandhā bhāvā bhaveyuḥ, divyātikrāntena gandhena
tad buddhakṣetram sphuṭaṃ bhavet, divyais ca mādārava-
mahāmādāravaiḥ puṣpais tad buddhakṣetram ākīrṇaṃ/ na ca
5 tatra sattvānāṃ jarāvyādhimarāṇaṃ bhavet, na ca paraspara-
bhayaṃ na ca parasparaviheṭhā na ca sattvānāṃ akālamaraṇaṃ
vipratīṣāramaraṇaṃ nāsamāhitamaraṇaṃ/ buddhānusmṛtīmanas-
kāreṇa tatra sattvā bhaveyuḥ/ na ca durgatiṣūpapadyeyuḥ,
na pañcakaṣāyeṣu śūnyeṣu buddhakṣetreṣūpapadyeyur, yāvad
10 bodhiparinirvāṇāt buddhadarśanāvirahitā bhaveyur dharma-
śravaṇena saṅghopasthānenāvirahitā/ alparāgās ca tatra
sattvā bhaveyur alpadveṣā alpamohāḥ, sarve ca tatra daśa-
kuśalāṃ karmapathān samādāya varteyuḥ/ na ca tatra buddha-
kṣetre sattvānāṃ śīlpagrahaṇaṃ bhavet, na nāmanimittaṃ,
15 na ca tatra sattvānāṃ mārāvatāraṃ mārgeṇa/ na ca tatra
sattvā durvārṇā bhaveyuḥ, na ca tatra sattvā vaimātrā
bhaveyuḥ, yad utāryo vā dāso vā, amamā aparigrahās ca
tatra sattvā bhaveyuḥ/ na ca tatra śrāvakānāṃ bodhi-
sattvānāṃ vā śuklamokṣaṇaṃ bhavet, antataḥ svapnāntara-

(1)C:parasparaṃ bhayaṃ. (2)A:-namaskāreṇa. T:saṅs rgyas
rjes su dran pa yid la bgyid par gyur cig. ch1:繫念思惟諸佛如來.
ch2:思惟念佛. (3)T:bzo bgyid pa. ch1:種種工巧. But ch2:受戒.
(śīlagrahaṇaṃ). (4)T:de na ḥan soṅ gi rgyu mtshan ma mchis
par gyur cig=na ca tatrāpāyanimittaṃ bhavet.. ch1:無有犯罪及
犯罪名. ch2:無犯悔名. =nāpattināmanimittaṃ. (5)C:vemātrā.
(6)ABE:apratigrahās.

- gatānām api; sarve ca tatra sattvā dharmakāmā dharmā-
 (1)
 paryeṣṭiparā bhaveyuh/ na ca tatra buddhakṣetra eka-
 (2)
 sattvo 'pi viparītadr̥ṣṭiko bhavet na cānyatīrthiko, na
 ca tatra sattvānām kāyaklamatā bhavet cittaklamatā vā
 5 bhavet; sarve ca te tatra sattvāḥ pañcābhijñā bhaveyuh/
 na ca tatra sattvānām tṛṣṇā vā bhukṣā vā viheṭhayet,
 yādṛśam cāhāram ākāṅkṣeyuh tādṛśam ratnabhājanēṣu purataḥ
 prādurbhavet yathā kāmāvacarāṇām devānām/ na coccāra-
 (3)
 prasrāvakheṭasinghānam aśru vā kāye svedo vā bhavet,
 10 na ca tatra śītaṁ noṣṇam bhavet, sugandham ramaṇīyam
 bhavet, mṛdusaṁsparśās ca vāyavo vāyeyuh/ te ca tatra
 (4)
 devamanuṣyāṇām gandhakṛtyam kurvīran yadākāṅkṣeyuh yādṛśam
 ākāṅkṣeyuh, ya ekaḥ śītalaṁ vāyum ākāṅkṣet, dvitīya uṣṇa,
 (5)
 apara utpalagandham vāyum ākāṅkṣeyuh, apara uragasāra-
 15 candanagandham vāyum, apare kālānusārigandham, apare
 tagaragandham, apare 'garugandham, apare sarveṇa sarvaṁ
 vāyun/ ākāṅkṣeyuh, teṣāṁ yathā cittotpādenākṣiptaṁ tathā
 sampadyet/ evam apagatapañcakaṣāyā lokadhātur bhavet/
 tatra ca sattvānām saptaratnamayāḥ kūṭāgārā bhaveyuh/
 (6) (7)
 20 teṣu ca kūṭāgāreṣu saptaratnamayāḥ paryāṅkāḥ stritāḥ

(1)ABDE:-payaṣṭiparā. C:-paryāṣṭiparā. T:chos ḥtshal ba
 daṅ chos yōṅs su tshol ba lhur len pa. chl:常樂求法聽珠.ch2:
 愛法求法.(2)-satvāpi in Mss. (3)ABE:svadoṣā bhavet. (4)C:
 tadā-. (5)AE:-sāgara-. (6)-mayā paryāṅkā in Mss. (7)=
 Skt. stritāḥ, covered. As for Ch & T, see next fn.

(1)
tūlikopadhānair mṛdukācalindikasaṃsparśāḥ prādurbhaveyur,
yatra manuṣyā vihareyuḥ/ samantataś ca kūṭāgāreṣu
puṣkarīṇīparipūrṇāṣṭāṅgopetenodakena prādurbhavet, yatra
te sattvā udakenodakakāryaṃ kuryuḥ/ sumanātālavṛkṣāṇāṃ
5 vā vṛkṣāvalīr alaṅkṛtā bhaveyuḥ, nānāpuṣpair nānāphalair
nānāgandhair nānāvasthair nānāchatrair nānāmuktikāhārair
nānābharāṇais te vṛkṣā alaṅkṛtā bhaveyuḥ/ yathārūpā ca
(2)
tatra sattvā vastrābharāṇaṃ ākāṅkṣeyuḥ te tān tebhyaḥ
kalpavṛkṣebhyo gṛhītvā prāvareyuḥ, evaṃ puṣpair yāvad
(3)
10 ābharāṇāṃ gṛhītvā bandheyuḥ/ saptaratnamayaś ca me
bodhivṛkṣo bhavet, yojanasahasraṃ uccatvena yojanaṃ
(4) (5)
skandhapariṇāhena yojanasahasraṃ śākhāpariṇāhena/ vāyu-
(6)
samīritaś ca tato bodhivṛkṣād divyātikrāntaḥ snigdho
manojñaḥ pāramitā abhijñendriyabalabodhyaṅgaśabdo niś-
15 caret, ye ca sattvās taṃ śabdaṃ śṛṇuyus te virāgacittāḥ
smṛtiṃ pratilabheyuḥ/ sarvagūṇopetaś ca tatra buddha-
(7)
kṣetre mātṛgrāmo bhavet tadyathā tuṣitadevanikāye 'psarāḥ/
na ca tatra mātṛgrāmo durgandho bhavet, na dvijihve
nerṣyāmātsaryaparicite/ na ca tatra manuṣyā mātṛgrāmeṇa

(1)bhūliko- in Mss. T:rin po che sna bdun gyi khri śiñ
bal gyi śnas ḥjam po dag gis kun tu g'yogs śiñ ka tsa lin
di ka ltar reg na ḥjam pa dag ḥbyuñ bar gyur cig. chl:敷
七寶床.茵蔯丹枕.細滑柔軟.猶如天衣. ch2:有七寶座.重敷茵蔯.安置丹枕.觸甚柔軟.如劫波育.
(2)te cāntebhyaḥ in Mss. (3)ābharāṇā in Mss. (4)ABE:-pari-
nāmena. (5)-sahasra in Mss. (6)ABE:-ātikrāntā. CD:-krāntāḥ.
(7)CDE:'smarāḥ.

- (1)
sārdham maithunakāyasaṃsargam āpadyeyuḥ/ yasya ca tatra
(2) (3)
puruṣasya sarāgacittam utpadyeta, gatvā mātṛgrāmaṃ sa-
(4)
rāgena cittena prekṣate muhūrtena puruṣasya rāgaḥ pra-
śāmyeta, mahatodvegena ca prakramet, Śubhavirajaṃ ca
(5) (6)
5 samādhim pratilabheta, tena ca samādhinā mārāpāśebhyaḥ
parimucyeyuḥ, na ca bhūyo raktacittam utpādayeyuḥ/ yā ca
tatra strī puruṣaṃ sarāgaṃ nirīkṣeta gurviṇī bhavet,
(7) (8)
nirīkṣitamātreṇa cobhaya rāgaḥ praśamet/ ye garbhavāsair
(9)
dāraḥ kadārikā evaṃ kāyacaitasikaṃ sukhaṃ pratisaṃvedayeyuḥ,
10 tadyathā devās trayastriṃśā nandanti pramodanti kāya-
caitasikaṃ sukhaṃ pratisaṃvedayanti/ evaṃ rūpāś ca tatra
(10)
buddhakṣetre garbhavāsā dāraḥ kadārikāḥ saptarātriṃdivasāni
(11)
sukhaṃ saṃvedayeyuḥ/ tāś ca striyo garbhīṇyaḥ evaṃ rūpāṃ
(12)
sukhaṃ pratisaṃvedayeyuḥ, tadyathā dvitīyadyānasampanno
(13)
15 bhikṣuḥ/ na ca te sattvā aśucinā garbhamalena kliśyeyuḥ,
saptame ca divase paramasugandhena parameṇa ca sukhopa-
dhānena samarpitāḥ pratyājāyeyuḥ/ na caiva sā strī duḥ-
(14)
khāṃ pratyānubhaved, ubhau ca puṣkarīṇīm avataritvā snātvā
(15)
ca sā strī evaṃ rūpāṃ smṛtiṃ pratilabheta, yayā Virāga-
(16)
20 śubhaṃ samādhim pratilabheta, tena ca samādhinā mārā-

(1)-kāryya- in Mss. (2)C:-padyet. (3)ABE:-grāmo. (4)ABE:
prekṣete. (5)BC:-labhet. (6)C:te ca na. (7)B:nirīkṣata-.
(8)C:praśameta. (9)A:kānye. B:kāye. (10)AD:-vāso. (11)
AB:tāś. (12)ABE:dvitīye. (13)ABE:kliśeyuḥ. (14)AC:puṣkiṇīm.
(15)ABE:-labhet. (16)BE:-labhet.

- (1)
karmanā parimucyeta, satatasamāhitā bhavet/ yac ca pūrva-
janmani tathārūpaṃ karmakṛtaṃ upacitaṃ bhaved yena ca
bahukalpakoṭīstrībhāvaṃ anubhavitavyaṃ tena samādhinā-
bhinirvṛtena strībhāvaṃ ca sarveṇa sarvaṃ parikṣayaṃ
5 gacched, yāvat parinirvāṇaṃ na bhūyaḥ strībhāvaṃ prati-
labhet/ yeṣāṃ ca sattvānāṃ tathārūpaṃ karmakṛtaṃ upa-
citaṃ bhavet yad gaṇanātikrāntān kalpān nityagarbhavāsenā
(2)
pratyājāyeyur duḥkhaṃ pratyānubhavitavyaṃ bhavet, te
bodhiprāptasya me nāmadheyaṃ śṛṇuyuḥ prasādaṃ ca prati-
10 labheyus, te tataś cyavitvā mama buddhakṣetra upapadyeyur
(3)
garbhavāsenā ca pratyājāyeyus, tatra sarveṇa sarvaṃ tat
karmaparikṣayaṃ gaccheyur, yāvad bodhiparyantaṃ na
(4)
bhūyas te sattvā garbhavāsenā pratyājāyeyur/ ye sattvā
(5)
avaruptakuśalamūlās te padmeṣu pratyājāyeyuḥ, ye sattvā
15 anavaruptakuśalamūlās te garbhavāsenā pratyājāyeyuḥ/
(6)
karmaparikṣayena mama buddhakṣetre mātṛgrāmo vā garbha-
vāso vā prajñāyeta ekāntasukhasamarpitās te sattvās tatra
buddhakṣetre bhaveyuḥ/ sumanātālavṛkṣair vāyusamīritair
(7)
evaṃrūpo ramaṇīyo nirghoṣo niścared, duḥkham anityam
20 anātmaśūnyaśabdā niścareyuḥ/ tena ca śabdena tatra

(1)D:pūrve. (2)T om. nitya. (3)T ins. na. (4)BD:ya. C:
yasya. (5)te padmeṣu pratyājāyeyuḥ, ye sattvā anavarupta-
kuśalamūlās is supplied by Ch. See note (6)ABE om.
from karmaparikṣayena to bhaveyuḥ. (7)CD:nirghoṣā. E:nir-
ghoṣī.

- manuṣyā Ulkāvatīm nāma samādhiṃ pratilabheyus, tena ca
 samādhinā te sattvāḥ śūnyatāvabhāsāṃ gambhīrān dharmān
 avabudhyeyuḥ/ na ca tatra buddhakṣetre kāmopasaṃhitāḥ
 śabdo bhavet/ bodhivṛkṣa⁽¹⁾mūlaniṣaṇṇas cāhaṃ bhadanta
- 5 bhagavan muhūrtenānuttarāṃ samyaksambodhiṃ prāpnuyāṃ/
 bodhiprāptasya ca me tatra buddhakṣetre na bhūyaś candra-
 sūryāṇāṃ prabhā prajñāyeta, anyatra kusumasamkocanena;
 evaṃrūpāṃ cāhaṃ prabhāṃ pramuñceyaṃ yena divyena cakṣuṣā-
 prameyāsaṃkhyeyair anyair buddhakṣetrais tiṣṭhato buddhān
- 10 bhagavataḥ paśyeyaṃ/ bodhiprāptaś cāhaṃ evaṃrūpeṇa
 svareṇa dharmāṃ deśayeyaṃ yena svareṇa trisāhasramahā-
 sāhasraṃ⁽³⁾ buddhakṣetram⁽⁴⁾ āpūrayeyaṃ, ye ca tatra sattvāḥ
 syuḥ te sarve buddhānusr̥tiṃ pratilabheyus, te yena yena
 gaccheyuḥ caṃkrameyur niṣīdeyur vā parivarteyur vā, te
 satatasamitaṃ māṃ paśyeyur, yathārūpeṣu dharmeṣu dharmā-
 saṃśayā bhavedyūḥ teṣāṃ mama darśanamātreṇa vyavalokana-
 mātreṇa ca teṣāṃ saṃśayā vigaccheyuḥ/ bodhiprāptasya ca
 me ye sattvā daśasu dikṣv aprameyeṣv asaṃkhyeyeṣu buddha-
 kṣetreṣu śrāvakayānikā vā pratyekabuddhayānikā vānuttara-
 yānikā vā mama nāmaṃ vā varṇaṃ vā śṛṇuyuḥ, te tataś
- 20

(1)-vṛkṣa- is supplied by Ch T. (2)A:me na. C:na. (3)ABE:
 -mahāsāhasreṇa. C:trisāhasraṃ and om. mahāsāhasraṃ. (4)
 BE:āpurayeyaṃ. (5)ABDE:dharmāṃ saṃśayā. T om. -dharmā-.
 (6)ch2 om. from pratyekabuddhayānikā to ye ca tatra bodhi-
 sattvā(172,4). (7)AE:vā anuttarā yānikā. BC:vā'nuttarā
 yānikā. T:bla na med paḥi theg pa. But chl:大乘 (mahā-
 yānikā).

- cyavitvā mama buddhakṣetra upapadyeyuḥ/ te tatra mama
 dharmam śrutvā ye śrāvakayānikās te 'ṣṭavimokṣadhyāyino
 'rhanto bhaveyuḥ, ye ca pratyekabuddhayānikāḥ te praty-
 ekāṃ bodhim abhigaccheyuḥ, ye ca tatra bodhisattvā mahā-
 5 yānikās te mat/sakāśād dharmam śrutvā gambhīrāṃ samādhi-
 kṣāntidhāraṇīm ca pratilabheyuḥ, te tatraivāvaivartikā
 bhaveyur anuttarāyāṃ samyak sambodhau/ aprameyaś ca me
 śrāvakasaṅgho bhaved yo na śakyaṃ kenacid gaṇayitum
 anyatra svayaṃ tathāgatena/ bodhiprāptaś cāhaṃ yena
 10 yena gaccheyaṃ yatra yatra ca pādatalena pṛthivīm sprśe-
 yaṃ tatra tatra sahasrapatrāṇi padmāni suvarṇāvabhāsāni
 prādurbhaveyuḥ, te ca padmāḥ śūnyeṣu buddhakṣetreṣu gatvā
 mama varṇaśabdam ghoṣam niścārayeyuḥ; te ca sattvā mama
 nāma varṇam yasaś ca śrutvā prītiprasādapramodyam utpāda-
 15 yeyuḥ, te prasādajātā mama buddhakṣetra upapattim ākāṅkṣe-
 yuḥ, tatra ca tāni kuśalamūlāni pariṇāmayeyuḥ, te tataś
 cyavitvā mama buddhakṣetra upapadyeyuḥ/ apagataśramaṇa-
 malaś ca me śrāvakasaṅgho bhavet, apagataśramaṇavākya-
 pagataśramaṇakaṭṭilyāpagataśramaṇasāṭhyā apagataparṣā

(1)D:śrāvakā yānikās. (2)ch1 T om. ye ca pratyekabuddha-
 yānikāḥ te pratyekāṃ bodhim abhigaccheyuḥ. (3)ABCE:tatrai-
 vāmvarttikā. D:tatraivāvivarttikā. (4)ABCE:pṛthivī. (5)A:
 varṇam śabdaghoṣa. (6)ABE:yaś. (7)C:tapaś. D:taś. (8)T:
 dge sbyon gi skyon(śramaṇāvīla). (9)-koṭṭilyā- in Mss.
 (10)-sāṭhyā in Mss. (11)parṣa=paruṣa, roughness, in Skt.
 But T takes this as parṣad omitting apagata-:ḥkhor rnam
 kyaṅ chos lhur len ciḥ ---. So, it seems, Ch. ch1:我諸大眾, 眾
 人, 遠離詭曲, 嫉妬, 欺誑, 沙門之垢, 尊重於法 --- (145b). ch2:令我聲聞僧, 無沙門垢, 無詭曲,
 偽令一切眾, 皆悉如是, 令我眷屬, 貴重於法 --- (258c).

(1)

bhaved dharmagurukā na pariṣkāragurukā na lābhasatkāra-
gurukā, anityaduḥkhānātmaśūnyatābhiratā ārabdhavīryā ca
(2)

sā parṣad bhaved dharmaśravaṇā saṅghaprāgbhārā/ ye ca
(3)
tatrāvaiivartikā bodhisattvā bhavyeṣu te 'nāgatapraṇiṣṭhāḥ

5 smṛtiṃ pratilabheyuḥ, te jātivyativṛttā prajñāpāramitā-
pratisaṃyuktāṃ kathāṃ kathayeyuḥ, yāvad bodhiparyantena
te dharmā na saṃpramoṣaṃ gaccheyuḥ/ yāvad bodhiprāptaś
(4)
cāhaṃ daśamahākālpasahasrāṇi tiṣṭheyaṃ, parinirvṛtasya ca
me kalpasahasraṃ saddharmaḥ tiṣṭhet"/

10 bhagavān āha/ "sādhu sādhu satpuruṣa, pariśuddhaṃ
te buddhakṣetraṃ pariṣṭhitaṃ/ bhaviṣyasi tvam Akṣobhya-
(5)
nāgate 'dhvani atikrānte hy ekasmin gaṅgānadīvālikāsama
'saṃkhye 'nupraṇiṣṭhe dvitīye purastimāyāṃ diśi, ataḥ
(6) (7)
sahasrime buddhakṣetre 'bhiratir nāma lokadhātur bhaviṣya-
15 ti, evaṃrūpayā guṇavyūhayā saṃpannā yathā tvayā praṇi-
dhānaṃ kṛtaṃ/ tatra tvam anuttarāṃ samyaksaṃbodhim abhi-
saṃbhotsyase, evaṃ evAkṣobhyo nāma bhaviṣyasi tathāgato
yāvad buddho bhagavān"/

(8)

Akṣobhya āha/ "yadi me bhadanta bhagavan nevaṃrūpā-
(9)

20 śā paripūryeta tat sarvatra lokadhātuḥ sattvāḥ skandha-

• (1)pariskāra- in Mss. (2)T:me. bdag gi hkhor rnam brtson
hgrus brtsams śin chos la hhab pa dan dge hdun la hhab par
gyur cig. ch1: 常勤精進 尊法依僧. ch2: 勤修精進 敬佛樂法 重比丘僧. (3)
ABE:-pratiṣṭhāḥ. (4)ABE:tiṣṭheye. (5)ABC:atikrānteṣv. (6)
D:sahasriye. (7)A:-kṣetrābhiratār. B:-kṣetra'bhiratām. E:
-kṣetra'bhratār. T:mñon par dgaḥ ba. ch1: 妙樂. ch2: 樂喜.
(8)CD:-rūpā āśā. (9)ABE:-pūryeta. C:-pūripūyeta.

(1)

dhātvāyatanaparigṛhītā ye ca sattvāḥ sattvasaṃgrahena
saṃgrhītās te sarve maitracittā bhavantu avairacittā
akaluṣacittās, te evaṃrūpaṃ kāyasukhaṃ saṃvedayeyuḥ tad-
yathāpi nāma daśabhūmisthitasya bodhisattvasya Padmasamā-

5 dhiṃ samāpannasya yenāśayaprahāṇaviśuddhir bhavati, evaṃ-
rūpeṇa sattvāḥ kāyacaitasikena sukhena samārpitā bhavantu/
rūḥ (2)

(yadāhaṃ bhagavataḥ pañcamaṇḍalena pādaḥ vandeta tadā
ya (3)

(sarvapṛthivī svarṇāvabhāsā bhavatu"/ sa ca kulaputra
sarvapṛthivī svarṇāvabhāsa bhavatu"/ sa ca kulaputra

Ratnagarbhasya tathāgatasya pañcamaṇḍalena pādaḥ vandati

10 tadā ca tasmin samaye sarvasattvā evaṃrūpeṇa sukhena
samarpitā yathā prañidhānaṃ kṛtaṃ, tadā dharaṇī sarvā
svarṇāvabhāsā dṛśyate/

Ratnagarbhas tathāgata āha/

(4)

"uttiṣṭha pravaramati akṣobhya

(5) (6)

15 cakrasaṃsthita karatala pravaraçakra/
(7)

sthāpitā bahutrṣṇā karuṇacitte

(8)

bhaviṣyasi tvaṃ śubhamati jagati śāstā"/ (9)

(1) ABE om. -saṃgrahena. (2) yad ahaṃ in Mss. Emended by T.

(3) CD:sarve pṛthivī. (4) A:uttiṣṭha. (5) ABCE:karutala. (6)

C:pralava-. (7) ABE:vahubhṛṇā. C:vahutrṣṇā. (8) C:bheṣyasi.

(9) T:blo gros rab mchog sems mi hkh rugs pa loṅs,
lag paḥi mthil na hkh or lo mchog rab gnas,
mi rnams maḥ po sñiḥ rjeḥi sems la bkod,
blo gros dge khyod ḥgro baḥi ston par ḥgyur.

ch1: 尊意且起 汝今以命 一切衆生 心無忿怒 復於衆生
生大悲心 兩手各得 天千輻輪 淨意常來 爲天人尊。

ch2: 起住妙意 無惱心 贊輪最妙 在汝手
多億衆生 得悲心 汝當淨意 爲世尊。

(1)

atha khalu kulaputra Samudrarenur brāhmaṇo daśamaṃ

(2)

(3)

rājaputraṃ Himaṇiṃ nāmāmantrayate sma/ peyālaṃ Himaṇī

rājaputra evaṃrūpaṃ praṇidhānam akārṣīt tadyathākṣobhyena

(4)

(5)

kṛtaṃ/ "yadi me bhadanta bhagavan nevaṃrūpāsā paripūryeta

(6)

5 tat sarvasattvā buddhālaṃbanamanaskāraṃ pratilabhantu/

sarveṣāṃ coragasāracandanagandho haste prādurbhavatu, te

ca sarve taṃ gandhaṃ buddhavigraheṣu pariṇāmayantu"/

bhagavān āha/ "sādhu sādhu kulaputra, udāraṃ te

(7)

praṇidhānaṃ kṛtaṃ, yac ca tvayā sarvasattvā uragasāra-

10 candanahastā sthāpitā buddhamanaskāraś cāśayenotpāditaḥ,

tena tvaṃ kulaputra Gandhahastir nāma bhavasva/ bhaviṣya-

(8)

si tvaṃ Gandhahaste 'tikrāntānāṃ gaṅgānadīvālikāsamānām

asaṃkhyeyānāṃ avaśiṣṭe dvitīye nadīgaṅgāvālikāsame 'saṃ-

(9)

khyeye 'kṣobhye tathāgate 'rhati samyakṣaṃbuddhe parinir-

15 vṛte saddharme 'ntarhite saptame divase tvaṃ Gandhahaste

tatra lokadhātāv anuttarāṃ samyakṣaṃbodhim abhisaṃbhot-

(10)

syase, Suvarṇapuṣpo nāma bhaviṣyasi tathāgato 'rhan

samyakṣaṃbuddho yāvad buddho bhagavān"/

Gandhahastir apy āha/ "yadi me bhadanta bhagavan

(1) ch1: 悲華經卷第五諸菩薩本授記品第四之三 (196a). ch2: 大乘悲分陀利經諸王子授記品
第+二 (258c). (2) D: himadhiṃ. T: gaṅs kyi nor bu (himamaṇi). ch1:
軟心. ch2: 尼摩尼 (nimamaṇi). (3) ABCD: peyālāṃ. (4) D: kṛtā. (5) AE:
-pūryate. B: -pūryatā. (6) cp. T: saṅs rgyas la dmigs paḥi yid
la bgyid pa thob par gyur cig. ch1: 悉得思惟諸佛境界. ch2: 得念佛心.
(7) ABE: -sāgara-. (8) CD: nadīgaṅgā-. (9) A: 'rhanta. B: 'rhate.
E: 'rhante. (10) T: gser gyi me tog. Ch: 金華.

(1) (2)
 nevaṃrūpāsā paripūryeta tad yadāhaṃ bhagavataḥ pañca-
 maṇḍalena pāḍau vandeyaṃ tadā sarvasmin nārāme campaka-
 puṣpavarṣaṃ pravarṣatu"/ yadā khalu kulaputra Gandha-
 hastir bodhisattvo Ratnagarbhasya tathāgatasya pañca-
 5 maṇḍalena pāḍau vandati tadā sarvasmin nārāme campaka-
 puṣpavarṣaṃ abhiprāvarṣat/

Ratnagarbhas tathāgata āha/

(3)

"uttiṣṭha pravaragūṇa sugandhacittā-

(4)

varṣita imi varacampakapuṣpāḥ/

(5)

10 darśaya śubhapatha varapraṇītaṃ

(6)

sthāpaya bahujaḡam abhaye pāre"// (7)

atha khalu kulaputra Samudrarenur brāhmaṇa ekādaśa-
 (8)
 maṃ rājaputraṃ Siṃhaṃ nāmāmantrayāṃ āsa/ peyālaṃ, yathā
 Gandhahastinā praṇidhānaṃ kṛtaṃ, Ratnagarbhāya tathā-
 15 gatāya ratnamayaṃ dhvajaṃ niryātitaṃ/

Ratnagarbhas tathāgata āha/ "sādhu sādhu satpuruṣa,

(9)

Ratnaketur nāma bhavasva, bhaviṣyasi tvaṃ Ratnaketo 'nāgate

(1)ACDE:bhagavaṃ rūpā āsā. B:bhagavaṃ rāpāsā. (2)ABE:
 -pūryata. (3)B:sugaṃdhacittā-. (4)D:ini. (5)A:śubhya
 pravara-. CD:śubhayatha vara-. (6)ABE:vajrajanam. (7)
 T:śin tu dri žim tshogs rab mchog sems loṅs,

me tog tsam pa mchog gi char ḥdi babs,

rab tu gya nom dge baḥi lam ston la,

ḥgro ba maṅ po ḥjigs med sgor ḥkhod cig.

ch1: 尊妙功德 善趣汝起 如心所願 雨勝鬘華
 度脫無量 一切衆生 示諸善道 令至無畏

ch2: 起極妙德 意善香 雨勝鬘華 周遍園
 汝當顯示 淨妙道 度多衆生 無畏岸

(8)-putra in Mss. (9)T:rin po cheḥi tog. ch1: 寶相. ch2: 寶勝

- (1)
 'dhvani atikrānte gaṅgānadīvālikāsame 'saṃkhyeye 'vaśiṣṭe
 dvitīye gaṅgānadīvālikāsame 'saṃkhyeye tatrābhiratyāṃ
 lokadhātau parinirvṛte Svarṇapuṣpe tathāgate tasya ca
 saddharme 'ntarhite trayāṇām antarakalpānām atyayena tad
 (2)
 5 buddhakṣetram Jayasomaṃ nāma bhaviṣyati, tatra tvam
 (3)
 anuttarāṃ samyaksaṃbodhim abhisambhotsyase Nāgavinardite-
 śvaraghoṣo nāma bhaviṣyasi yāvad buddho bhagavān/ evaṃ-
 rūpaṃ te buddhakṣetram bhaviṣyati buddhakṣetre guṇa-
 vyūhena yathākṣobhyasya tathāgatasya"/
- 10 Ratnaketur āha/ "yadi me bhadanta bhagavan nevaṃ-
 (4) (5)
 rūpāśā paripūryeta tad yadāhaṃ bhagavataḥ pādaḥ vande
 (6)
 tadā sarvasattvā evaṃrūpāṃ smṛtiṃ pratilabheyuḥ, yathā
 bodhisattvā ye mahābodhiṃ saṃprasthitāḥ sarvasattvānām
 (7)
 arthāya karuṇāyamānāḥ saṃbodhau prasthitā na nivarteyuḥ"/
 (8)
 15 evam eva kulaputra Ratnaketur bodhisattvo Ratnagarbhasya
 tathāgatasya pādaḥ vanditvā, evam eva sattvā evaṃrūpāṃ
 smṛtiṃ pratilabdhavanto yad uta karuṇācittāḥ sarvasattvāḥ
 sthāpitāḥ/
 atha khalu kulaputra Ratnagarbhas tathāgato Ratna-
 20 ketuṃ bodhisattvam āha/

(1)T:ekagaṅgā-. (2)T:rgyal baḥi zla ba. ch1:月勝 ch2:妙樂
 (3)T:glaṅ po rnam par bsgrags paḥi dbaṅ phyug dbyaṅs. ch1:
 龍自在尊音王. ch2:自在龍雷音. (4)-rūpaṃ āśā in Mss. (5)ABE:
 -pūryata. (6)C:sarve satvā. (7)T:samyaksaṃbodhau. (8)ACE:
 bodhisattvā.

"uttiṣṭha dhairya sumate paramarūpa

sattva hetu sudṛḍhakṛta pratijñā/

sthāpayasi bahujana virajacitte

(1)

(2)

(3)

bhaviṣyase naravaro pravarabuddhaḥ"//

- 5 evaṃ peyālaṃ, Mārdavapūrvamgamaiḥ pañcabhī rājaputra-
śatair evaṃrūpaṃ praṇidhānaṃ kṛtaṃ, kṛtvaivaṃrūpā buddha-
kṣetraguṇavyūhāḥ parigṛhītā yathā Gaganamudreṇa bodhi-
sattvena praṇidhānaṃ kṛtaṃ, buddhakṣetraguṇavyūhāś ca
parigṛhītāḥ/ sarve ca Ratnagarbheṇa tathāgatenānuttarāyāṃ
10 samyaksaṃbodhau vyākṛtāḥ/ "evaṃ evaikakāle 'nyonyeṣu
lokadhātuṣv anuttarāṃ samyaksaṃbodhim sprśiṣyatha"/

apare catvāraḥ śatā rājaputrāṇāṃ yair evaṃrūpaṃ

(4)

buddhakṣetraṃ parigṛhītaṃ yathā Vajracchedaprajñāvabhāsenā,
te 'pi sarve Ratnagarbheṇa tathāgatena vyākṛtā anuttarāyāṃ

- 15 samyaksaṃbodhau anyonyeṣu lokadhātuṣu/

(5)

aparair ekonanavatibhī rājaputrait evaṃrūpaṃ praṇi-

(6)

dhānaṃ kṛtaṃ, evaṃrūpaṃ ca buddhakṣetraṃ parigṛhītaṃ

(1)CD:bheṣyase. (2)ABE:pravare buddha. (3)
T:blo gros legs pa gzugs mchog brtan pa loṅs,
sems can phyir ni dam bcas rab brtan byas,
skye bo mañ po rdul bral sems la bžag,
mi mchog saṅs rgyas rab kyi mchog tu hgyur.

ch1: 善意勤起 已於我前 為諸象生 善作大誓 能大利益
無量象生 令心無垢 是故來世 得成為佛 天人之尊

ch2: 起勇善意 大丈夫 能因象生立堅誓
安立多象無塵心 於天世人當作佛

(4)Ch T:-kṣetraguṇavyūhaṃ. (5)ABE:-putraivaṃ-. (6)Ch:-kṣe-
traguṇavyūhaṃ.

yathā Samantabhadreṇa/

sarvaiś caturaśītibhiḥ koṭṭarājasahasraiḥ prthak-
(1) (2)
prthag viśiṣṭaṃ praṇidhānaṃ kṛtaṃ, prthakprthas ca buddha-
kṣetraguṇavyūhāḥ parigrhītāḥ/ sarve ca Ratnagarbheṇa
5 tathāgatena vyākṛtā anuttarāyāṃ samyaksaṃbodhau, anyo-
nyeṣu lokadhātuṣv ekakāle bodhim prāpsyanti/
(3)

evam eva tribhiḥ prāṇakoṭibhiḥ prthakprthak praṇi-
(4)
dhānaṃ kṛtaṃ, prthakprthas ca buddhakṣetraguṇavyūhās ca
parigrhītāḥ/ sarve ca Ratnagarbheṇa tathāgatena vyākṛtā (5)
10 anuttarāyāṃ samyaksaṃbodhau, "evam eva yūyam apy ekakāle
'nyonyeṣu lokadhātuṣv anuttarāṃ samyaksaṃbodhim abhisam-
bhotsyadhve"//

(6)
atha khalu kulaputra Samudrareṇor brāhmaṇasyāśīti-
putrā Ratnagarbhasya tathāgatasya bhrātaraḥ, teṣāṃ jyeṣṭhaḥ
(7)
15 Samudreśvarabhuvir nāma māṇavaḥ/ atha khalu kulaputra
(8)
Samudrareṇur brāhmaṇaḥ Samudreśvarabhuvim māṇavam āmantra-
(9)
yām āsa/ "pratigrhāṇa tvaṃ māṇava pariśuddhāṃ buddha-
(10)
kṣetraguṇavyūhāṃ"/ Samudreśvarabhuvir māṇava āha/

(1)C ins. viśiṣṭaṃ. (2)CD:-prthag buddha-. (3)Ch T:dvā-
navatibhiḥ. T:duṅ phyur phrag dgu dañ bye ba phrag gñis
kyis. Ch:九十二億. (4)CD:sarva- instead of prthakprthas ca. T
om. (5)ABE:-tānuttarāyāṃ. (6)ch2:大乘悲分陀利經. 八十卷經品第十三 (2596).
(7)ch1:海地尊, which suggests other possible readings of
-bhūmir & -bhūr. ch2:海自在, which om. -bhuvir. But T:rgya
mtshoḥi dbaṅ phyug khyab bdag, which suggests -vibhur
(cp. Mvy 31). (8)ABCE:-bhūmim. (9)C:-grhāṇaṃ. (10)A:
-bhūmir.

- "tvaṃ tāvat tāta prathamataraṃ siṃhanādaṃ nadasva"/
 (1)
 Samudrareṇur āha/ "tvaṃ tāvat putra praṇidhānaṃ kuruṣva,
 paścād ahaṃ praṇidhānaṃ kariṣye"/ sa āha/ "kiṃ tāvat
 (2) (3)
 pariśuddhaṃ buddhakṣetraṃ pratigṛhṇāmy, utāho svid apari-
 5 śuddhaṃ?"/ agrapurohita āha/ "ye mahākaruṇāsamanvāgatā
 (4)
 bodhisattvās te kliṣṭaṃ buddhakṣetraṃ parigṛhṇanti,
 kliṣṭāśayāṃ viparītadr̥ṣṭikāṃ sattvān vaineyān prati-
 (5) (6)
 gr̥hṇanti/ yathā punas tvaṃ māṇava svaṃ jānīṣe"/
 (7)
 atha khalu kulaputra Samudreśvarabhuvir māṇavako
 (8)
 10 yena Ratnagarbhas tathāgatas tenopasaṃkrāmad, upasaṃ-
 kramya Ratnagarbhasya tathāgatasya purataḥ sthitvaivam
 āha/ "evam ahaṃ bhadanta bhagavan nanuttarāṃ samyaksaṃ-
 bodhim ākāṅkṣāmi, aśīti varṣasāhasrikāyāṃ prajāyāṃ pravaraṃ
 (9) (10)
 bodhiṃ spr̥śeyam/ yathaitarhi bhagavan sattvā mandarāgā
 15 mandadveṣā mandamohā udvignāśayāḥ saṃsāre bhayadoṣa-
 darśinas tathā tatra buddhakṣetre sattvā bhavedyuh, yatrā-
 (11)
 ham abhisambuddheyam, te ca mamāntike pravrajeyuh, tribhiś
 ca yānair ahaṃ sattvānāṃ dharmam deśayeyam/ yadi bhadanta
 (12)
 bhagavan nevaṃrūpā āśā paripūryeta tad vyākarotu mām
 20 bhagavān anuttarāyāṃ samyaksaṃbodhau"/

(1) D:-reṇunāha. (2)-gr̥hṇāmy in Mss. (3) ABE:atāho svid.
 (4)-gr̥hṇanti in Mss. (5)-gr̥hṇanti in Mss. (6) ABE:māṇavas
 tvam. (7) C:-bhūmir. (8) ABE:-opasaṃkrāmad. (9) D:bhagavān.
 (10) ABE:mandā rāgā. (11) D:-buddhyeyam. (12) ABE:-pūryata.

- Ratnagarbhas tathāgata āha/ "bhaviṣyasi tvaṃ
(1)
māṇavānāgate 'dhvani atikrānta ekagaṅgānadīvālikāsame
'saṃkhyeye 'nupraviṣṭe dvitīye gaṅgānadīvālikāsame 'saṃ-
(2) (3)
khyeye Utpalasantīraṇe kalpe cāturdvīpikā Baliṣṭhā nāma
5 bhaviṣyati, imaṃ buddhakṣetram aśīti varṣasāhasrikāyāṃ
prajāyāṃ bodhim abhiprāpsyasi, Ratnakūṭo nāma tathāgato
bhaviṣyasi yāvad buddho bhagavān"/
- sa āha/ "yadi me bhadanta bhagavan nevaṃrūpā āśā
(4)
paripūryeta tad iha sarvatrārāme lohita muktiḥ pravarṣatu,
(5)
10 sarvavṛkṣebhyaś ca pañcāṅgikaṃ tūryaṃ niścaratu"/ yadā
(6)
ca kulaputra Samudreśvarabhuvir māṇavako Ratnagarbhasya
tathāgatasya pañcamaṇḍalena pādaḥ vandati tadā sarvatrā-
rāme lohita muktimayavarṣaṃ pravarṣitaṃ, sarvavṛkṣebhyaś
(7)
ca pañcāṅgikaṃ tūryaṃ niścaritaṃ/
- 15 Ratnagarbhas tathāgata āha/
"uttiṣṭha sthāmavara akṣayaprajñakośā
(8)
sattvānukāṃpaka hiteṣiṇa maitracittā/
(9)
abhiprāya tubhya paripūryatu śuddha
(10)
(11)
sattvāna arthakaru bheṣyasi buddha loke"//

(1)A:-krānteṣu. BE:-krāntte. (2)D:utpale saṃ-. (3)carīṣṭhā
in Mss. T:mchog. ch2:妙勝. But chl:願愛. viz. 782,4 (4)ABE:
-pūryata. (5)bhūryaṃ in Mss. (6)C:samuddheśvarabhuvir.
(7)bhūryaṃ in Mss. (8)A:hitoṣiṇa. D:hitoṣaṇa. (9)ACDE:
śuddhasatvā. (10)B:sattvānārtha-. D:arthaka. (11)
T:mthu mchog mi zad śes rab mdzod loṅs śig,
sems can sñiñ brtse phan ḥdod byams paḥi sems,
khyod kyi bsam pa dag pa rdzogs ḥgyur te,
ḥjig rten sems can don mdzad saṅs rgyas ḥgyur.

- dvitīyaś ca brāhmaṇasya putraḥ Saṃbhavo nāma, sa
 (1)
 evaṃ vadati yathā Samudreśvarabhuvih/ Ratnagarbhas tathā-
 gata āha/ "tvam api māṇavOtpalasantīraṇe kalpo 'syāṃ
 (2)
 cāturdvīpikāyāṃ lokadhātau Baliṣṭhe buddhakṣetre vārdha-
 5 mānāsītivarṣasāhasrikāyāṃ prajāyāṃ Vairocanakusumo nāma
 tathāgato bhaviṣyasi yāvad buddho bhagavān"/
- peyālaṃ, tṛtīyas tv āha/ "dvivarṣasahasrasya Jyoti-
 (3)
 gandho nāma bhaviṣyasi yāvad buddho bhagavān"/ vyākaraṇaṃ
 peyālaṃ, evaṃ Sumanas tathāgataḥ Śailarājā Saṃvṛtalocano
 10 Brahmottaro Jambūcchāyāḥ Pūrṇam Uttaro Ratnaśailaḥ Samudra-
 garbho Nārāyaṇaḥ Śikhī Kanakamunir Munīndraḥ Kaundinyāḥ
 (4)
 Siṃhavikramo Jñānadhvajo Buddhaśravo 'parājito Vikasito-
 (5)
 jjayo Hiteṣī Prajñāvabhāso Mahendraḥ Śāntaprajñākaro Nando
 (6)
 Nyagrodharājāḥ Kanakalocanaḥ Sahitaḥ Sūryanandiḥ Ratna-
 (7)
 15 śikhī Sunetro Brahmaḥ Sundo Brahmarṣabhaḥ Praṇādo Dharma-

ch1: 大力汝起 無量智藏 慈悲衆生 作大利益
 所願清淨 今得成就 當爲衆生 作天人師
 ch2: 起大勢力 無盡慧 慈心衆庶 愍傷仙
 所求當滿 淨衆生 爲群衆 故世成佛

(1)ACDE:-bhūvih. (2)ABE:vaddhamānā-. (3)Ch adds -rājā. ch1:
 火番王 ch2: 月持王 (Jyotidhararājā). (4)T:gtsug ṭor can & gser
 thub. ch1: 尸棄 & 南無尼 But ch2: 尸軀那牟尼 (Śikhīkanakamunir).
 (5)vikasitojayo in Mss. ch1: 離世尊 ch2: 開化 But T:rgya pa
 (Vikasito) & rgyal ba(Jayo). (6)ch1: 寂靜智 ch2: 寂慧 But
 T:ñi ba(Śāntaḥ) & śes rab ḥbyuñ gnas(Prajñākaro). (7)ch2:
 梵摩 & 善喜. T:tshañs pa & dgaḥ can. But ch1: 梵喜樂 (Brahma-
 sundo).

- (1)
candraḥ Arthadarśī Yaśonandī Yaśottaraḥ Abhirūpaḥ Su-
gandhaś Caturaḥ Pravaraḥ Pravaralocaṇaḥ Sunijastaḥ Sārthavrataḥ
(2)
Sumanoratho Varaprajñāḥ Kanakadhvajāḥ Sunetro Devaśuddhaḥ
Śuddhodanaḥ Sudarśanaḥ Virūdhadhvajo Virūpākṣo Brahma-
(3)
5 svaraḥ Śrīsaṃbhavaḥ Śrīmāhāviraḥ Mañibhadraḥ Mārīciḥ
(4) (5) (6)
Śākyamunir Ghoseśvaraḥ Satyasambhavaḥ Śreṣṭhaḥ Sambhava-
(7)
puṣpaḥ Sukusumaḥ Akṣobhyaḥ Sūryagarbho Ratīśvaro Nāga-
(8) (9) (10) (11)
danto Vajraprabhāsaḥ Kīrtirājā Vyāghraraśmiḥ Sanetya-
(12) (13)
jñānasambhavaḥ Gandhasvaraḥ Sālendrah Nārāyaṇagataḥ
10 Jyotigarbhaḥ/ yas tu tatra kulaputra sarvapaścimakāḥ
purohitaputraḥ Vigatabhayasaṃtāpo nāma, sa Ratnagarbhasya
tathāgatasya purataḥ sthitvāha/ "ime bhadanta bhagavan
(14)
nekoṇāśītir māṇavakāḥ sarve vyākṛtā Utpalasaṃtīraṇe kalpe
(15)
vardhamānadvaye 'nuttarāṃ samyaksaṃbodhim abhisambhot-
15 syante/ utpādayāmy ahaṃ bhagavan nanuttarāyāṃ samyak-
(16)
saṃbodhau cittam, kṣīyamāṇe bhadanta bhagavan nUtpala-

(1) yaśaḥ nandī in Mss. So T:sñan pa & dgaḥ can. But chl: 稍樂 ch2: 稍喜 (2) varaḥ prajñāḥ in Mss. But T:śes rab mchog. chl: 勝慧 ch2: 妙乘慧 (3) ABE:śrīmāho virajo. CD:śrīmābhāyirajo. Ch:Śrīvirajo, chl: 有功德淨 ch2: 德無塵 T:ña rgyal dpal (Śrīmāno) & rdul bral (Virajo). (4) ABE:-munī. D:-munīr. (5) chl: 智和合 ch2: 爾成 T:bde hbyuñ (Sukhasambhavaḥ). Prob. bde is miss. for bden. (6) saṃbhavaḥ puṣpaḥ in Mss. So T:yañ dag hbyuñ & me tog. But chl: 成華 & ch2: 華成 (7) chl ins. 日明 (Sūryaprabhāso). ch2 ins. 月 (Candro). (8) ch2: 龍齒 But chl: 龍得 & T:klus byin =Nāgadatto. (9) ACDE:vajraprabhābhāsaḥ. T:rdo rjeḥi ḥod. chl: 金剛光明 ch2: 金剛照 (10) ABE:-rasmi. CD:-rasmiḥ. T:stag gi ḥod zer. But chl: 常光明 & 相光明 ch2: 常光 & 勝光 (11) chl: 刪尼輸 & 智成就 ch2: 薩泥檣 & 智成 T:spyod bcas & ye śes hbyuñ. (12) ch2: 看自在 & T:spas kyi dbaṅ phyug =Gandheśvaraḥ. chl: 音王 =Ghoseśvaraḥ. (13) Ch T:Nārāyaṇagarbhaḥ. (14) D:utpale. (15) ABE:vaddhamāṇa-. (16) D:nutpale.

(1) (2)
 saṃtīraṇe kalpe sarvapaścimako 'haṃ varāgrabodhiṃ sprśeyam/
 yāntakaṃ teṣāṃ ekonāsītīnāṃ buddhānāṃ āyuhpramāṇaṃ tāntakaṃ
 mamaikasya bodhiprāptasya bhavet/ yāntakāś ca teṣāṃ vai-
 neyā bhaveyus tāntakā mamaikasya bhaveyuh, yathā ca te
 5 tribhir yānair dharmam deśayeyuh, yathā ca teṣāṃ śrāvaka-
 saṅgho bhavet, tāntako mama bodhiprāptasya ekaśrāvakasaṅgho (3)
 bhavet/ ye ca teṣāṃ ekonāsītīnāṃ buddhānāṃ utpannānāṃ (4)
 sattvās tasmin nUtpalasaṃtīraṇe kalpe manuṣyalābhaṃ prati-
 (5)
 grhṇīyuh, kṣīyamāṇe kalpe 'haṃ anuttarāṃ samyaksaṃbodhiṃ
 (6) (7)
 10 abhisambuddhaḥ sarvāṃs tān sattvāṃs tribhir yānair niyatāṃ
 vyavasthāpayeyam/ yadi me bhadanta bhagavan nevaṃrūpā
 (8) (9)
 āśā paripūryeta tad vyākuruṣva māṃ bhadanta bhagavan nanu-
 ttarāyāṃ samyaksaṃbodhau"/

atha khalu kulaputra Ratnagarbhas tathāgato Vigata-
 15 bhayaṣaṃtāpasya sādhuḥkāram adāt/ "sādhu sādhu satpuruṣa,
 gaṇanātikrāntānāṃ sattvānāṃ kāruṇikahitakaraś cotpanno,
 bhaviṣyasi tvam māṇavakānāgate 'dhvany atikrānta ekagaṅgā-
 nadīvālikāsama 'saṃkhyeye 'nupraviṣṭe dvitīye gaṅgānadī-
 (10)
 vālikāsama 'saṃkhyeye tatrōtpalasaṃtīraṇe kalpe kṣīyamāṇe
 (11)
 20 sarvapaścimakas tvam anuttarāṃ samyaksaṃbodhiṃ abhisam-

(1)ABE:sarve paścime ko. (2)CD:sprśeyam. (3)D:-saṅghā.
 (4)cp. T:miḥi lus. ch1:入身. ch2:入形. (5)-grhṇīyuh in Mss.
 (6)sarvāṃs in Mss. (7)AB:satvān. CD:satvāns. (8)ABE:ākāśā.
 (9)ABE:-pūryata. (10)CD:tatrātpala-. (11)D:-paścime kas.

(1)

bhotsyase, Viagatarajasamudgatābhyudgatarājā nāma tathā-
gato bhaviṣyasi yāvad buddho bhagavān/ yathā ca teṣāṃ

ekonāśītīnāṃ buddhānāṃ ardhakalpaṃ āyur bhaviṣyati, evaṃ
(2)

tavaivaikasyāyur ardhakalpaṃ bhaviṣyati/ yāvat sarve te

5 tvatprañidhānāḥ sampatsyante yathā prañidhānaṃ kṛtam"/

sa āha/ "yadi me bhadanta bhagavan nevaṃrūpā āśā
(4)

paripūryeta yadāhaṃ bhagavataḥ pañcamaṇḍalena pāḍau

vandāmi tadā sarvatrāsmiṃ buddhakṣetre nīlakuṣumāḥ pra-

varṣantu paramasugandhā, ye ca sattvās taṃ gandham āghrā-

10 yeyuḥ teṣāṃ sarveṣāṃ dhātavaḥ prasannā aviruddhā bhaveduḥ,
(5)

sarveṣāṃ ca sarvavyādhayaḥ praśāmyeyuḥ"/ yadā ca kula-
(6)

putra Vigatabhayasaṃtāpo māṇavo Ratnagarbhasya tathāgatasya
(7)

pañcamaṇḍalena pāḍau vandati tadā sarvatra tasmiṃ buddha-
(8)

kṣetre nīlakuṣumavṛṣṭiḥ pravarṣitā, ye ca sattvās taṃ

15 gandham ghrātavantas teṣāṃ sarve dhātavaḥ samā aviruddhāḥ
(9)

saṃsthitāḥ, sarve ca tatra sattvā aroḡā alpābādhās ca

saṃvṛttāḥ/

Ratnagarbhas tathāgata āha/
(10)

"uttiṣṭha karuṇavratadāntacittā
(11)

20 pūjayiṣyasi bahava lokanāthān/

(1) ABE: -ābhyudgatarājo. T:rdul bral yañ dag ḥphags
mñon ḥphags, om. -rājā. ch1: 無垢燈出王. ch2: 無上勇王. (2)
AE: evaṃ tam aivaikasyāyur. B: evaṃ tam evaikaśyāyur. CD:
evaṃ tam aivaikasyāṃ. Emended by Ch T. (3) A: ākāśā. (4) ABE:
-pūryata. (5) T: sarvasattveṣāṃ. (6) tathāgatasya is supplied
by Ch T. (7) Mss ins. tasmiṃ buddhakṣetra. (8) D: -dṛṣṭiḥ.
(9) alpābādhās in Mss. T: gnod pa med pa (avyābādhās). (10)
ABE: karuṇaḥ. (11) B: lokam nāthān.

(1)
chetsyasi dṛḍhām śaṭhakleśabandhanām
bhaviṣyase śubhavaraprajñakośaḥ"// (2)

(3) (4)
tasya ca kulaputra brāhmaṇasya trayāḥ koṭyo 'ntavāsi-
nām ārāmadvāre niṣaṇṇās, te āgatām sattvāṃs triśaraṇa-
5 gamane sthāpayanti, bodhāya ca samādāpayanti/

atha khalu Samudrarenur brāhmaṇas tām śiṣyān āman-
trayate sma/ (5) (6) (7) "utpādayatha bho māṇavakā anuttarāyām
samyaksambodhau cittam, (8) (9) gr̥hṇatha buddhakṣetraguṇām yādṛśān
ākāṅkṣatha, kuruta bhagavataḥ sakāśe praṇidhānam yādṛśam
10 evākāṅkṣatha"/ (10)

tatra Jyotikṣabhako nāma māṇavaḥ, sa āha/ "kīdṛśena
(11)
mārgeṇa kīdṛśena sambhāreṇa kīdṛśyā caryayā kīdṛśyā smṛtyā
(12)
bodhir labhyate?"/ purohita āha/ "catvāra ime māṇavakā
bodhimārgapratipannena bodhisattvenākṣayakośāḥ samudāna-
15 yitavyāḥ/ katame catvāraḥ?/ akṣayaḥ puṇyasambhāraḥ,
akṣayo jñānasambhāraḥ, akṣayaḥ prajñāsambhāraḥ, akṣayaḥ

(1)ABDE:-vandhanod. (2)
T:sñiñ rje brtul žugs dul bañi sems loñs śig,
ñjig rten mgon po mañ po mchod ñgyur žiñ,
ñnon moñs g'yo mdud dam po gcod ñgyur te,
dge ba dam pa śes rab mdzod du ñgyur.

ch1: 善心慈悲 導師可起 諸佛世尊 咸稱讚汝
能斷堅牢 諸煩惱結 當來成善 淨智慧藏

ch2: 起智大悲 善調心 多妙世尊 皆敬汝
詔結堅結汝能斷 當得淨妙 智慧藏

(3)ch2: 大樂悲分陀利經三億童子授記品第十四 (260b). T:bam po bṛgyad pa
(234a6). (4)CD:'ntevāsinām. (5)ABE:-yetha. (6)ABE ins.
puruṣa. (7)AB:-kānuttarāyām. (8)gr̥hṇatha in Mss. (9)Ch om.
-guṇa. T:-gupaṇvyūhām. (10)-kṣako in Mss. T:skar mañi khyu
mchog. ch1: 樹提 ch2: 月忍. v.190,12;197,20;(11)ABE:bhāveṇa. (12)
ABDE:bodhim. 192,6.

- m (1) (2)
- sarvadharmasamudānayanasaṃbhārah/ Īdrśaḥ kulaputra m
- (3)
- mārgaḥ/ uktaṃ caivaṃ māṇava tathāgatena saṃbhāraviśuddhi- (4)
- saṅgraho nāma saṃsārottaraṇadharmadvāraṃ; dānasamṃbhāraṃ (5)
- bodhisattvā ye parityajanti, sa ca vaiṇeyasattvapariṇāṣa-
- 5 nāya saṃvartate; śīlasamṃbhāro bodhisattvānāṃ praṇidhāna- (6)
- pūryai saṃvartate; kṣāntisaṃbhāro bodhisattvānāṃ lakṣaṇā- (7)
- nuvyañjanaparipūryai saṃvartate; vīryasaṃbhāro bodhi-
- sattvānāṃ sarvakāmakaraṇāya saṃvartate; dhyānasamṃbhāro
- bodhisattvānāṃ ājāneyacittatāyāi saṃvartate; prajñā-
- 10 saṃbhāro bodhisattvānāṃ sarvakleśaparijñāyāi saṃvartate;
- śrutasamṃbhāro bodhisattvānāṃ asaṅgapratibhānatāyāi saṃ-
- vartate; puṇyasaṃbhāro bodhisattvānāṃ sarvasattvopa-
- jīvyatāyāi saṃvartate; jñānasamṃbhāro bodhisattvānāṃ (8)
- asaṃśayañānatāyāi saṃvartate; śamathasaṃbhāro bodhi-
- 15 sattvānāṃ karmaṇacittatāyāi saṃvartate; vipaśyanāsaṃ-
- bhāro bodhisattvānāṃ vigatakathamkathāyāi saṃvartate;

(1)B:-samudānayasamṃbhārah. (2)A:kīdrśaḥ. (3)A:ukta caiva.
(4)samṃsārottareṇa (B:samṃbhārottareṇa) dharmadyārādāna-
samṃbhāraṃ bodhisattvāya parityajanti in Mss.

T:bram zeḥi khyeḥu de bzin gsegs pas kyañ ḥdi skad du
byañ chub sems dpah rnams ni tshogs rnam par dag pa sdud pa
zes bya ba tshogs ḥams su len par byed pa, chos kyi sgo sbyin
paḥi tshogs yoṅs su gtoñ bar byed de, des ni ḥdul baḥi sems
can yoṅs su smin par byed par ḥgyur ro (234 b3-5). Ch:clear
and simple, ch1:摩訶如佛所說助善提法, 所謂攝取助清淨度生死法門。善男子捨此即是助善提法。
以調伏衆生故 (178b). ch2:善男子。如來說是善提道, 名總集淨德度生死法門。菩薩具足行施, 爲度衆生故 (260b)
cf. 189. 8-9 (5)ABE om. -sattva-. (6)C:-pūrye. (7)CD:
-paripūrye. (8)ch1:成就無礙智故, ch2:爲阿僧祇智故. =asaṅgañāna-
tāyāi saṃvartate. T:tshogs pa med par byed par ḥgyur ro.
=asaṅgatāyāi saṃvartate.

- maitrīsaṃbhāro bodhisattvānām apratihatacittatāyai saṃ-
 vartate; karuṇāsaṃbhāro bodhisattvānām vaineयākhedatāyai
 saṃvartate; muditāsaṃbhāro bodhisattvānām dharmārāma-
 ratiramaṇatāyai saṃvartate; upekṣāsaṃbhāro bodhisattvānām
 5 anunayapratighaprahāṇatāyai saṃvartate; dharmaśravaṇasaṃ-
 bhāro bodhisattvānām nivaranaṇaprahāṇāya saṃvartate; naiṣ-
 kramyasaṃbhāro bodhisattvānām sarvaparigrahāvasaraṇatāyai
 saṃvartate; araṇyavāsasaṃbhāro bodhisattvānām kṛtakūśala-
 mūlakarmāvipraṇāśatāyai saṃvartate; kūśalavṛddhibhāvanatā-
 10 saṃbhāro bodhisattvānām sarvakūśalatāyai saṃvartate;
 smṛtisaṃbhāro bodhisattvānām dhāraṇīpratilābhatāyai saṃ-
 vartate; matisaṃbhāro bodhisattvānām buddhiprabhedanatā-
 yai saṃvartate; dhṛtisaṃbhāro bodhisattvānām arthagaty-
 anubudhyanatāyai saṃvartate; smṛtyupasthānasaṃbhāro
 15 bodhisattvānām kāyavedanācittadharmapratyavekṣaṇatāyai
 saṃvartate; samyakprahāṇasaṃbhāro bodhisattvānām sarva-

(1)C:-ākhedatāyai. (2)D:-pratighe. (3)ABE:-parigrahova-
 saraṇatāyai. D:-parigrahovasaraṇatāyai. T:yoṅs su ḥdzin pa
 thams cad spon bar byed par ḥgyur ro. ch1:成就捨除一切世間故。ch2:
 為捨一切有為故。Note avasaraṇa-, cf. avasāraṇa-. (4)Instead of two
 araṇyavāsasaṃbhāro & kūśalavṛddhibhāvanāsaṃbhāro Ch has one,
 i.e., araṇyavāsasaṃbhāro bodhisattvānām kṛtakūśalakarmāvi-
 praṇāśatāyai kūśalavṛddhibhāvanatāyai saṃvartate. ch1:阿蘭若即
 是助菩提法。所作不善滅便不生。所有善根多增長故。ch2:菩薩具足閑居。為滅不善業。修益善業故。
 T=Skt except kṛtakūśalakarmā- & sarvakūśalamūlatāyai. (5)
 smṛtisaṃbhāro --- saṃvartate is supplied by Ch T. T:byan
 chub sems dpaḥ rnams kyi dran paḥi tshogs ni gzuṅs thob par
 ḥgyur ro(235a8). ch1:念即是助菩提法。成就諸持故(198c). ch2:菩薩具足念。為
 得持故(260c). (6)A:buddhisampra-. (7)D:-prabhāvekṣagatāyai. (8)
 Ch ins. one more reason, i.e., sarvakūśaladharmaprahāṇatāyai.
 ch1:正勤即是助菩提法。以離一切不善法。修行一切善法。增廣故。ch2:菩薩具足正捨。為捨一切不善法。
 修滿一切善法故。

- kuśaladharmabhāvanāparipūrāṇāya saṃvartate; ṛddhipāda-
 saṃbhāro bodhisattvānāṃ kāyacittalaghutāyai saṃvartate;
 indriyasam̐bhāro bodhisattvānāṃ saṃvaraparipūryai saṃ-
 vartate; balasam̐bhāro bodhisattvānāṃ sarvakleśāvamardana-
 5 tāyai saṃvartate; bodhyaṅgasam̐bhāro bodhisattvānāṃ dharma-
 (1) svabhāvāvabodhanatāyai saṃvartate; ṣaṭparāyaṇīyasam̐bhāro
 bodhisattvānāṃ vaineyasattvapariśodhanatāyai saṃvartate/ (2) (3)
 ayaṃ māṇavakāḥ sam̐bhāraviśuddhimukhasaṃgraho nāma saṃsāro-
 ttaraṇadharmadvāraṃ"/ sa āha/ "dānasam̐bhāro bhagavatā
 10 mahābhogamahāparivāratāyāy uktaḥ, śīlaṃ svargopapattaye,
 śrutaṃ mahāprajñatāyai; śraddhājīvabhāvanā bhagavatā saṃ-
 (4) sārōttaraṇārthaṃ nirdiṣṭā"/ purohita āha/ "ye māṇavāḥ
 saṃsārābhiratā dānaṃ dadanti, evaṃ etad yathoktaṃ/ ye
 māṇavaka kulaputrā vā kuladuhitaro vā bodhimārgapрати-
 15 pannās tair dānaṃ damacittatayā dātavyaṃ, śīlaṃ śamatha-
 cittatayā rakṣitavyaṃ, śrutam akalūṣacittatayā paryeṣita-
 vyaṃ, bhāvanā mahākaruṇācittatāyai bhāvayitavyā, pariśeṣā

(1) ABE: -svabhāvanāvavodhanatāyai. C: -svabhāvāvavodhanātā-
 yai. (2) T om. -mukha-. (3) sam̐bhāro ttaraṇa- in Mss. So in
 T: bram zeḥi khyeḥu tshogs rnam par dag pa sdud pa zes bya
 ba de ni tshogs ṅams su len par byed paḥi chos kyi sgo yin
 no(235b5-6). But ch1: 摩訶薩是名攝取助淨度生死法門(198c). ch2: 童子是名總具足
 淨德度生死法門(260c) (4) sam̐bhāro ttaraṇārthaṃ in Mss. Corrected by
 T & Ch. T: ---dad pa daṅ ḥtsho ba daṅ sgom pa ni ḥkhor ba
 las rgal bar byed par bstan to. ch1: 又如佛說思惟之法得度生死。
 ch2: 世尊說修淨為度生死故。

(1)

dharmāḥ prajñājñānopāyasaṃbhārasamudānayatāyai paryeṣṭa-
vyāḥ/ ayaṃ māṇavakā bodhimārgaḥ/ Īdrśena saṃbhāreṇa

bodhir labhyata iti, Īdrśī bhāvanā, Īdrśī smṛtiḥ, Īdrśī
(2)

māṇavakā bodhimārgacaryā; janayata māṇavakā bodhau

- 5 chandaṃ/ śuddho māṇavakā bodhimārga āśayena praṇidhānaṃ
kartavyaṃ paripūryate; prasanno māṇavakā bodhimārga
āśayaviśuddhyā; ṛjukā māṇavakā bodhimārga aśaṭhyaviśuddhi-
(3)
kleśappravāhaṇatayā; yogakṣemo māṇavakā bodhimārgaḥ
anuttaranirvāṇaparyavasānaḥ/ kuruta praṇidhānaṃ, grhṇata
10 buddhakṣetraguṇavyūhaṃ pariśuddhaṃ aparīśuddhaṃ vā
yathābhipretā"/

- atha khalu kulaputra Jyotikṣabhako māṇavako Ratna-
garbhasya tathāgatasyāgrato dakṣiṇaṃ jānumaṇḍalaṃ
pṛthivyāṃ pratiṣṭhāpyāha/ "utpādayāmy ahaṃ bhadanta
15 bhagavan nanuttarāyāṃ samyaksaṃbodhau cittam/ asmiṃ
(4)
kliṣṭe buddhakṣetre maṇḍarāgāṇāṃ sattvānāṃ maṇḍadveṣāṇāṃ
maṇḍamohānāṃ askhalitāluḍitacittānāṃ avairacittānāṃ
Īrṣyāmātsaryacittavivarjitānāṃ mithyādrṣṭiparivarjita-
cittānāṃ samyagdrṣṭivyavasthitacittānāṃ kuśalacittānāṃ
(5)
20 kuśalaparyeṣṭicittānāṃ apāyapathavivarjitacittānāṃ

(1)ABE:prajñopāyasaṃbhāro. T:śes rab dan ye śes dan thabs
kyi tshogs. (2)A:janataya. C:janāyata. (3)AB:yogakṣamo.
D:yogakṣemā. (4)ABE:maṇḍalāgāṇāṃ. C:mandarāṇāṃ. (5)Ch
T:trirapāyapatha-.

- trihsvargapathodyuktacittānām tribhiḥ puṇyakriyāvastubhiḥ
 samudānītakusālamūlānām triṣu yāneṣu prayuktacittānām
 anuttarām samyaksambodhim abhisambudhyeyam/ yadi me
 bhadanta bhagavan nevaṃrūpā āśā paripūryeta tadā me
 5 ubhayoḥ pāṇyor hastināgāḥ prādurbhavantu"/ sahapravyā-
 hr̥te vākye bhagavato 'nubhāvena ubhayoḥ pāṇyor hasti-
 nāgāḥ prādurbhūtāḥ sarvaśvetāḥ saptāṅgasupratiṣṭhitāḥ/
 dṛṣṭvā āha/ "gacchata yūyam gaganatalam/ sarvāvantam
 idaṃ buddhakṣetram aṣṭāṅgopetena varṣeṇa paramasugandhena
 10 sarvasattvān ito buddhakṣetrāt prabodhayata/ yeṣāṃ
 sattvānām kāye tato bindu nipate ye vā gandham ājighreyus
 teṣāṃ pañcanīvaraṇāḥ prahīyantu; tadyathā kāmaccchanda-
 nīvaraṇaṃ prahīyatu, vyāpādastyānamiddhauddhatya-
 kaukṛtyavicikitsānīvaraṇaṃ prahīyatu"/ sahapravyāhr̥te
 15 vākye nāgā upary antarīkṣe evaṃrūpeṇa javena gacchanti,
 tadyathāpi nāma balavān puruṣaḥ prasāritaṃ bāhu saṃ-
 kocayet saṃkocitaṃ bāhu prasārayet/ evam eva te hasti-
 nāgāḥ kṛtakāryā yathā pūrvoktaṃ vivarttitvā tasyāgrataḥ
 sthitāḥ/
 20 atha khalu kulaputra Jyotikṣabho māṇavakaḥ parama-

(1)B:-budheyam. (2)B:evaṃrūpāśā. (3)D:-vyāhr̥taṃ. (4)
 ABE:sarve śvetāḥ. (5)ABD:-kṣetrān pravodhayata. C:-kṣetrā-
 nye vodhayata. E:-kṣetrān pravodhayeta. (6)ABE:-kautukam.
 CD:-kaukṛtaṃ. T:hgyod pa. Ch:快. (7)C:vāhv asaṃkocayet.
 (8)ABE:prasārayetu.

(1)
 prītimanāḥ; taṃ Ratnagarbhas tathāgata āha/ "bhaviṣyasi
 tvaṃ kulaputrānāgate 'dhvani anupraviṣṭe dvitīye gaṅgā-
 nadīvālikāsame 'saṃkhyeye Rutaprabhāse kalpe Rutasañcayam
 nāma buddhakṣetram bhaviṣyati, asmiṃ cāturdvīpīke Ratna-
 5 cchatrābhyudgatarāsmir bhaviṣyasi tathāgato yāvad buddho
 bhagavān"/ atha kulaputra Jyotikṣabho bodhisattvo
 Ratnagarbhasya tathāgatasya pañcamaṇḍalena pādaś śīrasā
 nipapāta/

Ratnagarbhas tathāgata āha/
 (6) (7)
 10 "uttiṣṭha vigatarajā śuddhasattvā
 (8)
 vyākṛta bahusattvakoṭīḥ sā/
 bhaviṣyasi varaśuddhamārgaḥ bodhaye
 (9) (10)
 bhaviṣyasi varajinaḥ sattvanāyakaḥ"/
 (11)
 peyālaṃ, sahasro māṇavakānāṃ trayāḥ koṭyo māṇava-
 15 kānāṃ yair asmin buddhakṣetre 'nuttarāyāṃ samyak sambodhau

(1)D:prītamansaḥ. (2)T:bskal pa sgra snaḥ. ch1:音光明.
 ch2:照明. (3)T:sgra yaṅ dag par bstags pa. ch1:
 和合音光明. ch2:明集. (4)T:riṅ po che chen poḥi gdugs
 mñon par ḥphags paḥi ḥod zer(Mahāratna-). ch1:寶蓋增光明.
 ch2:寶蓋勇光. -rāsmir in Mss. (5)sirasā in Mss. (6)ABE:
 -rajo. (7)C:śuddhamā: satvā. (8)ABCE:so. (9)BCDE:-jina. (10)
 T:rdul daṅ rnam bral sems can rnam dag loṅs,
 khyod kyi sems can bye maṅ luṅ bstan to,
 byaṅ chub phyir ni rab dag lam sbyoṅ žiṅ,
 rgyal mchog sems can rnams kyi ḥdren par ḥgyur.
 ch1:其心離垢 清淨且起 今已授記 能令無量
 億數衆生 淨第一道 於當來世 調御天人.
 ch2:起汝無塵心甚淨 汝授多億衆生記
 淨治菩提最妙道 汝當得仙導衆生
 (11)cp. T:bram zeḥi khyeḥu stoṅ daṅ bram zeḥi khyeḥu bye
 ba phrag gsum po. ch1:三億弟子除一人. ch2:千人不滿三億童子.

- praṇidhānaṃ kṛtaṃ; sarve ca te Ratnagarbheṇa tathāgatena
 vyākṛtāḥ, yāvad Vipāśyī Śikhī Viśvabhuvāḥ paścimā buddhā
 babhūvuh/ sarve māṇavakā vyākṛtāḥ/
 (4)
 tatra sahasravedapāṭhakānāṃ brāhmaṇānāṃ yas teṣāṃ
 (5)
 5 jyeṣṭhaḥ gurusammatō Vāyuviṣṇur nāma/ sa āha/ "ahaṃ
 punaḥ pañcakaṣāye buddhakṣetre 'nuttarāṃ samyak sambodhiṃ
 sprśeyam/ tīvraṛāgānāṃ tīvradveṣānāṃ tīvramohānāṃ
 sattvānāṃ dharmāṃ deśayeyam"/
 (6)
 Jyotipālo nāma māṇavakaḥ/ sa āha/ "kim arthavaśaṃ
 (7)
 10 samanupaśyamāno 'yaṃ bho upādhyāya Vāyuviṣṇuḥ pañca-
 (8)
 kaṣāye buddhakṣetre praṇidadhāti?"/ purohita āha/
 "sakalamahākaruṇāsamanvāgato bodhisattvaḥ pañcakaṣāye
 (9)
 buddhakṣetre bodhim anuprāpnoti; atrāṇānāṃ aparāyaṇānāṃ
 (10)
 kleśair upadrutānāṃ drṣṭivyaśanaprāptānāṃ sattvānāṃ
 (11)
 15 arthakaro bhavati; trāṇaṃ parāyaṇaṃ bhavati; janma-
 samudrāc ca sattvān uttārayati; samyagdrṣṭyāṃ ca
 sattvān pratiṣṭhāpayati; nirvāṇāmṛtarasena sattvān
 samtarpayati/ iyaṃ bodhisattvasya mahākaruṇā drśyata
 (12)
 ye pañcakaṣāye buddhakṣetre praṇidadhanti"/

(1) ABDE: vipāśvī. T: rnam par gzigs. ch1: 毘婆尸. ch2: 毘婆尸.
 (2) ABE: śikhi. T: gtsug tor can. ch1: 尸棄. ch2: 式棄. (3) T:
 thams cad skyob. ch1: 毘尸沙婆. ch2: 鞞尸羅婆. (4) ch2: 大乘悲分陀利經.
 4童子授記品第十五(261a). (5) T: khyab hjug rluṃ. ch1: 婆由比紐. ch2:
 婆由毘師紐. (6) T: skar ma skyoṃ. ch1: 火鬘. ch2: 月鬘. (7) B: kin
 athaṃ vaśaṃ. (8) A: praṇidhānaṃ dadhāti. (9) D: -kṣetraṃ.
 (10) Missed in Mss. But T: dpuṃ gñen med pa rnams. ch1: 無諸善念.
 ch2: 無趣. (11) ABE: parāṇaṃ. (12) B: praṇidadhati. C: praṇi-
 daṃdhi. E: praṇimdadhamti.

- Ratnagarbhas tathāgata āha/ "bhaviṣyasi tvaṃ Vāyu-
 (1)
 viṣṇo atikrāntānām ekagaṅgānadīvālikāsamānām asaṃkhyeyā-
 (2)
 nām avasiṣṭe dvitīye gaṅgānadīvālikāsame 'saṃkhyeye
 (3)
 purastimāyām diśāyām buddhakṣetraparamāṇurajahsamāni
 (4)
 5 buddhakṣetrāṇy atikramitvā tatra Kaṣāyadhvaṇa nāma
 lokadhātur bhaviṣyati/ tatra tvaṃ satpuruṣānuttarām
 (5)
 samyaksaṃbodhim abhisambhotsyase, Śāleन्द्रarājo nāma
 tathāgato bhaviṣyasi yāvad buddho bhagavān"/ Vāyuvīṣṇur
 (6)
 āha/ "yadi me bhadanta bhagavan nevaṃrūpā āśā paripūryeta
 (7)
 10 yadāhaṃ bhagavataḥ pañcamaṇḍalena pādau vande tadā me
 (8)
 bhagavān chatapuṇyalakṣaṇālaṅkṛtāv ubhau caraṇau mūrdhni
 sthāpayatu"/

- yadā kulaputra Vāyuvīṣṇur māṇavo bhagavataḥ pādayoḥ
 śirasā nipapāta tadā Ratnagarbhas tathāgataḥ ubhau
 (9)
 15 caraṇau Vāyuvīṣṇor bodhisattvasya mūrdhni sthāpayitvāha/
 (10) (11) (12)
 "uttiṣṭha karuṇāśaya tīkṣṇaprajña
 carāhi caryā varabodhikāraṇāt/
 chindāhi dhīrādṛḍhakleśabandhanām
 (13) (14) (15)
 bheṣyasi buddha hitānukampī"/

(1)Ch T ins. 'nāgate 'dhvany. (2)T:bab pa na(anupraviṣṭe).
 (3)ABE:buddhakṣetre. (4)ABE:kaṣāye dhvaṇa. T:ñur smrig gi
 rgyal mtshan. ch1:袈裟幢. ch2:結使幢. (5)T:ri dbaṅ rgyal po.
 ch1:金山王. ch2:王山王. (6)B:-rūpāśā. (7)yadāhaṃ bhagavataḥ
 is supplied by Ch T. (8)ABE:bhagavāc chata-. C:-vāñ cata-.
 D:-vāñ cchata-. (9)AB:-viṣṇo. C:-viṣṇu. (10)uttiṣṭha in Mss.
 (11)BE:karuṇāśaye. (12)AB:tīkṣṇaprajña. C:tīkṣuprajña. E:
 tīprajña. (13)C:bheṣyasiṣya. (14)C:hitānukampā. (15)

- atha khalu kulaputra Jyotipālo māṇavako Ratna-
garbhasya tathāgatasya dakṣiṇaṃ jānumaṇḍalaṃ prthvyāṃ
pratiṣṭhāpyāha/ "utpādayāmy ahaṃ bhadanta bhagavan (1)
nanuttarāyāṃ samyaksaṃbodhāu cittam/ asmin buddhakṣetre (2)
5 rāgadveṣamohasabhāgacittānāṃ avyavasthitakuśalākuśalā-
śayānāṃ sattvānāṃ catvāriṃśadvarṣasahasrāyuskāyāṃ pra-
jāyāṃ anuttarāṃ samyaksaṃbodhim abhisambudhyeyam"/
Ratnagarbhas tathāgata āha/ "atikrāntānāṃ ekagaṅgānadī-
(3) (4)
vālikāsamānāṃ asaṃkhyeyānāṃ avaśiṣṭe dvitīye Sahā nāmāyaṃ
10 lokadhātur bhaviṣyati/ kena kāraṇena Sahety ucyate?/ sahās
te sattvā rāgasya sahās te dveṣasya sahās te mohasya sahās
te kleśabandhanānāṃ, tena kāraṇena sā lokadhātuḥ Sahety
(5)
ucyate/ tatra Sahāyāṃ lokadhātu Bhadrako nāma bhaviṣyati
(6) (7)
mahākālpaḥ/ kena kāraṇenocyate Bhadraka iti?/ Bhadrake
15 mahākālpe rāgadveṣamohacaritānāṃ sattvānāṃ sahasraṃ
mahākāruṇikānāṃ buddhānāṃ bhagavatām utpatsyate/ tvam
(8)
api satpuruṣānupraviṣṭe Bhadrake mahākālpe catvāriṃśad-

T:sñiñ rjeñi bsam pa śes rab rnon po loñs,
byañ chub mchog phyir spyad pa spyod gyis la,
brtan pa ñon moñs ḥchiñ ba dam chod cig,
khyod ni phan pas sñiñ brtse sañs rgyas ḥgyur.

ch1: 大悲心者 今可還起 智慧明利 行菩薩道 為菩提故。
斷除堅牢 諸煩惱縛 當來成佛 能大利益 無量眾生。

ch2: 起大悲意深智慧 改為菩提修妙行。
結縛甚堅強力斷 汝當成佛饒益世。

(1)ABE:-kṣatra. (2)A:kuśalamūlāśayānāṃ. (3)T:bab pa na
(anupraviṣṭe). (4)Ch ins. gaṅgānadīvālikāsame'saṃkhyeye.
T ins. 'saṃkhyeye. (5)C:bhaviṣyasi. (6)tena in Mss. (7)
T ins. tatra. (8)ABDE:-puruṣo nupraviṣṭe.

- varṣasāhasrikāyāṃ prajāyāṃ sarvapraṭhamaṃ anuttaraṃ
 (1)
 samyaksaṃboddhim abhisambhotsyase, Krakutsando nāma
 bhaviṣyasi tathāgato yāvad buddho bhagavāṃs, tribhir
 (2)
 yānair dharmam deśayiṣyasi, gaṇanātikrāntān sattvān saṃ-
 5 sāranadyāṃ uhyamānān uttārayiṣyasi, nirvāṇapāre ca sthā-
 payiṣyasi"/ atha khalu kulaputra Jyotipālo bodhisattvo
 Ratnagarbhasya tathāgatasya pañcamaṇḍalena pādau śirasā
 (3)
 vanditvaikānte 'tikramya tasthau/
 (4)
 atha khalu kulaputra dvitīyas Tumburur nāma māṇavako
 (5)
 10 Ratnagarbhasya tathāgatasya purato niṣaṇṇaḥ/ "bhaviṣyāmy
 (6)
 ahaṃ bhadanta bhagavan Krakutsandasya tathāgatasyānu-
 (7)
 saṃdhau triṃśadvarṣasahasrāyusḥkāyāṃ prajāyāṃ buddho loka"/
 Ratnagarbhas tathāgata āha/ "bhaviṣyasi tvaṃ māṇavakā-
 (8)
 tiktānta ekagaṅgānadīvālikāsama 'saṃkhyeye 'vaśiṣṭe
 (9)
 15 dvitīye nadīgaṅgāvālikāsama 'saṃkhyeye Sahe buddhakṣetre
 (10)
 'nupraviṣṭe Bhadrakalpe Krakutsandasya tathāgatasyānu-
 (11)
 saṃdhau triṃśadvarṣasāhasrikāyāṃ prajāyāṃ Kanakamunir
 nāma tathāgato bhaviṣyasi arhan samyaksaṃbuddho vighuṣṭa-
 śabdo lokasya"/ sa bhagavataḥ sakāśād vyākaraṇaṃ śrutvā

(1) AB:krakucchando. T:hkhor ba h̄jig. ch1:拘留孫 ch2:迦羅迦孫歌.
 (2) B:yāne. (3) AC:tasthai. (4) CD:tumvurur. T:tam bu ru.
 ch1:虛空. ch2:欽婆羅. (5) BCE:niṣaṇṇaḥ. T:niṣaṇṇa āha.
 (6) B:krakucchamdasya. (7) A:trivarṣa-. (8) ABE:-krānte.
 D:-krāntā. (9) ABE:saha. (10) B:krakucchamdasya. (11)
 T:gser thub. ch1:伽那迦牟尼. ch2:迦那迦牟尼.

Ratnagarbhasya tathāgatasya pādaś śīrasā vanditvā pra-
dakṣiṇīkṛtvā Ratnagarbhasya tathāgatasyābhimukham āsthāt,
puṣpair bhagavataḥ kāyam avakiramāṇaḥ prāñjalībhūto

bhagavantam gāthābhis tuṣṭhāva/
(1) (2)

5 "susahita sumudita sumadhura vacanā
(3) (4)
askhalita aluḍita akalūṣa vimalā/
(5) (6)
abhiśaya atiyati atimati matimā
(7) (8)
ṛṣivara jvala tuma munivara vṛṣabhī//

bahu tuma guṇadada guṇaśata bharitā
(9) (10)
10 sukhakara munivara naramanu namitā/
(11) (12) (13)
na hi anyu sattva vidyati tvayi samu tṛbhava
(14) (15) (16)
tvayi adyi bahusattva bodhimārgi vyākṛtā" (17)

(1)B:samudita. (2)D:sumadhure. (3)BCE:akhalita. D:akhi-
lata. (4)AE:aludita akalūṣa. B:akalūṣa aludita. (5)A:ati-
śaya. B:atiyata. (6)ABCE:mā. (7)C:munivara. (8)C:vṛṣamī.
(9)ABE:naramaru. C:narama. (10)D:mamitā. (11)E om. nā.
(12)C:viprati. (13)D:tve pi. (14)B:adya. (15)D:-satve.
(16)A:bodhir margi. BC:bodhimārga. E:bodhimargi. (17)

T:śin tu ḥbrel ba legs bsgrags rab sñan gsuñ ba po,
ma ḥkhrul ma ḥdres ma rñogs dri ma mi mñah ba,
khyad ḥphags śin tu sdom brtson blo rab blo gro ldan,
drañ sroñ dam pa khyod mdzes thub gtso khyu mchog lags,
yon tan brgyas bltam yon tan mañ po stsol ba khyod,
thub mchog bde ba mdzad pa mi yi dam pas btud,
srid pa gsum na khyod ḥdraḥi sems can gñan ma mchis,
deñ khyod sems can mañ po byañ chub lam luñ bstan.

ch1: 攝護身心 善入禪定 以微妙音 喜能啟誠 其心清淨 無有濁亂 難化眾生
不壞世法 名稱光明 及念總持 百福功德 無不增廣 為諸眾生 示現善道
堅心勝惱 積功德山 持以利益 思量眾生 悉令一切 功德滿足 又與眾生
善寂滅道 所燒煩惱 如須彌山 於三有中 生大悲心 而與無量 眾生授記

ch2: 善集和合巧次第 無失濁亂淨妙稱 意極高廣諸仙尊 說善提道如大燄
與人德自百福滿 施寂樂道燒結山 牟尼所為無過者 授多眾生菩提記

(1)

- atha khalu kulaputra Viśvagupto nāma māṇavako Ratna-
garbhasya tathāgatasya purataḥ saptaratnamayaṃ pīṭhaṃ
(2)
sthāpayitvā śatasahasramūlyena prajñāpanena prajñāpya,
tatra pīṭhe suvarṇapātraṃ sthāpayitvā saptaratnapari-
(3)
5 pūrṇasuvarṇamayam bhr̥ṅgāraṃ saptaratnamayā yaṣṭir buddha-
pramukhe bhikṣusaṅghe niyojitavān/ sa āha/ "bhaviṣyāmy
aham bhadanta bhagavan nanāgate 'dhvany atikrānta eka-
(4)
gaṅgānadīvālikāsame 'saṃkhyeye 'vaśiṣṭe dvitīye tasmimś
ca Bhadrakalpe tathāgato 'rhan samyakṣambuddho vidyā-
10 caraṇasaṃpanno hīyamāne āyusī utpanne kaliyuganimitte
tīvrarāgaḍveśamohamānerṣyāmātsaryaparyutthitānām sattvānām
(5) (6)
mithyādr̥ṣṭyakalyāṇamitrasannīśritānām sattvānām akuśala-
(7)
mūlaparyutthitacittānām kuśalamūlaparihīnacittānām samyag-
dr̥ṣṭivivarjitacittānām mithyājīvākuśalacittānām, parinir-
(8)
15 vṛte Kanakamunau tathāgate saddharme 'ntarhite 'ndhe loke
'nāyake viṃśativarṣasahasrikāyām prajāyām aham anuttarām
samyakṣambodhim abhisambudhyeyam"/

- tasya kulaputra Viśvaguptasya brāhmaṇasya Ratna-
garbhas tathāgata āha/ "sādhu sādhu brāhmaṇa mahāvidvān
(9)
20 jñānasamanvāgataḥ, tvaṃ satpuruṣotpanne kaliyuganimitte

(1)T:kun gyis bsruṅs. ch1:昆舍捺多. ch2:厚攝. (2)A:-mūlena
prajñāpayena. CE om. prajñāpanena. cp. T:rin than ḥbum gyi
bśam paś bśams nas. ch1:床上所敷綯絀蒲蓐. 價直十萬兩金. ch2:價直百兩金. 敷以所宜置之.
having laid a seat of ten-thousand value. (3)ABE:yaṣṭi.
a stick. T:mchod sdoñ. ch1:妙杖. But ch2:床. (4)T:anupraviṣṭe.
(5)ABE:-dr̥ṣṭyākalyāṇamitra-. (6)D:akuśale mūle. (7)CD:
-mūlam. (8)ABE:kenaka-. (9)C:-puruṣotpale.

- yāvad viṃśativarṣasahasrikāyāṃ prajāyāṃ andhe loke 'nāyake
 (1) (2)
 praṇidhānaṃ kṛtaṃ/ tena tvaṃ satpuruṣa Vidvagañjakaruṇā-
 (3)
 śrayo nāma bhavasva/ bhaviṣyasi tvaṃ Vidvagañjakaruṇā-
 śrayānāgate 'dhvany atikrāntānām ekagaṅgānadīvālikāsamānām
 (4)
 5 avaśiṣṭe dvitīye Sahāyāṃ lokadhātau anupraviṣṭe Bhadrake
 (5)
 kalpe viṃśativarṣasahasrikāyāṃ prajāyāṃ Kāśyapo nāma
 tathāgato bhaviṣyasi yāvad buddho bhagavān"/
 (6)
 atha khalu kulaputra Vidvagañjakaruṇāśrayo bodhi-
 sattvo Ratnagarbhasya tathāgatasya pañcamaṇḍalena pāḍau
 (7)
 10 śirasā vanditvaikānte 'sthāt, Ratnagarbhaṃ tathāgataṃ
 (8)
 puṣpamālyagandhacūrṇair avakirati, ābhiś ca gāthābhir
 (9)
 abhistavamānaḥ/
 (10)
 "naravara hitakara ratikara janaka
 (11) (12)
 smitamukha pramudita sumadhura vacanā/
 15 sthānajñāna kuśala hitakarā daśabaladhara pravarā
 (13) (14)
 jñānadhyānavimokṣapāramitā namo 'stu te sugate//
 (15) (16)
 bahucaryacarita vikasitavadanā
 atulāya bodhiya vyākṛta/
 (17)
 tvayā bahubodhisattvanayutā
 (18) (19) (20)
 20 vandāma te naravarā sugatā"/ iti//

(1)AE:-dhānakṛtaṃ. CD:-dhānakṛte. (2)AE:viddhagaṃja-. T:
 mkhas mdzod sñiñ rje rten. ch1:大悲智慧. ch2:明智悲意. (3)AE:
 viddhagaṃja-. (4)ABE:bhadrakalpe. (5)T:ḥod sruñ. Ch:迦葉.
 (6)AE:viddhagaṃja-. (7)C:'sthāta. (8)D:āmiś. (9)D:abhi-
 stamānaḥ. (10)ABE:na ca vara. (11)AE:smiṃta-. (12)C:sukha-
 madhura. (13)D:ska. (14)C:sugatā. D:sugato. (15)D:-carite.
 (16)D:-vedanā. (17)D:-bodhisatve. (18)C:naratā. D:na ca
 varā. (19)B:sigatā. (20)T:

- atha khalu kulaputra Samudrarenur brāhmaṇas̥ caturtham
(1)
Vimalavaiśāyanam māṇavakam saṃcodayām āsa/ atha khalu
kulaputra Vimalavaiśāyano māṇavako Ratnagarbhasya tathā-
(2)
gatasya purataḥ sthitvāha/ "evam evāham asmin Bhadrake
5 kalpe bodhim ākāṅkṣāmi, na ca kevalam evaṃrūpaṃ kaliyuge/
yathā Kāśyapasya tathāgatasya parinirvṛtasya daśavarṣa-
(3)
sahasrikāyām prajāyām dānadamaparikṣīṇāsāyānām sattvānām
(4) (5)
saptadhanavirahitānām akalyāṇamitre śāstrsaṃjñāpratipanna-
(6)
cittā bhavanti, anarthikās tribhiḥ puṇyakriyāvastubhir
10 bhavanti, virahitās tribhiḥ sucaritair udyuktās triṣu duṣ-
(7)
cariteṣu kleśāndhakāravvyākulacittā bhavanti, anarthikās
tribhir yānair, na śakyam tat kālam kenacid bodhicaryām
niṣpādayitum/ kiṃ punar varṣasahasrikāyām; yāvat te

mi mchog phan pa mdzad pa dgaḥ bar bgyid pa skyed pa po,
ḥal ḥdzum rab tu dgyes pa śin tu sñan paḥi gsuñ mñan ba,
gnas mkhyen mkhas pa phan pa mdzad pa stobs bcu rab mchog ldan,
ye śes bsam gtan rnam par mthar phyin bde gśegs khyod la ḥdud,
spyod pa mañ po spyad pa ḥal ni rnam rgyas pa,
khyod kyis byaḥ chub sems dpaḥ khrag khrig phrag mañ po,
gḥal yas byaḥ chub slad du luḥ yaḥ bstan pa mdzad,
mi mchog bde bar gśegs pa khyod la phyag ḥtshal lo.

ch1: 人中之尊 制益羣生 能令彼 生愛樂心 念定法門 心得專一 我聞妙音 心大歡喜
智慧方便 無不具足 是故能行 世間教化 又與無量 無量衆生 授於無上 菩提道記
緣是得見 十方諸佛 智慧神足 皆悉平等 諸佛所有 微妙功德 符及不現
修菩薩道 授諸衆生 無上道記 若欲稱讚 不可得盡 是故我今 稽首敬禮。

ch2: 人尊多聞益 皆生喜樂意 以巧妙善語 善智處人天 授多衆生記
於十方作佛 神通智慧等 佛法無稱量 專現菩提行 故我稽首禮

(1)T: bgrod byaḥi bu dri ma med. ch1: 毘舍耶無垢. ch2: 無垢意. (2)
ABE: bhadrakalpe. (3)Ch T ins. -saṃyama-. T: sbyin pa dan
dul ba dan yaḥ dag par sdom paḥi bsam pa bas pa rnams(240b5)
ch1: 所有布施調伏持戒悉皆滅盡(260c). ch2: 布施持戒修定心意轉薄(262a). (4)A: saptaratna-
dhana-. (5)D: alpānamitre. (6)B: bhavati. (7)C: bhavati.

- sattvā varṣaśatāyusḥkā bhavanti, tat kālam sattvānām
kuśalamūlasya nāsti nāma, kiṃ punaḥ kuśalamūlacaryā;
tāvat pañcakaṣāye loke hāyamānā daśavarṣāyusḥkā bhavanti,
(1)
śastrāntarakalpe pratyupasthite tat kālam ahaṃ devebhyo
(2)
5 'vatīrya sattvān paritrāyeyaṃ, akuśalam riñcitvā kuśale
niyojayeyaṃ, yāvad daśasu kuśaleṣu karmapatheṣu sattvān
(3)
pratiṣṭhāpayeyaṃ, kleśāṃś ca sattvānām kuśalebhiḥ karma-
(4)
pathebhiḥ pariśodhayeyaṃ, pañcakaṣāyaṃ ca parihāyeyaṃ/
yāvad aśīti varṣasahasrikāyāṃ prajāyāṃ ahaṃ anuttarāṃ
(5)
10 samyaksaṃbodhim abhisambudhyeyaṃ, mandarāgadveṣamohānām
avidyerśyāmtsariṇām sattvānām dharmam deśayeyaṃ, triṣu
ca yāneṣu saṃniyojayeyaṃ/ yadi me bhagavan nevaṃrūpā
(6)
āśā paripūryeta vyākarotu māṃ bhadanta bhagavan nanuttarā-
(7)
yāṃ samyaksaṃbodhau/ yadāhaṃ bhadanta bhagavan nevaṃ-
15 rūpaṃ vyākaraṇaṃ na lapsyāmi, na śrāvakabhūmiṃ prārthayāmi
na ca pratyekabuddhabhūmiṃ yena yānena śīghraṃ saṃsārād
vimucyāmi"/

(1)AB:tat kālam alam ahaṃ. C:tat kālam alam. E:tat kāla
samalam ahaṃ. (2)ABE:ricitvā. (3)C:pratisthāpaye. (4)
T ins. theg pa gsum po dag la yañ sbyor bar gyur cig(241
a 3-4)=triṣu yāneṣu niyojayeyaṃ. (5)C:-buddhayaṃ. (6)ABE:
-pūryata. (7)D:naivaṃrūpaṃ. Ch T are different. ch1:世尊若我
不得如是受記. 我於今者當求聲聞或求緣覺. 如其來力疾得解脫. 度於生死(241a). ch2:世尊設我不得如是授記.
我當求聲聞地. 若辟支佛速脫生死(242b). =yady ahaṃ --- vyākaraṇaṃ na lapsyāmi,
śrāvakabhūmiṃ prārthayāmi pratyekabuddhabhūmiṃ ca yena ---.
T:btsun pa bcom ldan ḥdas gañ gi tshe bdag de ltar luñ
bstan pa thob nas theg pa gañ gis rmyur du ḥkhor ba las
ḥgrol bar ḥgyur baḥi ṇan thos kyi saḥaṇ don du mi gñer la,
rañ saḥs rgyas kyi saḥaṇ don du mi gñer lags so(241a7-8)
=yadāhaṃ --- vyākaraṇaṃ lapsyāmi, na śrāvakabhūmiṃ prā-
rthayāmi na ca pratyekabuddhabhūmiṃ yena ---.

- Ratnagarbhas tathāgata āha/ "catvārīmāni brāhmaṇa
 (1)
 bodhisattvānāṃ kuśīdavastūni; yaiḥ kuśīdavastubhiḥ sam-
 anvāgatā ekatyā bodhisattvā dīrghasaṃsāralābhino drṣṭi-
 (2)
 prapāte saṃsāracārake duḥkhāny anubhavanti, na ca kṣipram
 (3)
 5 anuttarāṃ samyaksaṃbodhim anuprāpnuvanti/ katamāni
 catvāri?/ ihaikatyo bodhisattvo hīnācāro bhavati, hīna-
 sahāyaḥ, hīnaparityāgaḥ, hīnapraṇidhiḥ/ katham ca bodhi-
 (4) (5)
 sattvo hīnācāro bhavati?/ ihaikatyo duḥśīlo bhavati,
 (6)
 kāyavāṇmanasā cāsaṃvṛtacārī bhavati, śrāvakapratyeka-
 10 buddhayānikaiḥ sārdhaṃ saṃsargacārī bhavati, na ca sarva-
 (7)
 parityāgī na sarvatraparityāgī bhavati, devamanuṣyaśrī-
 sukhābhilāṣī dānaṃ dadāti, na cādhyāśayena buddhakṣetra-
 (8)
 guṇavyūhān pratigrhṇāti vaineyam anavekṣya praṇidhānaṃ
 (9)
 pratigrhṇāti/ ebhiś caturbhir dharmaiḥ samanvāgataḥ
 15 kuśīdo bodhisattvaḥ ciraṃ saṃsāracārake duḥkham anubhavati,
 na ca kṣipram anuttarāṃ samyaksaṃbodhim anuprāpnoti/
 caturbhir dharmaiḥ samanvāgato bodhisattvaḥ kṣipram
 (10)
 anuttarāṃ samyaksaṃbodhim abhisambudhyate/ katamaiś
 caturbhiḥ?/ śīlavān bhavati kāyavāṇmanaḥ saṃvṛtacārī,
 20 mahāyānasamprasthitaiḥ sārdhaṃ saṃsargacārī bhavati,

(1)kuśalavastubhiḥ in Mss. Corrected by Ch T(1e loḥi dños po). (2)C:-bhavati. (3)C:-āpnuvati. (4)ACDE:hīnacāro. (5) A:duḥkhīlo. (6)C:cāsaṃvṛtaṃ cārī. D:cāhaṃ vṛtacārī. cp. T: lus dan ṅag dan yid kyi spyod pa ma bsdams śiṅ. (7)ABE om. na sarvatraparityāgī. CD:na sarvaparityāgī. Corrected by Ch T. (8)-grhṇāti in Mss. (9)-grhṇāti in Mss. (10)A: -budhyeta. D:-budhyeyaṃ.

- (1)
sarvaparityāgī sarvatraparityāgī sattvānām duḥkha-pari-
(2)
moca-nārthaṃ karuṇācittotpādaṃ dadāti, adhyāśayena buddha-
kṣetraguṇavyūhān vaineyam avekṣya praṇidhānaṃ prati-
(3) (4)
grhṇāti/ ebhiś caturbhir dharmaiḥ samanvāgato bodhi-
(5) (6)
5 sattvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisambudhyate/
catvāra ime dharmā bodhisattvamārgasyopastambhakarāḥ/
katame catvāraḥ?/ pāramitāsv abhiyogaḥ, sattvānām saṃ-
grahavastūtsargaḥ, brāhmavihārābhiniṣpādanatā, abhijñā-
(7)
vikrīḍanatā/ caturbhir dharmair bodhisattvenātrpta-
10 vihāriṇā bhavitavyaṃ, dānātrptatayā dharmāśravaṇātrptatayā
bhāvanātrptatayā sattvebhyaḥ saṅgrahavastvatrptatayā
(8)
vihartavyaṃ/ catvāra ime bodhisattvenākṣayā nidhayaḥ
paripūrayitavyāḥ/ katame catvāraḥ?/ śraddhā bodhi-
sattvenākṣayo nidhiḥ paripūrayitavyaḥ, dharmadeśanā
15 pariṇāmanā daridrasattvapari-grahaś cākṣayo nidhiḥ pari-
(9)
pūrayitavyaḥ/ catasra imā bodhisattvapariśuddhiḥ/
(10)
katamāś catasraḥ?/ nairātmyatayā śīlapariśuddhiḥ,
(11)
niḥsattvatayā samādhipariśuddhiḥ, nirjīvatayā prajñā-
(12)
pariśuddhiḥ, niṣpudgalatayā vimuktipariśuddhiḥ vimukti-
20 jñānadarśanatayā ca/ catvāro dharmā bodhisattvena pari-

(1)A:sarve parityāgī & om. sarvatraparityāgī. (2)A:dādāti. E:dāti. (3)-grhṇāti in Mss. (4)BCD:dharmmais. (5)C:-satvo. (6)AD:-saṃvudhyete. (7)C:dharme. D:dharmaiḥ. (8)C:-satvo nākṣayā. (9)AB:ime. (10)nairātmatayā in Mss. (11)nissatva-tayā in Mss. (12)AE:niṣpudgatayā. B:niṣpungatayā. D:niṣ-pungalatayā.

- pūrayitavyāḥ, yair bodhisattvāḥ kṣipram anuttarāṃ samyak-
 (1) (2)
 sambodhim abhisambudhyanti, ākāśacakram pravartayanti,
 (3) (4) (5)
 acintyacakram atulyacakram anabhilāpyacakram nairyāṇika-
 (6) (7)
 cakram nairvedhikacakram apravṛtticakram pravartayanti/
 5 bhaviṣyasi tvaṃ Vimalavaiśāyanānāgate 'dhvany ati-
 (8)
 krānta ekagaṅgānadīvālikāsame 'saṃkhyeye 'cirapraviṣṭe
 (9)
 Bhadrake kalpe praśānte pañcakaṣāye kāle vardhamāne
 (10)
 āyusi aśīti varṣasahasrikāyāṃ prajāyāṃ anuttarāṃ samyak-
 (11)
 sambodhim abhisambhotsyase, Maitreyo nāma bhaviṣyasi
 10 tathāgato yāvad buddho bhagavān"/
 atha Vimalavaiśāyano brāhmaṇo Ratnagarbhasya tathā-
 (12)
 gatasya pañcamaṇḍalena pādābhivandanaṃ kṛtvaikānte sthitvā
 puṣpamālyacūrṇair bhagavataḥ pūjodyukto gāthābhir abhi-
 (13)
 ṣṭauti/
 (14) (15)
 15 "bhava nātha lalāṭaviśālā rucirorṇā himavarṇā
 (16) (17)
 kanakagirikūṭā sadṛśāstu manāthā/
 (18)
 kas te na nayu muni vṛṣabhā lokapradīpā guṇasatabharitā
 (19) (20)
 kālo 'yaṃ me uktaṃ bhavahi buddhajage"//

(1)A:-budhyati. (2)A:-varttayati. (3)anityacakram in Mss. Corr. by Ch T. T:mi rtog paḥi ḥkhor lo. chl:轉不可思議法輪. ch2:不可思議輪. (4)Ch adds anātmacakram, chl:轉無我法輪. ch2:無我輪. (5)E:naiyāṇika-. T:ñes par ḥbyin paḥi ḥkhor lo. chl:轉出世法輪. ch2:假現輪. (6)ABE om. O:naivedhika-. D:naivadhika-. T:ñes par ḥbyed paḥi ḥkhor lo. chl:轉通達法輪. ch2:厭患輪. (7)B:-varttayati. (8)DE:'vira-. T:bskal pa bzañ po bab nas riñ po ma lon žiñ. (9)E:bhadrakalpe. (10)B:-sahasāyusi. (11)B:maitrīyo. T:byams pa. Ch:彌勒. (12)B:kṛtvā ekānta. (13)D:abhiṣṭaubhi. (14)B:bhave. (15)C:lalāṭu-. D:lelaṭu-. (16)D:kenaka-. (17)C:manātha. (18)E:naya mūni. (19)D:kālā. (20)T:

- (1) (2) (3)
 sarve Samudrarenunā brāhmaṇena purohitena sahasraṃ
 (4)
 vedapāṭhakānāṃ bodhau samādāpitaṃ/ yathā Krakutsandah
 (5) (6)
 Kanakamuniḥ Kāśyapo Maitreyo vyākṛta evaṃ Siṃhaḥ Pradyotaḥ
 (7)
 yāvad dvir ūnaṃ sahasraṃ vedapāṭhakānāṃ māṇavakānāṃ
 (8)
 5 sarve 'smin Bhadrake kalpe 'nuttarāyāṃ samyaksaṃbodhau
 prapīdhānaṃ kṛtavantaḥ, sarve Ratnagarbhena tathāgatenā-
 (9)
 smin neva Bhadrake kalpe 'nuttarāyāṃ samyaksaṃbodhau
 vyavasthāpitāḥ/
 yas teṣāṃ sarvakanyasaḥ purohitena saṃcoditaḥ/
 (10)
 10 "kiṃ bho Mahābalavegadhārī dīrghaṃ nirīkṣase?/ utpāda-
 yasva sattveṣu mahākaruṇāṃ"/ imābhiś ca gāthābhir vi-
 jñāpayati/
 "ye sattvā jarāvyādhimṛtyubhir bhayā
 (11)
 tṛṣṇā nadī patitā/

mgon po khyod ni dpral baḥi dbyes che mdzod spu gaṅs
 mdog mdzes,
 khyod ni gser gyi ri bo brtsegs pa ḥdra žiñ yid du mchi,
 yon tan brgyas gtam bdag dus ḥdi gsuṅs ḥgro naḥaṅ bdag
 ḥtshaṅ rgya,
 thub pa khyu mchog ḥjig rten sgron khyod la ni su mi ḥdud.
 ch1: 世尊無垢 如真金山 眉向毫相 白如珂雪 應時為我 說微妙法。
 記我來世 作天人師 誰有見聞 而當不取 仙聖大覺 世燈功德。
 ch2: 尊面如滿月 白毫相如雪 身淨如金山 誰不願牟尼。
 雄猛如歡王 無量德照世 光明普周遍 今授我佛記。
 (1)B:evam instead of sarve. (2)A:-reṇur. E:-reṇur nāma.
 (3)T:stoṅ po. But Ch=ekonasaahasraṃ, ch1:一千摩訶唯除一人 ch2:一千人
 少一童子 (4)A:krakucchandah. (5)ACDE:kāśyapaḥ. (6)T:seṅ ge
 & mchog tu dgaḥ ba. But Ch=simhapradyotaḥ, ch1:師子光明 ch2:
 子照 (7)ch1:其四人中唯除一人 ch2:四人少一童子. But T:dgu brgya dgu
 bcu rtsa dgu(999). (8)B:bhadrakalpe. (9)BE:bhadrakalpe.
 (10)T:stobs chen śugs ḥchaṅ. ch1:持力捷疾. ch2:持大力. (11)
 ABDE:nadīr.

- (1) (2) (3)
prakṣiptā bhavacāraḥ pratibhayaṃ
(4)
skandhe nivṛṣṭā narāḥ/
(5) (6)
pītvā kleśaviṣaṃ parasparavaddhaṃ
(7) (8)
duḥkhārṇave saṁsthitā/
(9) (10) (11)
mohe andhe prañāṣṭamārgaḥ
(12) (13) (14)
aśubhasaṁsārayantre bhraman/
(15) (16)
duḥkhena jālitabhūta sarvatribhava
mithyāya dṛṣṭi sthitāḥ/
(17) (18) (19)
sarvapraṇa bhramanti pañcagatibhiḥ
(20)
cakram yathā vartate/
(21)
dharmā cakṣu vihinā pañcagatibhir
atrāṇa sattvān smarī/
(22) (23)
bhāve prajña jahitvā kāmṣavimati
(24) (25)
bodhāya chandaṃ jane/
(26)
trṣṇāśokanudo bhavāhi jagato
(27) (28)
sattvāna bandhur bhavā/

(1)D:prakṣipto. (2)A:bhavacāke. (3)BE:-bhaya. CD:-bhaye.
(4)C:narā. (5)AC:kleśaviṣayaṃ. (6)AE:-vaṇḍhaṃ. BCD:-
-vadhaṃ. (7)AE:dukhārṇava. (8)AB:sa sthitā. (9)B:moha.
D:moho. (10)B:andha. D:vaṇḍha. (11)A:pranamārga. B:pra-
naṣṭe mārga. CDE:pranāṣṭamārga. (12)E:aśubhaṃ. (13)AE:-
-yaṇṭe. B:-paṇḍke. (14)C:bhrama. D:bhramana. (15)C:duḥkhona.
E:duḥkhyena. (16)B:sarve tri-. E:-bhavaṣa. (17)A:sarve
prāṇa. B:sarve prāṇi. (18)E:bhramati. (19)E om. pañca-
gati-. (20)varttate in Mss. (21)ACDE:-gatibhiḥ. (22)
D:jahitva. (23)C:kāmṣama-. E:kākṣa-. (24)cchandaṃ in
Mss. (25)C:jana. (26)C:-śokarudo. (27)ABDE:vaṇḍhur. C:-
vadhur. (28)BDE:bhava.

- (1)
kleśabandhanamokṣaṇārthaṃ jagato
- (2) bodhāya cittam name/
(3) dharmacakṣur vihinā mohavigata- (4)
mārgam ca śreṣṭha dada/ (5)
5 saṃsārabhavadācārakeṣu jvalitām (6)
dharmarasena tarpayā/ (7)
tvam śīghram upasaṃkramya hitakara-
(8) pādā nipatyam mune/ (9) (10)
sarvā bho praṇidhi praśasta sudṛḍha (11)
10 buddho bhava nāyakaḥ/ (12)
sattvaśvāsakaro bhavāhi jagataḥ
sattvārṇavā uddhare/
mokṣamārgapraṇīta indriyabala- (13)
bodhyaṅgadātā bhavet/
15 dharmavarṣam utsrja dharmajaladam
(14) (15) (16)
sattvāna duḥkham śamet"/ (17)
sa ca kulaputra Mahābalavegadhārī māṇavaka āha/

(1)ABCD:-mokṣaṇārtha. (2)C:-cakṣu. (3)DE:mārge. (4)
A:dadam. (5)B:jvalitā. (6)tarṣayā in Mss. (7)ABDE:
upasaṃkrama. (8)E:sarvo. (9)A:praśastam. (10)C:sudṛṭa.
D:suṭa. E:sudṛḍhaṭa. (11)C:bhagavā. D:bhavam. (12)B:
satvāś cāsakaro. C:satvaś cāsakaro. (13)A:bhaved. E:
bhaveta. (14)E:satvām na. (15)ABE:samet. (16)As for
Ch & T, see note. (17)A:māṇavakāha.

- (1) (2)
 "nāhaṃ bho upādhyāya saṃsārābhirāmāṃ śrīm ākāṅkṣāmi, na
 (3)
 ca punaḥ śrāvakapratyekabuddhayānābhilāṣī; anuttara-
 (4)
 yānam ākāṅkṣāmi/ muhūrtaṃ bho upādhyāya pratīkṣāhi,
 śṛṇuṣva yathāhaṃ siṃhanādaṃ nadāmi"//
- 5 atha khalu kulaputra Samudrarenur brāhmaṇas tato
 (5)
 'bhiniṣkramya svakāṃ pañcabrāhmaṇadāraṇāṃ upasthāyakaṃ
 (6)
 āmantrayitvovāca/ "bho dāraṇā utpādayatānuttarāyāṃ
 samyaksaṃbodhau cittam"/ te 'py āhuḥ/ "nāsmākaṃ kiñcid
 asti yad vayaṃ buddhapramukhasya bhikṣusaṅghasya nir-
 10 yātayāmaḥ/ katham ca vayaṃ anavaruptakuśalamūlā bodhi-
 cittam utpādayāmaḥ?"//
- atha khalu kulaputra Samudrarenur brāhmaṇo 'gra-
 (7)
 purohitaḥ prathamah Karabhujō nāmopasthāyakaḥ tasya
 (8) (9)
 saptaratnamayaṃ karṇavibhūṣaṇaṃ datvā, dvitīyaḥ Sthāla-
 15 bhujo nāmopasthāyakaḥ tasya dvitīyaṃ saptaratnamayaṃ
 (10) (11)
 karṇaveṭhakaṃ datvā, tṛtīyaḥ Jalabhujō nāmopasthāyakaḥ
 (12) (13)
 tasya saptaratnamayaṃ pīṭhaṃ dadāti, caturthaḥ Vegabhujō

(1)B:mahopadhyāya. (2)B:śrīyam ākāṅkṣāmi. D:śriyākāṅkṣāmi.
 (3)ABE:anuttarāyānam. T:bla na med paḥi theg pa. ch1:無上
 大乘. ch2:無上乘. (4)BCE:muhūrtta. T=Skt. But ch1:待時待處待調伏衆生.
 待發善願. 我今思惟如是等事. 尊者且待須臾. 聽我師子吼(202a). ch2:我觀所化處. 待時立願. 大師是故我
 住思惟至今. 師待須臾. 聽我師子吼(263a). (5)B:svakā na. (6)E:utpādayetā-
 T:skyed cig. (7)T:lo thaṅ spyod. ch1:手龍. ch2:迦羅浮殊. (8)
 AC:karṇa-. T:varṇa-, kha dog gi rgyan dag. ch1:左耳中所著
 寶環. ch2:七寶耳環. (9)T:thaṅ la spyod. ch1:陸龍. ch2:他羅浮殊.
 (10)ABD:karṇaveṭhakaṃ. earring. T:rna cha. ch1:右耳寶環. ch2:
 七寶耳環. (11)T:chu la spyod. ch1:水龍. ch2:闍羅浮殊. (12)B:
 datvā. (13)T:śugs kyis spyod. ch1:虛空龍. ch2:佉伽浮殊.

- (1) nāmopasthāyakas tasya saptaratnamayaṃ daṇḍaṃ dadāti, (2)
 (3) pañcamaḥ Sārabhujo nāmopasthāyakas tasya sarvasauvarṇa- (4)
 bhṛṅgāraṃ datvovāca/ "gacchata yūyaṃ māṇavakā imāni (5)
 vastūni buddhapramukhasya bhikṣusaṅghasya niryātayitvā-
 5 nuttarāyāṃ samyaksaṃbodhau cittam utpādayatha"/
 (6) atha te pañcopasthāyakā gatvā bhagavatsakāśaṃ tāni
 vastūni yathā nikṣiptāni buddhapramukhasya bhikṣusaṅghasya
 (7) niryātayitvaivam āhuḥ/ "vyākarotv asmākaṃ bhagavān (8)
 anuttarāyāṃ samyaksaṃbodhau, tasmimś ca Bhadrake kalpe (9) (10) (11)
 10 vayam anuttarāṃ samyaksaṃbodhim abhisambudhyamahi"/
 (12) peyālaṃ, vyākṛtāḥ kulaputra Ratnagarbheṇa tathāgatena (13)
 Karabhujo māṇavako bodhāya Bhadrakalpe Dr̥ḍhasvaro nāma (14) (15) (16)
 bhaviṣyati tathāgataḥ, Sthālabhujas tadantare Sukhendriya- (17) (18)
 matir nāma bhaviṣyati tathāgataḥ, tasyānantare Jalabhujah (19) (20)
 15 Sārthavādir nāma bhaviṣyati tathāgataḥ, tasyānusandheḥ (21) (22)
 Vegabhujah Priyaprasanno nāma bhaviṣyati tathāgataḥ,

(1) ACDE: -sthāyakaḥ. (2) B: datvā instead of daṇḍaṃ datvā.
 (3) T: sñiñ po spyod. ch1: 妙音龍. ch2: 婆羅多殊. (4) B: sauvarṇa-
 (5) ABE: niryātatvā-. (6) ch1: 悲華經卷第六. 諸菩薩本授記品第四之四 (202b).
 (7) AD: niryātayitvā caivam. (8) B: bhadra kalpe. (9) ABE: an-
 uttarāyāṃ. (10) B: samyaksaṃbodhau. (11) AE: -sambhotsyase-
 mahi. B om. (12) D: vyākṛtāṃ. (13) T: brtan dbyaṅs. Ch: 堅音.
 (14) A: bhaviṣyahi. BE: bhaviṣyasi. (15) B: -antaram. (16) T:
 bde dbaṅ blo gros. ch1: 快樂尊. ch2: 樂相意. (17) AB: bhaviṣyasi.
 (18) B: tasyānantaram. (19) T: don bcas gsuñ. ch1: 導師. ch2:
 商導. (20) B: tad anantaram. D: tasyānusandhe. (21) T: dgah
 ba dañ ba. ch1: 愛清淨. ch2: 愛清. (22) B: bhaviṣyasi & om.
 tathāgataḥ.

- (1) tasyānusaṃdheḥ Sārabhujo nāma māṇavako Haripatracūḍo
(4) nāma bhaviṣyati tathāgataḥ/
(5) samanantaravyākṛtās te pañcabhadrakalpikā māṇavakāḥ,
(6) purohitaḥ punar api Mahābalavegadhāriṇam āha/ "Mahābala-
(7) vegadhārī gr̥hṇāhi buddhakṣetraguṇavyūhān, karohi praṇi-
(8) 5 dhānaṃ bhagavataḥ sakāśād yādṛśam ākāṅkṣasi, nimantrayāhi
(9) sarvasattvān dharmarasena, carāhi ca dṛḍhavīryeṇa svakaṃ
(10) bodhicārikāṃ/ mā bhūyo dīrghaṃ nirīkṣasva"/ bāhunā ca
(11) gr̥hītvā bhagavato 'ntikaṃ upanītaḥ/
10 sa ca kulaputra Mahābalavegadhārī māṇavako bhagavataḥ
(12) purato niṣaṇṇas cāha/ "kiyadbahavo bhagavan nanāgate
(13) 'dhvani munibhāskarā asmin Bhadrakalpe udayanti?"/
(14) Ratnagarbhas tathāgata āha/ "tasmin māṇavaka Bhadrake
(15) kalpe caturuttaraṃ sahasraṃ munibhāskarāṇāṃ udayaḥ/
(16) 15 māṇavaka āha/ "yāvat teṣāṃ bhadanta bhagavan Bhadrake
(17) mahākalpe nirvṛtānāṃ jinasūryaṇāṃ paścimako Sārabhujo

(1)A:-sandhoḥ. B:tad anantaram. C:-sandhaiḥ. E:-sandhauḥ.
(2)varabhujo in Mss. v. 209, fn.3. (3)ACDE:harimantacūḍo.
B:-matta-. T:señ geḥi bśes gñen gtsug phud=harimitracūḍo.
chl:那羅延勝葉. ch2:青葉髻王. cf. 211, 2; 216, 5-6. (4)B:bhaviṣyasi.
(5)A:-vyākṛtādgatās te. (6)mahā- is left out in Mss. (7)
gr̥hṇāhi in Mss. (8)ACDE:-vyūhā. (9)ACDE:-satvā. B:-satvāna.
(10)-rasena dṛḍhavīryeṇa ca svakaṃ in Mss. Emended by Ch
& T. T:sems can thams cad kyañ chos kyi bcud kyis ḥgron du
gñer cig, brtson ḥgrus brtan pos rañ gi byañ chub kyi spyad
pa yañ spyod la. chl:與一切衆生甘露法味身心精勤行菩薩道(202 6). ch2:以法味
調一切衆生. 堅固精進. 行菩薩行(263 4). (11)B:svakām. (12)B:kiyanto.
(13)D:nete dhvani. (14)B:bhadrakalpe. (15)ABE:-uttara.
(16)B:bhadrakalpe. (17)rasabhujo in Mss. Here T:gces lag.
v. 209, fn.3.

(1)

nāma māṇavako 'nuttarāṃ samyaksaṃbodhim abhisaṃbhotsyate

(2)

Haripatracūḍo nāma bhaviṣyati tathāgata, tāvac ciram ahaṃ

bodhisattvacārikāṃ carīṣyāmi vividhavratatapacaryādāna-

damasaṃyamaśrutavīryakṣāntisauratyapūṇyaprajñāsambhāraṃ

(3)

5 samudānaya māṇaḥ/ sarveṣāṃ ca bhadrakalpikānāṃ acirābhi-

(4)

sambuddhānāṃ prathamāṃ piṇḍapātaṃ dadyāṃ; parinirvṛtānāṃ

ca śarīrapūjāṃ kuryāṃ; teṣāṃ ca saddharmadhārako bhaveyaṃ/

śīlavirahitān sattvān śīlasaṃpadi samādāpayeyaṃ niveśaye-

yaṃ pratiṣṭhāpayeyaṃ; drṣṭivirahitān saṅkaṭaprapṛptān sat-

10 tvān samyakdrṣṭyāṃ samādāpayeyaṃ niveśayeyaṃ pratiṣṭhāpa-

(5)

yeyaṃ; evaṃ āśayavirahitān samyagāśaye pratiṣṭhāpayeyaṃ;

evaṃ ācāravirahitān ācāre pratiṣṭhāpayeyaṃ; nānāvidhānāṃ

sattvānāṃ kuśalacaryāṃ nidarśayeyaṃ/ teṣāṃ ca buddhānāṃ

(6)

bhagavatāṃ acirāstaṅgate saddharme punar ahaṃ saddharma-

15 netrī saddharmaparigrahaṃ saddharmasyotpādaṃ saddharma-

(7)

pradīpaṃ loke jvālayeyaṃ/ śāstrāntarakalpakālasamaye

sattvān prāṇātipātavairamaṇyāṃ pratiṣṭhāpayeyaṃ yāvat

(8)

samyagdrṣṭyāṃ; daśakuśalakarmapathebhyaḥ sattvān ku-

(9)

mārgād uddhṛtya samyakpathe sthāpayeyaṃ; duṣcaritāndha-

(1)ABE:-saṃbhotsyase. (2)C:-patracūḍā. E:-putracūḍā. v. 210,fn.3. (3)B:cācirā-. (4)ABE:-pātraṃ. T:bsod sñoms kyañ dbul bar bgyiḥo. chl:奉施飲食.ch2:施供養. (5)AE:āśaye vi-. (6)CD:saddharme netrī. (7)-kalpa- is left out in Mss. T: mtshon gyi bskal pa bar mañi dus kyi tshe na. Ch:刀兵劫時. (8)cp. T:sems can rnams mi dge ba bcuñi las kyi lam dañ lam ñan pa dag nas bton ciñ yañ dag pañi lam du ḥgod par gyur cig. chl:於十惡中拔出衆生. 安止令住十善道中. But ch2:以十善業於邪徑路拔出衆生. 著善道中. (9)CD:uddhatya.

- kāraṃ ca nāśayeyaṃ; (1) sucaritālokaṃ ca nidarśayeyaṃ;
kalpakaṣāyaṃ yāvac cāyurdr̥ṣṭikleśakaṣāyaṃ ca loke nāśa-
yeyaṃ/ durbhikṣāntarakalpapakālasamaye 'haṃ sattvāṃ dāna-
pāramitāyāṃ niyojayeyaṃ yāvat prajñāpāramitāyāṃ samādā- (2)
5 payeyaṃ niveśayeyaṃ; śaṭpāramitāsv ahaṃ sattvān niyoja- (3)
yamānaḥ sarvadurbhikṣāndhakārakalikaluṣaraṇavairavigraha- (4)
vivādaṃ śamayeyaṃ; sattvānāṃ santatau kleśānalaṃ śama- (5)
yeyaṃ/ rogāntarakalpapakālasamaye cāhaṃ sattvāṃ śaṭpārāya-
nīyeṣu samādāpayeyaṃ; caturṣu saṅgrahavastuṣu niyojayeyaṃ
10 pratiṣṭhāpayeyaṃ; rogāndhakāraṃ ca sattvānāṃ vidhvaṃsa- (6)
yeyaṃ, yāvat sattvānāṃ santatau kleśaṃ praśamayeyaṃ/ (7)
sarve Sahe buddhakṣetre Bhadrakalpe sattvān evaṃrūpair (8)
vyasanaiḥ parimocayeyaṃ/ yadā caturuttaraṃ sahasraṃ
buddhā bhagavanto Bhadrake mahākalpe utpannā nirvṛtās ca
15 bhaveyuḥ, sarveṇa sarvaṃ ca saddharmanetrī antarhitā
bhavet, tataḥ paścād ahaṃ anuttarāṃ samyaksaṃbodhim (9)
abhisambudhyeyaṃ/ yāvāṃś caturuttarasahasrāṇāṃ bhadra- (10)
kalpikānāṃ buddhānāṃ bhagavatām āyur bhavet tāntakam (11)
mama bodhiprāptasya dīrgham āyur bhavet; yāvāṃś ca teṣāṃ
(12) (13)
20 śrāvakasaṅgho bhavet tāvān mamaikasya śrāvakasaṅghaḥ syāt;

(1)ABE om. D:-kaṣāye. (2)AE:niyojapayamānaḥ. (3)D:-ni-
graha-. (4)B:-vidādaṃ ye mayeya. (5)D ins. satvā. (6)ACE:
santato. B:samantataḥ. (7)AE:-kṣetram. (8)ABE:-uttara.
D:-uttarāṃ. (9)ACDE:yāvāṃ. B:yāvac. (10)B:-kalpika. (11)
B:tāvan. (12)AC:-saṅghā. B:-saṅghas & om. bhavet. E:
-saghā. (13)AE:tāvat.

- (1) (2)
yāvataś ca te kalpaiś caturuttaram buddhasahasram sattvān
(3)
viniyet tāvataḥ sattvān ahaṃ vinayeyam/ ye ca teṣāṃ
(4)
buddhānāṃ bhagavatāṃ śrāvakaśikṣāyāṃ skhaleyur, drṣṭi-
(5)
prapāte vā prapateyur, buddhānāṃ bhagavatāṃ sakāśe
(6)
5 'gauravacittāḥ praduṣṭacittā bhaveyuh, dharme saṅghe ca
(7)
skhalitacittā bhaveyuh, rāgacittā āryāpavādāḥ ānantarya-
kārāś ca bhaveyur/ bodhiprāptaś cāhaṃ sarvān saṃsāra-
(8)
paṅkāḍ uddhareyaṃ, abhayapure ca nirvāṇanagare prāveśa-
yeyam/ yāvan mama parinirvṛtasya saddharmakṣayo na bhavet
(9) (10)
10 tāvad Bhadrakamahākalpe 'kṣayo bhaveyaṃ; niṣṭhite mama
(11) (12) (13)
saddharme niṣṭhite Bhadrakalpe, ye mama dhātavo janma-
śarīraḥ te 'prameyāsaṃkhyeyās tathāgatavigrahāḥ saṃ-
tiṣṭheran dvātriṃśadbhir mahāpuruṣalakṣaṇaiḥ samalaṅkṛta-
gātrāḥ, ekaikaṃ lakṣaṇam aśītibhir anuvyañjanaiḥ sam-
15 alaṅkṛtaṃ bhavet/ te ca tathāgatavigrahā daśasu dikṣv
(14)
aprameyebhyo 'saṃkhyeyebhyaḥ śūnyebhyo buddhakṣetrebhyo

(1)AE:yāś ca teś ca te. B:yāvateś ca taiḥ. (2)C:kalpaś. T=Bhadrake kalpe. Ch:半劫 =ardhakalpe. (3)B:vinīyayus. (4) B:-śikṣāyāḥ. (5)B:drṣṭiyā te vā. (6)ABE:dharma. (7)B:-āpa-
vādakā. (8)B:nirvāṇapure. (9)ACE:bhadrakamahākalpakṣayo. B:bhadrakalpe kṣayo. cf. T:ji srid du bdag yonṣ su mya ṅan las ḥdas nas dam paḥi chos bas par ma gyur ba de srid du bskal pa chen po bzañ po yañ bas par ma gyur cig(=yāvan --- saddharmakṣayo na bhavet tāvad Bhadrakamahākalpakṣayo na bhavet). ch1:我般涅槃後, 正法賢劫一時滅盡. ch2:乃至我般涅槃, 隨正法幾時滅, 賢劫俱盡. (=yāvan --- saddharmakṣayo bhavet tāvad Bhadrakalpakṣayo bhavet). (10)A:niṣṭhita. B om. E:niṣṭhitam. (11)ABE:sad-
dharma. (12)ACE:niṣṭhita. B:niṣṭhitasya. cf. T:bdag gi dam paḥi chos bas par gyur ba na bskal pa bzañ po yañ bas par gyur cig. ch1:若我涅槃, 正法賢劫, 俱滅盡已. ch2:我正法滅, 賢劫盡已. (13)CD:dhātavā. ch1:齒骨. ch2:齒. =dantā. T om. (14)T ins. 'nyebhyo.

- gatvā ekaiko buddhavigraho 'prameyāsaṃkhyeyāṃ tribhir
 (1)
 yānaiḥ sattvān samādāpayet niveśayet pratiṣṭhāpayed;
 (2) (3)
 yatra buddhakṣetre 'ntarakalpe na nāśo bhavet tatra
 tathāgatavigrahaḥ sattvān paritrāyed yathā pūrvoktaṃ
 5 tathā paścāc cintāmaṇiḥ prādurbhavet; yeṣu buddhakṣetreṣu
 sattvā ratnavirahitā bhaveyuḥ teṣu buddhakṣetreṣu gatvā
 (4)
 ratnavṛṣṭiḥ pravarṣān nidhayaś ca saṃdarśayeyuḥ; yeṣu
 ca buddhakṣetreṣu sattvāḥ kuśalakriyāvirahitā bhaveyuḥ
 vyādhibhiḥ kliṣṭās teṣu buddhakṣetreṣu gośīrṣoragasāra-
 (5) (6)
 10 kālānusārī gandhavṛṣṭiḥ pravarṣeyuḥ, sā ca gandhavṛṣṭiḥ
 sattvānāṃ kleśavyādhīr dṛṣṭivvyādhīḥ kāyavyādhīś ca pra-
 śamayet; tatas te sattvāḥ puṇyakriyāvastuṣv abhiyuktā
 bhaveyuḥ svargaparāyaṇā bhaveyuḥ/ evaṃrūpaṃ ahaṃ bhadanta
 bhagavan bodhicārikāṃ caramāṇaḥ sattvān paritrāyeyam/
 (7)
 15 bodhiprāptaś cāham evaṃrūpaṃ buddhakāryaṃ kuryāṃ; pari-
 (8)
 nirvṛtaś cāham evānantāparyantebhyo buddhakṣetrebhyaḥ
 (9)
 sattvān paritrāyeyam/ yadi me bhadanta bhagavan naivaṃ-
 (10)
 rūpā āśā paripūryeta na ca sattvānāṃ bhaiṣajyabhūto

(1)B:-dāpayeyam. (2)B:tatra. (3)ABE:na nāgo. C:na go. T:
 saṅs rgyas kyi ṣiṅ gaṅ na bar gyi bskal pa ṣig par ma gyur
 pa der de bṣin gśegs paḥi sku de dag bṣud nas ji ltar sṅar
 brjod pa de ltar sems can rnams yoṅs su skyob par ḥgyur
 ṣiṅ(246b3-4). But Ch om. na, ch1:若彼世界災劫起時無有佛法。是化佛像亦當至中。教化
 衆生如前所說(203a). ch2:其有佛土爲災劫所壞。令教化佛往至其中。救濟衆生如前所說(263c). (4)C:-varṣon.
 D:-varṣen. (5)D:-kākālānusārī. (6)B:-varṣaḥ. (7)C:-kāyam.
 (8)Ch T:evam anantā-. (9)C:nevaṃrūpā. T:gal te bdag gi re
 ba ḥdi lta bu yoṅs su rdzogs par mi ḥgyur ṣiṅ. ch1:若我所願
 不成。不得已利。 ch2:若我如是意不得滿。 (10)B:-pūryyete.

- bhaveyaṃ, viśaṃvāditā me buddhā bhagavanto bhaveyur ye
 daśasu dikṣv anātāparyanteṣu lokadhātuṣu tiṣṭhanti dhri-
 yanti yāpayanti sattvānāṃ dharmaṃ deśayanti, mā me bhaga-
 vān vyākuryād anuttarāyāṃ samyaksaṃbodhau/ ye 'pi te
 5 sāmpratipannāṃ bhagavan bahuprāṇakoṭyo 'nuttarāyāṃ samyak-
 saṃbodhau vyākṛtāḥ sattvās tān ahaṃ buddhān bhagavato
 virādhayeyam, mā cārādhayeyam, mā ca me bhūyo bodhihetoh
 saṃsāre saṃsāramāṇasya buddhaśabdaḥ dharmaśabdaḥ saṅgha-
 śabdaḥ kuśalaśabdaḥ kuśalakarmakriyāśabdaḥ śrotrapatheṣu
 10 nipatet, nityam ahaṃ avīciparyāpanno bhaveyaṃ, yadi me
 bhagavan naivaṃrūpā āśā paripūryeta"/

- atha Ratnagarbhas tathāgato Mahābalavegadhāriṇo
 māṇavakasya sādhuḥkāram adāt/ "sādhu sādhu satpuruṣa,
 bhaviṣyasi tvaṃ satpuruṣa sattvānāṃ bhaiṣajyabhūtaḥ
 15 duḥkhebhyaś ca parimocakas; tena tvaṃ satpuruṣa Bhaiṣajya-
 rājajyotirvimalo nāma bhavasva/ bhaviṣyasi tvaṃ Bhaiṣajya-

(1)A:dharma deśayante. C:dharma deśayati. E:dharmmaṃ deśa-
 yante. chl om. sattvānāṃ dharmaṃ deśayanti. (2)ABE:māṃ eva.
 (3)bhagavan in Mss. (4)Clearly so in Mss. See BHSD virāga-
 yati. T:thugs byuñ bar bgyis par gyur cig. chl: 不得見. ch2:
 不見. (5)B om. mā cārādhayeyam. So Ch T om. (6)D:saramāṇa-
 sya. (7)Ch om. kuśalaśabdaḥ. (8)B om. kuśalakarmakriyā-
 śabdaḥ. cp. ch2:善業聲. (kuśalakarmaśabdaḥ). But T:dge baḥi
 chos bgyid paḥi sgra. chl:行善法聲. =kuśaladharmakriyāśabdaḥ.
 (9)A:-puteṣu. BCDE:-puteṣu. cp. T:rna lam du. (10)ACDE:
 nipaten. B:nipate. (11)nevamrūpā in Mss. Corrected by ch2:
 若如是意不滿者. & T:gal te bdag gi re ba ḥdi lta bur yoñs su
 rdzogs par mi ḥgyur žiñ. But chl:世尊若我所願成就得已利者. 如來今者. 當
 稱讚我.(=yadi me bhagavan nevamrūpā āśā paripūryeta tathāgata
 idānīm māṃ staviṣyāt). (12)ABE:-pūryyata. (13)ABE:-jyotir-
 nimalo. T:smān gyi rgyal po skar ma dri ma med pa. chl:
 火淨藥王. ch2:無垢明藥王.

- (1)
 rājajyotīrvimalānāgate 'dhvany ekasmin gaṅgānadīvālikāsame
 'saṃkhyeye 'tikrānte 'nupraviṣṭe dvitīye gaṅgānadīvālikā-
 (2)
 same 'saṃkhyeye Bhadrake kalpe caturuttarasya buddha-
 (3)
 sahasrasyācirābhisambuddhānām piṇḍapātaṃ dāsyasi yāvad
 (4)
 5 yathā svayaṃ praṇidhānaṃ kṛtaṃ, nirvṛtasya ca Haripatra-
 cūḍabhadrasya tathāgatasya saddharme 'ntarhite 'nuttarām
 (5)
 samyaksambodhim abhisambhotsyase, Rocas ca nāma tathāgato
 bhaviṣyasi yāvad buddho bhagavān/ ardhakalpaṃ ca te āyur
 (6)
 bhaviṣyati, yāvac ca tasya caturuttarasya buddhasahasrasya
 10 bhadrakalpikānām śrāvakaśaṅgho bhaviṣyati tāvac ca tavai-
 kasya śrāvakaśaṅgho bhaviṣyati, tāvataś ca sattvān vina-
 (7)
 yiṣyasi/ parinirvṛtasya ca saddharmāntardhānaṃ Bhadraka-
 (8) (9)
 sya mahākālpasya kalpakṣayo na bhaviṣyati; etāvantaś ca
 (10)
 buddhavigrahā bhaviṣyanti, yāvac chūnyeṣu buddhakṣetreṣu
 15 gandhavṛṣṭiḥ sattvānām kleśavyādhīr dṛṣṭivvyādhīḥ kāya-
 (11)
 vyādhīś ca śamayīṣyati; triṣu caiva puṇyakriyāvastuṣu
 sattvān pratiṣṭhāpayiṣyanti svargaparāyaṇāṃś ca"/

(1)B:-jyotir=nimalā-. (2)B:bhadrakalpe. (3)B:-pātraṃ. C:-pādaṃ. (4)-patra- is left out in Mss. T:señ geḥi bśes gñen gtsug phud bzañ po(=Harimitracūḍabhadra). ch1:那羅延勝葉. ch2:青紫髻王. (5)T:gsal mdzad. Ch:樓至. (6)B:te yāvāṃś ca instead of yāvac ca tasya. (7)T reads with na bhaviṣyati, yoñs su mya ñan las ḥdas nas kyañ ji srid du bskal pa chen po bzañ poḥi bskal pa zad par ma gyur pa de srid du dam paḥi chos nub par mi ḥgyur la. (8)Ch reads without na, ch1:般涅槃後正法滅已. 賢劫俱盡. & ch2:般涅槃後正法滅時. 賢劫俱盡. (9)Ch ins. te dantā janmaśarīro. ch1:齒骨舍利 悉化作佛. ch2:如是汝齒及舍利 成諸化佛. (10)T:yāvad anyeṣu. (11)ACD:śamayīṣyaṃti.

- (1) atha khalu kulaputra Bhaiṣajyarājajyotirvimalo bodhi-
(2)
sattva āha/ "yadi me bhadanta bhagavan nevaṃrūpā āśā
(3) (4) (5)
paripūryeta tathā me bhagavān śatapuṇyalakṣaṇālaṅkṛtena
(6)
pāpinā mūrdhānaṃ sparśatu"/ atha khalu kulaputra Ratna-
(6)
5 garbhas tathāgataḥ śatapuṇyalakṣaṇālaṅkṛtena pāpinā
(7)
Bhaiṣajyarājajyotirvimalasya bodhisattvasya mūrdhānaṃ
parimārjayitvā tasthau/ atha khalu kulaputra Bhaiṣajya-
(8)
rājajyotirvimalo bodhisattvas tuṣṭa udagra āttamanāḥ pra-
muditacitto Ratnagarbhasya tathāgatasya pañcamāṇḍalena
10 pādau śirasā vanditvaikānte 'tikramya sthitaṃ/ Samudra-
(9)
reṇur brāhmaṇo divyena kauśikavastreṇācchādayitvovāca/
"sādhu sādhu satpuruṣa, śobhanaṃ praṇidhānaṃ kṛtaṃ/ na
bhūyas tvayā mamopasthānaṃ kartavyaṃ/ yathā sukham eva
viharasva"//
- (10) (11)
15 atha khalu kulaputra Samudrarenor brāhmaṇasyaitad
(12)
abhavat/ "mayā bahavaḥ prāṇakoṭīnayutaśatasahasrāṇy
(13)
anuttarāyāṃ samyaksaṃbodhau samādāpitāni, yathedaṃ

(1)T:bam po dgu pa(248a2). (2)ACDE:-jyotivimalo. B:-jyotir-
nirmalo. (3)ABE:-pūryyata. (4)bhagavan in Mss. (5)śata-
is supplied by Ch T. (6)ch2:足 (=pādena). (7)B:-jyotir-
nilasya. (8)A:-jyotivimalo. B om. (9)kauśika-(in T) or
karpāsa-(in ch2) is left out in Mss. cp. T:lhahi ko śi
kaḥi gos. ch1:以天妙衣 ch2:以天劫波有衣 (10)ch2:大乘悲分陀利經卷第五
大師正願品第十六 (264b). (11)ADE:-reṇur. B:-reṇor etad abhūt.
(12)B:prāṇikoṭi-. ABE:-niyuta-. (13)B:yathāmo.

- sarvāvantam parṣadam paśyāmi sarvaiś cemair mahāsattvair
 (1)
 udārodārāṇi praṇidhānāni kṛtāni prasannāni ca buddha-
 kṣetrāṇi pariṅhītāni sthāpayitvā Vāyuvīṣṇunānyair bodhi-
 (2)
 sattvaiḥ kaliyugam parivarjitam/ mayāpi kaliyugakāle
 (3)
 5 vartamāne sattvā dharmarasena tarpayitavyā, dṛḍhaś ca
 vyavasāyaḥ kartavyaḥ/ tathārūpeṇa ca mayā praṇidhānena
 siṃhanādo naditavyaḥ/ yatheyam sarvā bodhisattvaparṣad
 (4)
 āścaryaprāptā bhavet, sarvāvatī ceyam parṣā sadeva-
 (5) (6)
 gandharvamānuṣāsuraś ca loko 'yaṁ mām prāñjalībhūto
 10 namasyeta pūjām ca kuryād/ ayaṁ ca me buddho bhagavān
 (7)
 sādhu-kāram anuprayacchet vyākuryāt, tathā ye ca daśasu
 dikṣu buddhā bhagavantaḥ tiṣṭhanti yāpayanti sattvānām
 dharmam deśayanti te 'pi buddhā bhagavanto mama siṃha-
 (8) (9)
 nādam nadataḥ sādhu-kāram pradadyuḥ, vyākuryuś cānuttarāyām
 15 samyak-sambodhau, dūtāṁś ca preṣayeyur, yat sarvāvatīyaṁ
 (10)
 parṣat śṛṇuyāt tāṁś ca dūtān paśyet/ ye 'pi ca tasyām
 paścātkāle mahākaruṇā-samanvāgatā bodhisattvās te 'py
 (11)
 evamrūpaṁ kliṣṭaṁ buddhakṣetraṁ mahākaliyugakāle bodhiṁ

(1)A:udāṇi. B:udārāṇi. E:udārāṇi. T:rgya che ba dgu. (2)
 B:parivarttitam. (3)B:paritarpayitavyā. T:hgron du gñer
 bar bya žiñ. (4)B:parṣat. (5)loko yan in Mss. (6)D:-bhūte.
 (7)AE:-kuryān. B:-kuryās. CD:-kuryām. (8)B:pradeyuh. D:
 pravadyuh. (9)A:-kuryyās. BE:-kuryyās. (10)Here Ch ins,
 ch1:我今最後發大誓願成就菩薩所有大悲乃至成阿耨多羅三藐三菩提已若有衆生聞我大悲名者悉令生
 於希有之心 (203c). ch2:我當於中爲後世具大悲菩薩安立願眼令後時乃至欲速菩提聞我願者今彼亦得極未曾有 (26
 (=mayā paścātkālamahākaruṇā-samanvāgatabodhisattvebhyaḥ
 praṇidhānanetrī pratiṣṭhāpitā, yāvat parinirvṛtasya te
 bodhisattvā mama karuṇāparibhāvitādhiṣṭhānam praṇidhānam
 śrutvā paramāścaryaprāptā bhavēyuh). (11)bodhi in Mss.

- (1)
 prañidhānena pratigṛhṇīyur, dharmadurbhikṣakāntāre kleśau-
 (2)
 ghair uhyamānān sattvān paritrāyeyuḥ, buddhakāryaṃ ca
 kuryuḥ, sattvānāṃ dharmāṃ deśayeyuḥ/ yāvat parinirvṛtasyā-
 (3)
 pi me 'cintyāḥ kalpakotīnayutaśatasahasrātīkrānte daśasu
 5 dikṣv atulyebhyo 'parimāṇebhyaś ca buddhakṣetrebhyo 'pari-
 māṇā buddhā bhagavanto mama parinirvṛtasya varṇaṃ bhāṣeran,
 yaśaś ca ghoṣaṃ ca cārayeyuḥ, bodhisattvānāṃ cāgrato mama
 (4)
 prañidhānanetrīm udbhāvayeyuḥ/ te ca bodhisattvā mama
 (5)
 karuṇāparibhāvitādhiṣṭhānaṃ prañidhānaṃ śrutvā paramā-
 10 ścaryaprāptā bhaveyuḥ, te 'pi sattvebhyo mahākaruṇāṃ
 (6) (7)
 sarjayeyuḥ; tataś ca te evaṃrūpaṃ eva prañidhānaṃ prati-
 (8) (9)
 grṇīyur yathāham etarhi pratigṛhṇāmi, te 'py evaṃrūpe
 (10)
 kliṣṭe buddhakṣetre bodhim abhisambudhyeyuḥ/ caturbhir
 (11)
 oghaiḥ sattvān pratyuhyamānān uttārayeyuḥ, tribhiś ca
 15 yānair vinayeyuḥ, yāvan nirvāṇapathe sthāpayeyuḥ"/
 evaṃrūpaṃ kulaputra Samudrarenur brāhmaṇo agra-
 (12)
 purohito mahākaruṇāparibhāvaṃ prañidhānaṃ sarjayitvā,
 ekāṃśaṃ cīvaraṃ prāvṛtya yena Ratnagarbhas tathāgatas

(1)-grṇīyur in Mss. (2)CD:kleśaudyair. chl:飢虛於法盲無慧眼具足四流. But ch2:瞽法闕察結病漂者. & T:chos kyi mu geḥi dgon pa dañ ñon moñs pa dañ nad dag gis bdas par gyur pa = --- kleśarogair-
 (3)-krānta in Mss. (4)T:mahā instead of mama. (5)CD:-pari-
 bhāṣitā-. T:sñiñ rje chen pos yoñs su bsgos śiñ byin gyis brlabs paḥi smon lam thos nas. chl:以大悲薰心皆專心聽聞是事已. ch2:
 受大悲力聞我願者. (6)A:sajaneyuḥ. BCE:samjaneyuḥ. D:samjayeyuḥ. T:skye bar hgyur ba. chl:增廣. ch2:發起. (7)evam in Mss.
 (8)-grṇīyur in Mss. (9)-grṇāmi in Mss. (10)B:catur. (11)ABE:satvāny ujjamānāny. CD:satvān pratyamānāny. T:chu bo bñis bdas par gyur paḥi sems can rnams.sgröl bar hgyur žiñ. chl:拔出四流衆生. ch2:於四漂浪濟脫群萌. (12)T:yañ dag par bskyed nas. chl:思惟. ch2:具修.

- tenopasaṃkrāmati sma/ tena khalu punaḥ samayena bahudeva-
 (1) (2)
 koṭīniyutaśatasahasrāṇi gaganatale divyāni tūryakoṭī-
 niyutaśatasahasrāṇi vādyanti puṣpavṛṣṭiś ca pravarṣitā,
 ekakaṇṭhena codāharanti/ "sādhu sādhu satpuruṣa, upasaṃ-
 (3)
 5 krama tvaṃ bhagavataḥ sakāśaṃ/ gr̥hṇa tvaṃ pravarapraṇi-
 dhānaṃ/ kleśavyākule loka praśamayīṣyasi duḥkhaśāṇḍhaṃ
 sattvānāṃ jñānatoyena praśamayīṣyasi"/ sarvāvatī sā
 (4)
 parṣat prāñjalībhūtā abhimukhā ekakaṇṭhena vadati/ "sādhu
 (5)
 sādhu satpuruṣa, pravarapaṇḍitāsmākaṃ hitakara kuruṣva,
 (6)
 10 dṛḍhapraṇidhānaṃ pravarabuddhim ayaṃ śṛṇomaḥ"/ purohitaś
 copasaṃkrāmati yadā ca nikṣiptaṃ purohitena bhagavataḥ
 sakāśe jānumaṇḍalaṃ, tāvac cāyaṃ trisāhasramahāsāhasro
 lokadhātuḥ sarvāvatīdaṃ Saṃtaraṇaṃ buddhakṣetraṃ kaṃpati
 (7)
 prakāṃpati calati pracalati kṣubhyati prakṣubhyati
 (8)
 15 vedhati pravedhati, aghaṭṭitāni tūryāni pravādyanti; ye
 (9)
 ca mṛgapakṣiṇas te sarve manojñaṃ snigdhaṃ ca śabdāṃ
 udīrayanti, vṛkṣās ca puṣpāni pramuñcanti/ ye kecid
 (10)
 asmiṃs trisāhasramahāsāhasre lokadhātāu pṛthivīm niśritya
 (11)
 bhūtāḥ prativasanti ye bodhau samādāpitā ye na ca samādā-
 (12) (13)
 20 pitāḥ, sthāpayitvā nairāyikāṃ yāmalaukikāṃ ca, sarve

(1)A:-nayuta-. B om. -niyutaśata-. (2)B:vahnavādyā- instead of divyāni tūryakoṭīniyutaśata-. D:sūryakoṭī-. (3)gr̥hṇa in Mss. (4)E:vadamti. (5)D:-paṇḍito. (6)C:dṛḍhe. (7)prakāṃpati is supplied by T. (8)A:pravādyanti. B:pravāyaṃti. (9)CD:sarva. (10)BDE:-sāhasra. (11)C:pravivasanti. (12)D:-kaṃ. (13)ABE:yāmalokikāṃ.

- (1)
- hitacittāḥ kalyāṇacittā avairacittā akaluṣacittā maitri-
 (2)
 cittā āścaryacittā babhūvuḥ/ ye sattvāḥ svargacarās te
 (3) (4)
 kheṣthā evaṃ paramaprītimanasah, puṣpair mālyair gandhair
 vādyai ratnacchatrair dhvajaiḥ patākābhir vastraduṣyaiḥ
 (5)
 5 snigdhamaṇojñam śabdaṃ brāhmaṇasya praṇidhānam śravaṇāyo-
 (6)
 dyuktāḥ pūjākarmaṇe/ caivaṃ yāvad akaniṣṭhabhavanapary-
 antā devā Jambūdvīpam avatīrya gaganatale sthitvā divyair
 gandhair yāvad duṣyair brāhmaṇasya praṇidhānam śravaṇā-
 rtham udyuktāḥ pūjākarmaṇe/
 (7)
 10 brāhmaṇas cāñjaliṃ praṅghyābhir gāthābhī Ratnagarbhaṃ
 tathāgatam abhitsuṣṭāva/
 (8) (9) (10)
 "dhyānebhir vikrīḍasi brahmar ivā
 (11)
 rūpeṇa prabhāvasi śakrar ivā/
 (12) (13)
 dhanadhānya prayacchasi rājar ivā
 (14) (15)
 15 ratanāgravaro muniśreṣṭhīr ivā/
 (16) (17)
 giri saumya vinardasi siṃhar ivā
 (18) (19)
 na ca kṃpase dṛḍhaMerur ivā/
 (20)
 na ca kṣobhyase udadhīṣar ivā
 (21)
 guṇadoṣavahī samudravārīr ivā/

(1)BC:maitracittā. (2)B:svargāḥ. (3)D:svasthā. (4)CD ins. dhūpair. (5)AB:-manojña. (6)AC:caiva. B:ceva. (7)B om. -bhī Ratnagarbhaṃ tathā-. (8)dhyānebhi in Mss. (9)ABE: krīḍasi. (10)B:vrāhma vā. (11)B:śakra ivā. (12)E:yacchasi. (13)B:rāja ivā. (14)C:tanāgravaro. ratana=MIndic for ratna. (15)B:-śreṣṭha iva. (16)AE:virdasi. B:vidarbhasi. (17)B: siṃha iva. (18)CD:neva. (19)B:-merur iva. (20)B:udadhīr iva. C:udhīṣar ivā. (21)A:samudravāri. B:samudravārīr iva.

- mala sarva pravāhasi toyur ivā (1)
dahi kleśavanam munir agnir ivā/ (2)
na ca sajjase kvacid vāyur ivā (3) (4) (5)
muni tattve nidarśaka devur ivā/ (6)
5 muni dharma pravarsasi nāgur ivā (7)
(8) jaga sarvam tarpayasi vṛṣṭir ivā/ (9)
anyatīrtham pramardasi siṃhar ivā (10)
guṇagandha pramuñcasi puṣpar ivā/ (11) (12)
madhuragira bhāṣasi brahmar ivā (13)
10 jaga duḥkhapramuñcaka vaidyar ivā/ (14)
samacittam upasthihi mātār ivā (15) (16)
jaga nityānugṛhṇasi mitrar ivā/ (17) (18)
kira māna arī dṛḍha vajrar ivā (19) (20)
chindi tṛṣṇalatā muniśatrur ivā/ (21)
15 jaga tārayase naditārur ivā (22)
dahi jñānatṛṇām munināgar ivā/
dadi śītaprabhā municandrur ivā (23) (24)
nara padma vibodhayi sūryar ivā/ (25) (26)
caturagraphalān dadhi vṛkṣar ivā (27) (28)
20 riṣisaṅghavṛto munipakṣir ivā/

(1)B:iva. (2)ACDE:kvaci. (3)AE:tatva. B om. (4)A:nidarśake. B:dargaka. C:nideśaka. (5)B:iva. (6)D:nāmur. (7)BD:sarva. (8)C:-tīrtha. (9)B:iva. (10)B:iva. (11)C:bhāṣasī. (12)B:iva. (13)AE:vair ivā. B:vairir iva. (14)AE:mātatarar ivā. B:mātatarar iva. (15)ACDE:nitya nugṛhṇasi. B:nitya nugṛhṇa. (16)B:iva. (17)ADE:vrajar. (18)B:iva. (19)cchindi in Mss. (20)B:-śatrur iva. C:-śakrar ivā. (21)A:-mārur imā. B:-māru iva. E:-marur imā. (22)A:hahi. (23)AE:vivodhaya. B:vivodhay. (24)B:iva. (25)B:-agrahabhūlā. C:-agrahalān. (26)B:vṛkṣar iva. D:vṛkṣer ivā. (27)C:ridhi-. (28)B:iva.

- jinabuddha viśāla samudrar ivā (1)
 samacitta jage tṛṇakāṣṭhar ivā/ (2) (3)
 śūnyadharmā nirīksasi svāpnar ivā (4) (5)
 samalokānuvartasi vārīr ivā/ (6)
 5 muni bodhiya vyākṛta sattva tvayā (7)
 varalakṣaṇadhārī sukāruṇikā/ (8) (9)
 tvayi sattva vinīta anantabahna
 mama vyākari bodhiya agravare/ (10) (11)
 varaprajñā mahāriṣi satyar uveḥ (12) (13) (14)
 10 mama vyākari bodhiya chindi matīm/ (15) (16)
 bhavi buddha jage kalikleśaraṇiḥ (17) (18) (19) (20)
 sthapi sattvaśatāmśi viśāntapathe"//
 yadā kulaputra Samudrarenur brāhmaṇo 'grapurohito (21)
 Ratnagarbhaṃ tathāgatam ābhir gāthābhiḥ stutvā tasthau, (22)
 15 tāvad eva sā sarvāvatī parṣā sadevagandharvamānuṣā sādhu-
 kāram adāt//

purohita āha/ "mayā bhadanta bhagavan bahuprāṇa- (23)
 koṭyo 'nuttarāyāṃ samyak sambodhau samādāpitās, taiś ca

(1)B:iva. (2)śunya- in Mss. (3)B:suphar. Ch:空壽 =muṣṭi.
 (4)-loka nuvarattasi in Mss. (5)B:iva. (6)E:satvayā. (7)
 B ins. suṇadhārī. (8)C ins. satvayi. (9)A:-vajra. (10)
 CD:mahāridhi. (11)B:uve. E:uvaḥ. (12)ABE om. vyākari. (13)
 ABDE:cchindi. C:cchidi. (14)A:mātīm. B:mabhiṃ. E:matī.
 (15)B:joga. D:jaro. (16)A:-rāṇiḥ. C:-reṇiḥ. (17)D:svapi.
 (18)B:-śatām. (19)B:-patha. C:-yathe. (20)As for Ch & T,
 see note (21)AC:tasthai. (22)B:parṣat. (23)BC:teś.

- (1)
svakasvakodārodārāṇi buddhakṣetrāṇi parigṛhītāṇi pari-
(2)
śuddhāśayāvaruptakuśalamūlāḥ suvinītāḥ sattvā vaineyāḥ
(3) (4)
parigṛhītāḥ/ ime ca Jyotipālapūrvamgamānām caturuttara-
(5)
sahasraṃ vedapāṭhakānām ye tathāgatena bhadrakalpikā vyā-
(6)
5 kṛtāḥ, te 'pi satpuruṣā rāgadveṣamohamānacaritāṃs tribhir
yānair vinayanti; tad api tais tīvrakleśāvaranapakaliyuga-
(7)
kaṣāyāḥ parivarjitās, tair utsṛṣṭā ānantaryakārakāḥ sad-
dharmapratikṣepakāḥ āryāpavādakā mithyādrṣṭaya ārya-
(8)
saptadhanavirahitā amātrjñā apitrjñā aśrāmaṇyā abrahmaṇyā
(9)
10 akṛtyakārakā apuṇyakarāḥ paralokabhayaadarśino viparīta-
(10)
tattvabodhino 'nāthakās triṣu sucariteṣu, tathā deva-
mānuṣikābhiḥ śrīsaṃpattibhir udyuktāḥ triṣu duṣcariteṣu
saṃpratipannāḥ daśasu kuśaleṣu karmaṣaṭheṣu virahitāḥ
(11)
sarvakalyāṇamitrai riñcitāḥ sarvapaṇḍitaiḥ prakṣiptā bhava-
(12)
15 cārake 'nuśrotam uhyantaḥ kṣāranadyām sīdantaḥ saṃsāra-
(13)
paṅkair mohāndhakārāvirahitā nirmuktāḥ sarvakuśalakriyāyām
(14)
sarve śūnyeṣu buddhakṣetreṣūjjhitāḥ sakuśalamūlasamava-
dhānagatāḥ kumārgavihanyanto mahāsaṅkaṭaprapṛptās/ tasmin

(1)B:-kodārāṇi. (2)C:-yaḥ. (3)-tā in Mss. (4)B:jyotihpāla-
(5)ACD:-gate. B:-gatā. E:-gata. (6)AE:te. B:tena. (7)an-
antaryya- in Mss. (8)ABE om. C:abrahmaṇā. (9)Ch T om vi-
parīta---bodhino. (10)ACDE:trṣu. B:trṣṭ. Ch T:'narthikās.
T:legs par spyod pa gsum po dag don du mi gñer ba rnams. chl
於三福處. 黑心欲行. ch2:不祥三善(天人之德)(11)C:rañcitāḥ. T:spaṅs pa. chl:離
ch2:所棄 (12)D:utpantaḥ. cp. T:srid paḥi btson rar chud pa
rnams dan, rgyun phyogs su bdas(hdas in Mss) pa rnams dan,
hgyur byed kyi chu klun du nub pa rnams dan, hkhor baḥi hda
du byin ba rnams dan(251b1-2). chl:入於三有生死獄中. 隨四瀑流. 沒在尿河(204a)
ch2:為三有煩惱所漂. 沒在生死尿河燒煮(205a)(13)ABE:-kāravirahitā. CD:-kār
vihatā. Corr. by Ch T. T:gti mug gi mun pa dan ma bral ba
rnams. chl:愚癡所盲. ch2:癡果所弊. (14)ACDE:-ṣu jyitāḥ. B:-ṣu ujyitā
T:bor ba rnams. chl:所不覺居. ch2:棄

- (1) (2) (3)
 kāle Sahe buddhakṣetre daśavarṣāyusṣkā Bhadrakalpe manuṣyā⁽⁴⁾
 bhaviṣyanti, sarva ime satpuruṣaiḥ paṇḍitair utsrṣṭā⁽⁵⁾
 ujjhitāḥ/ tat kālaṃ bhavāvartake saṃsāracakre 'trāṇā⁽⁶⁾
 aśaraṇā aparāyaṇā duḥkhabhājanabhūtāḥ sattvās tām pari-⁽⁷⁾
 5 varjayitvā svakasvakā buddhakṣetrāḥ pradhānapradhānāḥ
 parigrhītāḥ, suvinītās ca parisuddhāśayāḥ avaruptakuśala-
 mūlāḥ ārabdhavīryā bahubuddhakṛtādhikārā vaineyāḥ pari-
 grhītāḥ/ na evaṃ, bhadanta bhagavan?"/ Ratnagarbhas
 tathāgata āha/ "evaṃ brāhmaṇa, yathābhiprāyāḥ sattvāḥ
 10 prapīdhānaṃ kurvanti buddhakṣetraguṇavyūhās ca parigrhītās,
 tatraiva ca mayā vyākṛtāḥ"/
 (8) brāhmaṇaḥ prāha/ "mamāpi bhadanta bhagavan hrdayaṃ
 kampaṃ tadyathāpi kiṃśukapatraṃ paramadīnamānaso 'haṃ
 sarvaśarīraṃ ca me āyāsitaṃ, yadi me bhadanta bhagavan
 (9)
 15 sattvāḥ karuṇāspadabhūtā bodhisattvais tat kālaṃ utsrṣṭā⁽¹⁰⁾
 mahākaliyugāndhakāraprakṣiptāḥ sarvaparivarjitāḥ/

(1) ABCE: saha. (2) ABE: -kṣetra. (3) Ch: 4歲 = daśavarṣaśatāyusṣkā.
 (4) ABE: utsrṣṭā urjitāḥ. T: spaṅs śiñ bor ba. ch1: 不取. ch2: 所棄捨. (5) D: -vaṃte. cp. T: deḥi tshe srid paḥi dbaḥ kloñ dan ḥkhor baḥi ḥkhrul ḥkhor na ---. ch1: 令諸衆生流轉生死. 猶如機關. (--- saṃsārayantre). ch2: 當於爾時. 爲三界生死. 因緣所逼. (6) C: -bhojana-. T: sdug bsñal gyi snod du gyur pa. ch1: 受諸苦惱. ch2: 苦惱所困. (7) cp. T: saṅs rgyas kyi žiñ bzañ dgu. ch1: 淨妙世界. ch2: 妙土. (8) AE: kampaṃti. (9) cp. T: gal te deḥi tshe byañ chub sems dpah rñams kyis spaṅs śiñ rtsod pa chen poḥi dus kyi mun par ḥphañs te thams cad kyis yoñs su spaṅs paḥi sems can rñams bdag gi sñiñ rjeḥi gnas su ḥgyur ba lta na (252a1-2). Ch reads as compound: -bhūtabodhi-. ch1: 此諸菩薩. 雖生大悲. 不能取此五濁惡世. 今彼諸衆生. 墮在黑暗 (205a). ch2: 世尊. 是一切大菩薩. 皆發大悲. 然衆彼時. 惡世熾盛. 衆生處在. 闇昧之中. 皆是所棄 (265b). (10) CD: sarve pari-.

- aham api bhadanta bhagavan nanāgate 'dhvani ati-
 (1)
 krānte ekagaṅgānadīvālikāsame 'saṅkhyeye 'vaśiṣṭe dvitīye
 (2)
 gaṅgānadīvālikāsame 'saṅkhyeye tasmiṃś ca Bhadrake mahā-
 (3)
 kalpe daśavarṣaśatāyusṣkāyāṃ prajāyāṃ kālāṃ pratīkṣamāṇās
 5 tāvac ciram ahaṃ saṃsāre na parikhidyeyaṃ bodhicārikāṃ
 (4) (5)
 caramāṇa, utsahāyi cāhaṃ samādhānabalena cirapācanayān
 (6)
 vaineyān pratigrhṇāmi, ṣaṭpāramitās caramāṇo vaineyān
 pratigrhṇāmi/ śrutāṃ ca mayā bhagavataḥ sakāśād "vastu-
 (7) (8)
 nimittāṃ parityāgeyaṃ dānapāramitā"/ tathārūpam ahaṃ
 10 dānapāramitāṃ carīṣyāmi yathā janmāntareṣv aprameyāḥ
 sattvā yācanakā āgamiṣyanti teṣāṃ tathārūpāṃ parityāgaṃ
 parityajeyaṃ, tadyathānnapānakhādyabho jyapeyalehyavastra-
 (9)
 śayyāsanāśrayapratiśrayamālyagandhavilepanaglānapratyaya-
 (10)
 bhaiṣajyadānaṃ chatradhvajapatākādhanadhānyahastyaśva-
 (11)
 15 rathasuvarṇarūpyahiraṇyamaṇimuktāvaidūryaśaṅkhaśilā-
 pravāḍarajatajātarūpadakṣiṇāvartasarvām ahaṃ evaṃ pari-
 (12)
 tyāgaṃ paramaprāsādakāruṇyamānasah sattvānāṃ datvāphalā-

(1)T:bab pa na(='nupraviṣṭe). (2)B:bhadrakalpe. (3)D:
 -āyusṣkānāṃ prajānāṃ. (4)D:utsahāmi. (5)B:-pācakān. CD:
 -pācanayā. (6)ABE om. vaineyān. cp.T:bdag gis tiñ ṅe ḥdzin
 gyi stobs kyis yun riñ pos smin par bgyi ḥtshal baḥi ḥdul
 ba rnamṣ yoṅs su ḥdzin pa la spro bar bgyi žiñ. chl:以諸菩薩
 三昧力故要當不捨如是衆生. ch2:我能不以願力取度衆生. (7)B:-pāramita. C:
 -pāramite. T:bdag gis bcom ldan ḥdas las "dños poḥi mtshan
 ma yoṅs su gtañ ba de ni sbyin paḥi pha rol tu phyin pa
 lags so" žes thos pas(252a5-6). chl:如佛言曰「以財物施名檀波羅蜜」(205a).
 ch2:曾從佛聞「能捨物施是檀波羅蜜」(265b). (8)C om. from ahaṃ to tathārūpā-
 yāṃ (227, 8). (9)ABE:-śaryyāsanā-. (10)cchatra- in Mss.
 (11)A:-hiraṇyarūpya-. But T:hgron bu & chl:錢貨. ch2:雜寶.
 =kapardaka or kapardika. (12)D:-prasādaikāruṇya-.

- bhikāṅkṣī sattvaparipācanārtham vaineyasattvānugrahārtham
 tyāgasambhāram parityajeyam/ ye ca punaḥ sattvā atityāga-
 yācanakā āgatvā yācayeran tadyathā dāsadāsīgrāmanagara-
 rājyabhāryāputraduhitṛhastaparityāgapādaparityāgakarṇa-
 nāsānayanajihvācarmarudhirāsthikāyajīvitaśīraḥparityāgam,
 evaṃrūpāḥ parityāgāḥ paramaprasannaḥ kāruṇyamānasaḥ aphaḷā-
 bhikāṅkṣī sattvānām dānam dadyām vaineyānukampārtham/
 tathārūpāyām ahaṃ dānapāramitāyām carisyāmi, yan na kadā-
 cit pūrvaṃ kenacit sattvena evaṃrūpāḥ parityāgāḥ pari-
 tyaktāḥ syur, na ca punaḥ paścāt kaścīd bodhisattvaḥ
 anuttarāyām samyaksaṃbodhau cārikāṃ caramāṇaḥ evaṃrūpāḥ
 parityāgāḥ parityajet/ yad ahaṃ teṣu jannāntareṣu apra-
 meyāsaṃkhyeyeṣu kalpakotīnayaśatasahasreṣv anuttarāyām
 samyaksaṃbodhau cārikāṃ caramāṇaḥ dānapāramitāyām careyam/
 yad ahaṃ mahākaruṇāsamānvāgatānām paścimakānām bodhi-
 sattvānām parityāganetrīguṇān sthāpayeyam/ "yā praśamā
 raṇikleśānām iyaṃ śīlapāramitā"/ tathāham anuttarāyām

(1)B:yācaran. D:yācaeran. (2) A E:-bhāryya-. (3)B:-hasta-
 pādaparityāga-. D om.-pādaparityāga-. (4) AB D:-karṇa-.
 (5)B:-nāsā-. (6)B:-rūpaparityāgā. (7)ABE:avalā-. D:āpralā-.
 (8)ABE om. CD:punaḥ kaścīd satvo bodhi-.Emended by Ch T.
 cp. 228,13. (9)C:parityamjat. (10)AB:-karuṇāyām. E:
 karuṇāyā. (11)ABE:-tyāgena trīn guṇān. CD:-tyāgena trīguṇān
 cp. T:yoṅs su gtoṅ baḥi tshul gyi yon tan la ḥgod par gyur
 cig. ch2:安立施眼功德. (12)A:yas. B om. yā praśamā raṇi-. CDE
 om. yā. cp.T:ñon moṅs paḥi g'yul rab tu ži ba gaṅ lags pa
 de ni tshul khrims kyi pha rol tu phyin pa lags te(253a2).
 ch2:先思惟諸結是尸羅波羅蜜(265c). (13)B:kleśamānānām.

samyaksaṃbodhau cārikāṃ caramāṇo vividhaśīlavratānir-
 antaraduṣkaracārikāṃ careyaṃ, yathā pūrvoktaṃ/ "yā⁽¹⁾
⁽²⁾ viṣayeṣv akṣaṇyanatā ātmapratyavekṣaṇā iyaṃ kṣāntipāraṃi-
 tā"/ tathārūpam ahaṃ kṣāntiṃ bhāvayamāno, yathā pūrvo-
⁽⁴⁾ ⁽⁵⁾ ktaṃ/ "yā vivekatā sarvasaṃskṛtā bhāvanā udyujyanā sarvā-
⁽⁶⁾ ⁽⁷⁾ saṃskṛtaśāntaṃ anuttaracaryayā avivartanā iyaṃ vīrya-
⁽⁸⁾ ⁽⁹⁾ pāramitā"/ "yā sarvasaṃskāreṣu viparyāsaprahāṇāya śūnya-
⁽¹⁰⁾ tā samudācāraḥ iyaṃ dhyānapāramitā"/ "yā prakṛtyanutpatti
⁽¹¹⁾ ⁽¹²⁾ kadharmakṣāntir iyaṃ prajñāpāramitā"/ yā aprameyāsaṃkhye-
 10 yeṣu kalpakotīṇayutaśatasahasreṣu dr̥ḍhotsāhabalavegacaryā,
⁽¹³⁾ yathā pūrvoktaṃ, na kaścid bodhisattvo 'nuttarāyāṃ samyak-
 saṃbodhau cārikāṃ caramāṇaḥ evaṃ dr̥ḍhotsāhabalavegena
⁽¹⁴⁾ prajñāpāramitāyāṃ cīrṇaḥ syāṃ, na ca punaḥ paścāt kaścid

(1)ABE:yāvad. C:yād. D:yod. (2)B:akṣīṇatā. (3)ABD:-prave-
 kṣaṇā. C:-praveśakṣaṇā. E:-pravakṣaṇā. cp. T:yul rnams la
 mi bzod pa ma mchis pa dan bdag la so sor rtog paḥi bar
 gaṅ lags pa de ni bzod paḥi pha rol tu phyin pa lags te.
 ch1:觀我無我故五情不為五塵所傷此是禪波羅蜜. ch2:於境界不墮著觀我無我故是禪波羅蜜(4)
 CD:-oktāṃ. (5)CD:-saṃskṛta. (6)B:-śāntanam. (7)-caryayā-
 vivarttanā in Mss. cp. T:ḥdus byas thams cad dben pa ṅid
 dan ḥdus ma byas thams cad ṅi bar sgom pa la brtson ṅin
 bla na med paḥi spyod pa las slar mi ldog pa gaṅ lags pa
 de ni brtson ḥgrus kyi pha rol tu phyin pa lags so. ch1:
 觀有為法離諸過惡見無為法微妙寂滅精勤修集於無上道不生退轉是毘梨耶波羅蜜. ch2:又厭惡諸有為
 一切無為靜寂行無上而不退是毘梨耶波羅蜜. (8)ACDE:ya. B:yaḥ. (9)D:vipar-
 nasa-. A:-prabhāvaṇāya. (10)B:-pāramitāṃ. cp. T:ḥdus byed
 thams cad la phyin ci log spaṅs paḥi slad du ston pa ṅid
 la spyod pa gaṅ lags pa de ni bsam gtan gyi pha rol tu
 phyin pa lags so. ch1:若一切處修行空相得寂滅法是名禪波羅蜜. ch2:於一切作
 捨行空等是禪那波羅蜜. (11)cp. T:raṅ bṅin gyis mi skye baḥi chos
 la bzod pa gaṅ lags pa de ni śes rab kyi pha rol tu phyin
 pa lags te. ch1:若解諸法本無生性今則無滅是名般若波羅蜜. ch2:於性無生法忍是
 般若波羅蜜. (12)B:yāṃ. (13)pūrvoktena kaścid in Mss. (14)
 B:syāṃ evaṃ punaḥ.

- bodhisattvo 'nuttarāyām samyaksaṃbodhau cārikām caramāṇaḥ
 evaṃ dr̥ḍhotsāhabalavegena prajñāpāramitāyām caret, tathā-
 (1)
 haṃ careyaṃ; paścimakānām bodhisattvānām mahākaruṇāsamanv-
 (2)
 āgatānām netrīguṇaṃ sthāpayeyaṃ/
 (3)
 5 prathamacittotpādenāhaṃ paścimakānām bodhisattvānām
 (4)
 mahākaruṇāṃ nivartayeyaṃ, yāvad anuttaraparinirvāṇena
 bodhisattvāś cāścaryaprāptā bhavēyur ity artham ahaṃ
 (5) (6)
 tyāgasyāmanyānatā careyaṃ, śīlānīśrayatā kṣāntyāmanyānatā
 (7) (8)
 vīrye 'nāyūhanatā dhyāneṣv apratiṣṭhitatā prajñāyām advaya-
 10 tāṃ careyaṃ/ aphaḷākāṅkṣī āryasaptadhanavirahitānām sat-
 (9)
 tvānām sarvaśūnyabuddhakṣetrojjhitānām ānantaryakāraḥkānām
 saddharmapratikṣepakānām āryāpavādakānām mithyādr̥ṣṭikānām
 (10)
 akuśalamūlasamavadhānasaiṅkaṭapraprāptānām kumārge vihanya-
 (11)
 mānānām sattvānām arthāyāhaṃ pāramitās tīvrabalavego-
 15 tsāhena careyaṃ/ ekaikasya sattvasyārthe cāhaṃ kuśala-
 (12)
 mūlabījasamtatyāḥ pratiṣṭhāpanārthaṃ daśamahākālpān

(1) bodhisattvānām is supplied by Ch T. (2) ch2: prajñānetrī-
 guṇaṃ, 為後時具大悲諸菩薩安立慧功德眼 (3) B: prathame. (4) C: nivarttaye.
 D: nivartayeya. T: hgrub par gyur cig. ch1: 開示. ch2: 示現. (5)
 ABE: -āmanyenatā. T: sbyin pa la rlom sems ma mchis pa. ch1:
 於布施不自稱讚. ch2: 不輕行施. (6) ABE: -āmanyatā. T: bzod pa la rlom
 sems ma mchis pa. ch1: 不念忍辱. ch2: 忍無想. (7) AE: vīryānāyūhana-
 tā. B: vīryenā-. C: vīryanā-. D: vīryenā-. T: brtson hgrus la
 blaṅ ba ma mchis pa. ch1: 不倚精進. ch2: 進無住. (8) B: advayatā.
 T: śes rab la gñis su ma mchis pa. ch1: 所有智慧. 不著三世. ch2: 慧無二
 (9) Supplied by Ch. ch1: 作五逆罪. ch2: 作無間業. (10) AB: -savamadhāna
 E: -savamavadhāna-. T: mi dge baḥi rtsa ba daṅ hgrogs śiṅ
 ṅam ṅa ba thob pa rnams. ch1: 重惡之罪. 猶如大山. ch2: 集不善根. 墜在曠野.
 (11) trīvra- in Mss. (12) -bīja- is supplied by Ch T; T:
 sems kyi rgyud la dge baḥi rtsa baḥi sa bon gzag paḥi slad
 du. ch1: 我為一眾生種善根故. ch2: 一眾生所為置善根種故.

- (1)
 Avīcinarake duḥkhāṃ vedanām utsaheyam, evaṃ tiryakpreteṣu
 (2)
 yakṣadaridreṣu manuṣyadaridreṣu duḥkhāṃ vedanām utsaheyam,
 yathā caikasattvasya santatyām kuśalamūlabījaṃ pratiṣṭhā-
 (3) (4)
 payeyam tathā sarvasattvānām evaṃrūpām riktamuṣṭisadrśa-
 (5) (6)
 5 santānām vaineyām pratigrhṇīyam/ yāvat kalpaparyantenā-
 (7)
 ham anārthako divyasukhopapattibhiḥ, sthāpayitvā ekajāti-
 (8)
 pratibaddhatuṣṭitabhavanakālāparikṣīcaramabhaviko bodhy-
 abhisambodhanārtham; tāvac ciraṃ ahaṃ saṃsāre buddha-
 (9)
 kṣetraparamāṇurajaḥsamān buddhān bhagavataḥ paryupāsitvā
 10 ekaikasya ca buddhasyāhaṃ buddhakṣetraparamāṇurajaḥsamān
 (10)
 vividhāṃ pūjāṃ kuryām, ekaikasya ca buddhasya sakāśād
 buddhakṣetraparamāṇurajaḥsamān guṇān adhigaccheyam, buddha
 (11) (12)
 kṣetraparamāṇurajaḥsamānś ca sattvān bodhau samādāpayeyam/
 evaṃ pratyekabuddhayānikānām evaṃ śrāvakayānikānām yathā-
 15 bhiprāyānś ca sattvān tathāhaṃ samādāpayeyam/ asati
 (13)
 buddhotpāde loka ṛṣivratenāhaṃ sattvām daśakuśalakarma-
 patheṣu niyojayeyam samādhāv abhijñāsu ca niyojayeyam,

(1)A:utsrheyanti. T:spro bar gyur cig. ch1:受 ch2:能受 (2)
 B:utsaheyeyam. (3)evaṃrūpā in Mss. (4)C:-sadrśā santānā.
 T:chad pa stoṅ pa lta bu daṅ sems can gyi rgyud cig gi
 ḥdul ba. ch1:若有衆生 空無善根 失念 焦心. ch2:空 等心 意 焦枯 衆生. (5)ACDE:
 -grhṇīyam. B:apratigrhṇīyam. (6)Ch:Bhadrakalpa-. (7)B:
 anāthako. C:anārthiko. D:arthiko. (8)D:-kālāparicarama-.
 T:skye ba gcig gis thogs śiṅ dgaḥ ldan gyi gnas na dus la
 sdod ciṅ mchis pa ma gtogs par. ch1:唯除一生 處兜率天 得時成佛. ch2:
 唯除一生 補處 在兜率天 待成菩提時. (9)AE:-upāsitā. B:-upāsita. (10)ABE:
 ekaikasyaiva. (11)-samāś ca in Mss. (12)C:samādāyeyam.
 (13)ACDE:-otpādenekariṣi-. B:-otpādeneka ṛṣi-. T:hjig rten
 na saṅs rgyas ḥbyuṅ ba ma mchis na yaṅ bdag gi dran sroṅ
 gi brtul žugs kyis----. ch1:若有世界 佛未出世 願作優人... ch2:若世無佛
 我作仙人....

- (1)
 dr̥ṣṭivyaśanaṃmaheśvarabhaktāṃ maheśvararūpeṇāhaṃ sattvān
 kuśaleṣu niyojayeyaṃ, nārāyaṇabhaktāṃś candrasūryabhaktāṃ
 yāvad brahmabhaktān brahmarūpeṇāhaṃ sattvān kuśaladharmeṣu
 niyojayeyaṃ/ evaṃ garuḍarūpeṇa garuḍapakṣiṇaḥ kuśala-
 5 caryāsu niyojayeyaṃ, yāvac chakrarūpeṇa/ bubhukṣitān
 sattvān svamāṃsarudhireṇa saṃtarpayeyaṃ, vyasanagatāṃś
 ca sattvāṃ svakena kāyena jīvitena ca paritrāyeyaṃ/
 tāvac ciraṃ ahaṃ bhadanta bhagavan dagdhasantānānāṃ
 kuśalamūlaparihīnānāṃ arthāyātibalavegena cārikāṃ caraṃ,
 10 tāvac ciraṃ cāhaṃ saṃsāre sattvāhetor vividhacaṇḍaghora-
 dāruṇāṃ duḥkhāṃ pratīccheyaṃ; yāvad atikrāntān ekagaṅgā-
 nadīvālikāsamānāṃ asaṃkhyeyānāṃ nirgatānāṃ avaśiṣṭe dvi-
 tīye gaṅgānadīvālikāsame 'saṃkhyeye 'nupraviṣṭe Bhadrake
 mahākālpe yadā Jyotipālo māṇavako 'nuttarāṃ samyaksaṃ-
 bodhim abhisambudhyati Krakutsando nāma tathāgato bhaviṣ-
 15 yati tadāhaṃ tasmin samaye āryeṇa prajñācakṣuṣā daśasu
 dikṣu sahasrabuddhakṣetraparamāṇurajaḥsamāsu lokadhātuṣu
 pravartitadhārmikāṃ dharmacakraṃ tiṣṭhato yāpayato buddhān
 bhagavataḥ paśyeyaṃ/ ye mayā dagdhasantānā akuśalamūla-

(1)AE:-bhaktā. B:-bhaktya. CD:-bhakta. (2)kuśaleṣu in Mss. Corrected by Ch T. (3)E:santarpayayeyaṃ. (4)A:yāvac. (5)C:daśa-. (6)ABE:praticcheyaṃ. (7)A: nuttarāṃ pratiṣṭhe instead of 'nupraviṣṭe. (8)B:bhadrakālpe. (9)B;jyotiḥ pālo. (10)C:krakutsamundo. (11)tathāgato is supplied by Ch T. (12)ch1 T om. sahasra-. BCE:-buddhakṣetre. (13)-rajas-samāsu in Mss. (14)ABE:cakraṃ. (15)E:paśyayaṃ.

- (1) (2)
 samādhānāḥ saptadhanavirahitāḥ sarvaiḥ śūnyair buddha-
 (3)
 kṣetrair ujḡhitā ānantaryakārakāḥ saddharmapratikṣepakā
 (4) (5) (6)
 āryāpavādakā yāvat kumārge vihanyantaḥ mayā saṅkaṭa-
 prāptāḥ prathamam anuttarāyāṃ samyaksambodhau samādāpitā
 (7)
 5 niveśitāḥ pratiṣṭhāpitāḥ/ mayā te sattvāḥ prathamam
 dānapāramitāyāṃ samādāpitā yāvat prajñāpāramitāyāṃ ni-
 (8)
 veśitāḥ syur/ mayā ca teṣāṃ sattvānāṃ tat kuśalamūlabījam
 (9) (10)
 anuttare nirvāṇe prakṣiptaṃ syāt, apāyebhyaś ca parimoci-
 tāḥ syuḥ, prajñāpuṇyasambhāre ca niyojitāḥ syus, tiṣṭhanto
 10 yāpayantas teṣu ca buddhakṣetreṣu buddheṣu bhagavatsūpa-
 nītāḥ syur, yadānuttarāyāṃ samyaksambodhau vyākaraṇapрати-
 labdhā bhavēyuh, samādhidhāraṇīkṣāntipratilabdhāś ca syur,
 (11)
 bhūmyavakrāntāś ca syur/ mayā ca te sattvā buddhakṣetra-
 guṇavyūhā prañidhānaṃ samādāpitāḥ śikṣāpitāś ca syur,
 (12) (13)
 15 yathārūpaṃ ca te buddhakṣetraguṇavyūhāṃ pratigṛhṇeyus/
 (14)
 te ca tān ahaṃ tasmin samaye 'nupraviṣṭe Bhadrakalpe
 (15) (16)
 Krakutsande jinasūrya udgate daśasu dikṣu buddhakṣetra-
 (17) (18)
 paramāṇurajaḥsameṣu buddhakṣetreṣu buddhān bhagavataḥ

(1)C:sakaladharmanavirahitāḥ. (2)E:sarve. (3)B:urjritā.
 CD:ujritā. T:saṅs rgyas kyi žiñ stoñ par bor ba rnam.
 ch1:無佛世界所棄捐者 ch2:為一切所棄在空佛土. (4)āryāpavādakā is supp-
 lied by Ch, ch1:誹謗聖人 ch2:非毀賢聖. (5)AE:kumārgā. (6)D:
 vihanyataḥ. (7)ACDE:-prāptā. (8)C:te. (9)B:anuttara. (10)
 AE:apāyābhyaś. (11)AE:bhūmo vakrāntāś. B om. (12)A:tair.
 (13)ACD:-gṛhṇeyus. B:-gṛhṇīyus. E om. (14)T:yadāhaṃ in-
 stead of te ca tān ahaṃ. (15)B:krakucchande. (16)B:daśa-
 dikṣu. (17)AD:buddhā. (18)ACDE:bhagavantaḥ. B:-vata.

- (1) tiṣṭhato yāpayataḥ (2) sattvānāṃ dharmāṃ deśayataḥ (3) paśyeyāṃ
(4) tadāhaṃ (5) Krakutsandasya tathāgatasyārhatāḥ (6) samyaksambuddha-
syācirābhisambuddhasya sakāśam upasaṃkrameyaṃ, upasaṃ-
(7) kramya vividhāṃ pūjāṃ kuryāṃ, praśnaṃ ca prccheyaṃ, pra-
(8) vrajeyaṃ, śīlaśrutāsamādhāv abhiyujyeyaṃ, agradharmadeśa-
(9) kaś ca bhaveyaṃ/ ye ca tasmin samaye dagdhasantānāḥ
(10) sattvā akuśalamūlasamavadhānagatā drṣṭimārgasaṃpratipannā
ānantaryakāraḥ kumārgavihanyamānās teṣāṃ mahāsaṅkaṭa-
prāptānāṃ sattvānāṃ dharmāṃ deśayeyaṃ, tāṃś cāhaṃ vaineyaṃ
(11) (12)
10 pratigrhṇīyāṃ/ aṣṭagate jinasūrye tadāhaṃ anābhogena
(13)
buddhakāryaṃ kuryāṃ yāvad varṣaśatāyuskāyāṃ prajāyāṃ
(14)
triṣu puṇyakriyāvastuṣu sattvān niyojayeyaṃ/ tasmīṃś ca
kāle 'tikrānte devalokaṃ gatvā devānāṃ dharmāṃ deśayeyaṃ,
vaineyāṃś ca pratigrhṇīyāṃ, yāvad viṃśativarṣaśataṃ sat-
(15)
15 tvānāṃ āyur bhaviṣyati/ sattvā aiśvaryakularūpamadattā
(16)
matsariṇo bhaviṣyanti/ pañcakaṣāyāndhakāraprakṣiptāḥ
sattvāḥ tīvrarāgās tīvradveṣās tīvramohās tīvramānās
tīvrapāpersyāmatsariṇo 'dharmaṛāgaraktā adharmabhoga-
(17)
paryeṣṭino mithyādrṣṭayo viparītadarśanā āryasaptadhana-

(1)tiṣṭhanto yāpayantaḥ in Mss. (2)ABE:deśayantaḥ. (3)CE: paśyayaṃ. (4)A:tathāhaṃ. B:tady ahaṃ. (5)ABCE:krakucchanda-
sya. (6)ACDE:-krameya. B:-krameyas. (7)A:kuryāḥ. BE:kuryā.
(8)ABE:śīlaśrutā samādhāv. D:śīle śruta-. (9)Ch ins. 唯除如來
sthāpayitvā tathāgataḥ. (10)D:satvākuśala-. (11)A:aṣṭagate
(12)ABCE:-sūryya. (13)Ch:人壽千歲 =daśavarṣaśatāyuskāyāṃ.
(14)T om. triṣu. (15)CD:eścarya-. (16)CD:matsariṇo. (17)
C:-saptadharmana-.

- (1)
virahitā amātrjñā apitrjñā aśrāmaṇyā abrahmaṇyā akṛtyakarā
apunyaṇyā aparalokabhayaḍarsino 'nabhiyuktās triṣu puṇya-
(2)
kriyāvastuṣu anarthikās tribhir yānair anabhiyuktās triṣu
sucariteṣu abhiyuktās triṣu duṣcariteṣu anabhiyuktā daśasv
5 kuśaleṣu karmapatheṣu abhiyuktā daśasv akuśaleṣu karma-
patheṣu caturviparyāsopahatās caturvipattisaṁsthānās catur
(3) (4)
māraṇaśagatās caturbhir oghair uhyamānāḥ pañcanīvaraṇa-
vaśagatāḥ sattvā bhaviṣyanti/ ṣaḍindriyamadamattā aṣṭa-
(5)
mithyātvapratipannāḥ kāmasaṅkaṭaprapṛptā anuśayasamutthāpakā
(6)
10 anarthikā devamanuṣyaśrīsaṁpattibhir viparītadrṣṭikāḥ
kumārge vihanyamānā ānantaryakārakāḥ saddharmaṇpratikṣepakā
(7) (8)
āryāpavāḍakāḥ sarvakuśalamūlaparihiṇā dhvāṅkṣāmukharā
(9) (10)
akṛtajñā muṣṭasmṛtayaḥ kuśalajugupsakā duḥprajñā alpaśrutā
duḥśīlāḥ kuhakā matsariṇāḥ parasparābhāṣakā anyonyāgauravā
15 kuśīdā vikalendriyā durbalās cīvaravirahitā akalyāṇamitra-
(11)
saṅgrhītā garbhāśayasṁṛtipraṇaṣṭā vividharogopahatāḥ
(12) (13)
kliṣṭā durvarṇā avahoṭimakā ahrīkā anapatrāpyāḥ paraspara-

(1)Ch T:apitrjñā amātrjñā. (2)BC:abhiyuktās. (3)AC:ujya-
mānāḥ. T:chu bo b̄zis ded pa. ch1:漂在四流. ch2:四疾河所漂. (4)
B:paṁcāvaraṇa-. (5)D:anuśadha-. (6)D:devānupuṣpaśrī-. B om.
-śrī-. (7)BCD:-parihīṇāḥ. (8)AE:dhvāṅkṣā-. T:khva ltar mu
cor smra ba. ch1:貧窮下賤. 無所畏忌. ch2:剛強羸獲. (9)AE:kṛtajñāḥ.
B:kṛtajñā. CD:akṛtajñāḥ. T:byas pa mi bzo ba. ch1:不識恩義.
ch2:不知恩分. (10)ACDE:-śrutāḥ. (11)ACDE:-pranaṣṭā. T:bsam
pa dañ dran paḥi sñiñ po ṇams pa. ch1:處胎失念. ch2:胎中忘念.
(12)ABE:avahoṭikā. T:mi sdug pa. ch1:其眼互視. ch2:不顧前後.
(13)cp. T:ño tsha ma mchis pa, khrel ma mchis pa. ch1:無慚
無愧. ch2:無有慚愧.

- (1) bhītā ekapūrvabhaktena bahukāyavācā manasā duścariṭam
(2) samācaranti te praśamsitaśāśvatadr̥ṣṭikāḥ sattvā bhaviṣ-
(3) yanti/ pañcaskandhābhiniṣṭacittāḥ pañcakāmaguṇāgrddha-
(4) cittā duṣṭacittā vyāpannacittā vairacittā vihiṃsācittāḥ
(5) 5 kaluṣacittā rukṣacittāḥ kṣubhitacittā adāntacittā ahita-
(6) cittā uddhatacittā adharmābhiniṣṭacittā anavasthita-
(7) cittāḥ parasparasārambhacittāḥ parasparavadhakacittā
(8) dharmavivarjitacittā avipakvacittā dharmeṣu sārambha-
(9) (10) cittā akuśala utpāditacittāḥ śāntanirvāṇāparyeṣṭicittā
(11) (12) 10 adakṣiṇīyacittāḥ sarvasaṃyojanabandhanasamudānanacittā
(13) vyādhijarāmarañāsampratyaayacittāḥ sarvasaṃyojanādhiṣṭhita-
(14) cittāḥ sarvanīvaranāparigrahacittā dharmadhvajaprapātana-
(15) cittā dr̥ṣṭidhvajocchrayaṇacittāḥ parasparāvarṇacittā
anyonyabhakṣaṇacittāḥ parasparapīḍanaiśvaryacittā dveṣa-
15 samudgrahaṇacittā anyonyāghātacittāḥ kāmebhyo 'tr̥ptacittāḥ

(1)T ins. ya. (2)ABE:duścariṭa. (3)ACE:samācaritaṃ. B:-caritāḥ. (4)A:prasamsitaśāsvata-. B:praśasitaśāśvata-. CDE:prasamsitaśāsvata-. T:bstod ciñ ther zug tu blta ba. ch1:斷常=見. ch2:常見斷見. (5)ACE:karuṣa-. D:-cittāḥ. (6)ABE:adhyavasthita-. CD:apyavasthita-. T:khyad par la mi gnas paḥi sems. ch2:無住心. But ch1:無有決定. =anadhyavasitacittāḥ. (7)Ch T ins. mātsaryacittāḥ. T:hjuñs paḥi sems. ch1:穢濁心. ch2:散亂心. (8)B:-viprarjita-. (9)Ch ins. kuśale 'nutpādita cittā. ch1:於滅善法生歡喜心. ch2:滅善心. (10)AD:akuśale. E om. (11)ACDE:-āparyaṣṭi-. (12)adakṣiṇopacittāḥ in Mss. T:sbyin gna ma lags paḥi sems. ch1:於持戒沙門婆羅門所生不敬心. ch2:不知應供養心. (13)ch2:老病死無因緣心. But ch1 T:-marañāsampratyaaya-. ch1:於老病死起深信心. T:nad dan rga ba dan hchi ba la yid rton paḥi sems. (14)ACD:-cittāḥ. (15)D:-pātranai-. T:phan tshun ḥtshe ba la dbaṅ bgyid paḥi sems. ch1:各各相違共相侵陵. ch2:自貴心困他心.

(1)

sarvaparigrahamātsaryacittā akṛtajñacittāḥ paradārākramaṇa
(2)

cittā vyāpādavihiṃsanacittā apraṇidhānacittāḥ sattvās tat-
(3)

kāle bhaviṣyanti/ ime cātra śabdāḥ parasparāntikāc chṛṇ-
(4)

vanti, narakaśabdas tiryagyoniśabdo yamalokaśabdo vyādhi-

5 śabdo jarāśabdo maraṇaśabdo vadhakaśabdo 'kṣaṇaśabdo
(5) (6) (7)

nityāriśabdo haḍinigaḍabandhanacārakaśabdo daṇḍapīḍanā-

śabdo 'varṇakrośanaparibhāṣaṇāśabdaḥ saṃdhicchedanaśabdo
(8)

gaṇacchedanaśabdaś cauryaśabdaḥ paracakraśabdo durbhikṣa-
(9)

śabdaḥ kāmamithyācāraśabdo mṛṣāvādaśabda utpātaśabdaḥ
(10)

10 paśunyaśabdaḥ paruṣaśabdaḥ saṃbhinnapralāpaśabda īrṣyā-

mātsaryaśabda āgrahaparigrahaśabdo 'haṅkāramamakāraśabdaḥ
(11) (12)

priyāpriyaśabda iṣṭāniṣṭaśabdaḥ priyaviprayogaśabdaḥ
(13)

krayavikrayaśabdo 'nyonyadāsaviheṭhanāśabdo garbhavāsa-
(14) (15)

śabdo durgandhaśabdaḥ śītaśabda uṣṇaśabdo jighātsāpipāsā-

15 śabdaḥ śrāntaklāntavedanāśabdaḥ kṛṣīkarmāntaśabdo vividha-

(1) Ch ins. adattādānacittāḥ, ch1: 於諸衆生起賊盜心. ch2: 盜竊心.

(2) BE ins. vyāpādacittā. A om. (3) C: bhaviṣyati. (4) ACDE:

-śabdaḥ. (5) B om. cp. T: rtag tu sgra. bgyid paḥi sgra. ch1:

閉繫聲. ch2: 陰使他國聲. (6) cp. T: khu sgo dan khoṅ sgril dan

hchiñ ba dan btson raḥi sgra. ch1: 桎械枷鎖縛束聲. ch2: 枷鎖桎械繫閉聲

(7) T ins. -śabdaḥ, chād paḥi sgra dan, gnod paḥi sgra. ch1:

奪他臥物侵惱聲. ch2: 拷楚聲. (8) ADE: -śabdaḥ. C om. (9) cp. T:

ltas ṇan gyi sgra. ch1: 狂癡聲. ch2: 癡狂聲. (10) AC om. BE: puruṣa-

D: paluṣa-. T: tshig rtsub poḥi sgra. ch1: 惡口. ch2: 惡口聲. (11)

B: -śabdaḥ. (12) Ch ins. apriyasamprayogaśabdaḥ. ch1: 怨憎集聚苦惱

聲. ch2: 怨憎會聲. (13) C: -vikrama-. T: ño tshon gi sgra. ch1

om. ch2: 販賣聲. (14) B: śītoṣṇa. (15) B: jighātsā-

- (1) karmaśilpaparikhinnaśabdo vividharogopahataśabdaḥ, imāṃś
(2) ca te sattvāḥ parasparasyāntikāc chr̥ṇvanti/ evaṃrūpaiḥ
(4) parihīṇakuśalamūlaiḥ (5) parihīṇakalyāṇamitrair duṣṭacittaiḥ (6)
(7) sattvāis tasmin kāle Sahālokadhātur ākīrṇā bhaviṣyati/
5 ujḡhitāś ca te sattvā bhaviṣyanti sarvajñaiḥ sūnyair
buddhakṣetrair yathānnapānadamasamyamakūśalakarmakriyā-
(8) kuśalasamavadhānā āryāṣṭāṅgena mārgena virahitās tamas- (9)
(10) tamahparāyaṇāḥ pragādhakarmapratyayena te sattvās tasmin (11)
(12) samaye Bhadrakalpe viṃśottaravarṣaśatāyuskeṣu pratyājā-
10 yiṣyanti/ teṣāṃ sattvānāṃ karmapratyayena Sahabuddha-
(13) kṣetram hīnaṃ bhaviṣyati, sarvair avaruptakuśalamūlaiḥ (14)
sattvaiḥ parivarjitam, salavaṇā ca pṛthivī bhaviṣyati,
(15) pāśāṇaśarkarapāṃśuśilā parvatotkūlā ca dharaṇī bhaviṣyati, (16)
(17) parūṣadaṃśamaśakāśīviṣacaṇḍamṛgapakṣibhir ākīrṇā bhaviṣ- (18)
(19) yati, viṣamakālakaluṣā vāyavo vāsyanti, viṣamakālavirasa- (20)
(21) lavaṇavimiśrā āsanivarṣā paṭiṣyanti; tathārūpāḥ pṛthivyām
(22) śaṣpauṣadhitṛṇavṛkṣā patrapuṣpaphalā dhānyarasāḥ sattvānām
(23)

(1)C:-śilāparikhinna-. (2)ED:-rāgo-. (3)ACDE:imāṃ. (4)pari
hīna- in Mss. (5)B:parihīna-. (6)ACDE:-cittaiḥ satvaih.
(7)AE:bhaviṣyanti. (8)D:kuśale. (9)ACDE:virahitāḥ. (10)
-tamaparāyaṇāḥ in Mss. T:mun khrod nas mun khrod du mchi
ba. Ch om. (11)ACDE:sattvāḥ. (12)B:prajāpayiṣyati. (13)C:
grahītam. (14)ACDE:-mūlais. (15)-sarkara- in Mss. A:-pāśu-
śilā. C:-piśuṃśilā. B om. (16)ADE:-otkuśalā. C:-otkulā. B
T:sa gzi gor ma dan gseg ma dan rdul dan ri ran roñ can du
hgyur. ch1:土沙礫石山陵塢阜谿谷溝壑. ch2:瓦礫土石諸山高下不平. (17)AE:
puruṣam. B om. (18)-masaka- in Mss. (19)AE:bhaviṣyanti.
B om. T:śa sbran dan sbran bu mchu riñ dan sbrul dan gcan
zan khro bo dan bya gdug pa dag gis kun tu bltam par hgyur
ch1:蚊蛇毒蛇諸惡鳥獸充滿其中. ch2:多諸毒蟲蚊蛇黑蛇鳥獸爾時充滿. (20)A:-kāraḥkaruṣā.
E:-kālakaruṣā. (21)C:-kāle. ABE:-vilasa-. (22)B:paṭiṣyati.
(23)AB:śaṣpauṣadhi-. CD:śasyauṣadhi-. E:śarspoṣadhi-.

(1)

annapānabhogaparibhogaviṣamāḥ kaluṣaparuruṣarukṣaviṣasaṃ-

(2)

śṛṣṭā bhaviṣyanti/ te sattvāḥ paribhaktyā bhūyasyā

(3)

mātrayā rukṣā duṣṭāś caṇḍā raudrāḥ paruṣāḥ kadaryāḥ pari-

bhāṣakā anyonyāgauravā bhītena cittenāghātacittā vadhaka-

5 cittā bhaviṣyanti, māṃsabhojanarudhirāhārā mṛgacarmaprā-

varaṇāḥ praharaṇādhiṣṭhānāḥ prāṇivadhodyuktā rūpakula-

(4)

vaṃśaiśvaryaśāstralipyāśvārohaṇadhanurgrahāyudhaparivārā

mātsaryadarpitā bhaviṣyanti; vividhalūhatapavratābhiyuktā

bhaviṣyanti lokāḥ/

10

tat kālam aham tuṣitabhavanād avatīrya viśiṣṭe cakra-

(5)

vartikulavaṃśe īśvare rājakule agramahiṣyāḥ kuṣṣau vaineya

(6)

(7)

sattvakuśalamūlaparipācanārthaṃ garbhavāsam upagṛhṇīyāṃ;

sarvāvantam tasmin samaye Sahe buddhakṣetre udāreṇāva-

(8)

(9)

bhāsenā sphureyaṃ, ūrdhvaṃ yāvad akanīṣṭhabhavanaparyanto

15

'ham heṣṭhaṃ yāvat kāñcanacakraparyantam udāreṇāvabhāsenā

(10)

sphureyaṃ/ ye ca tasmin samaye sattvā Sahe buddhakṣetre

pratyājātā narakeṣu vā tiryagyonau vā yamaloke vā deva-

(1)ACE:karuṣa-. AE:-viṣaṃśṛṣṭā. B:-viṣasṛṣṭā. (2)AC:pari-
bhaktyo. B:pari. (3)C:duṣṭā & om. caṇḍā. (4)ACDE:-aiśvarya
(5)T:āryeśvare, ḥphags paḥi dbaṅ phyug. (6)D:-satve. (7)
upagṛhṇīyāṃ in Mss. (8)AE:ūrdhvaṃ. B:ūrdhva. (9)AE:-paryy-
ano haṃ. B:-paryuta & om. heṣṭhaṃ. C:-ryato haṃ. D:-paryen
haṃ. (10)C:sphureyaṃ. cp. T:steṅ du ni ḥog min gyi gnas ky
bar gyi mthar thug paḥi bar daṅ ḥog tu ni gser gyi ḥkhor
loḥi mthar thug paḥi bar dag kyaṅ snaṅ ba rgya chen pos
khyab par bgyid par gyur cig. ch1:從金剛際上至阿迦尼吃天. ch2:
上至阿迦尼吃天下至金輪際妙光周遍. (11)B:śaste. E:sate. (12)C:
pratyājā.

- (1)
manuṣye vā te sarve tam avabhāsaṃ paśyeyuḥ sprśeyuḥ
(2) (3)
saṃjāneyuḥ; teṣāṃ saṃsāre vimṛśatāṃ duḥkhodvignānāṃ
(4) (5)
nirvāṇābhilāṣaṃ antaśaḥ kleśaśamacittāny utpādayeyuḥ/
idaṃ prathamam agramārgabījaṃ avaropayeyaṃ; yadāhaṃ
(6)
5 sarvadharmānāvavipaścitāṃ sarvasamādhinirdeśaṃ ekadharma-
mukhaṃ aparāntakalpanirdeśeṇa samāhitacitto daśamāsāṃ
(7)
mātuḥ kukṣau nivaseyaṃ; yāvāṃś cāhaṃ prāpte buddhatve
sattvāṃ parikhinnaṃ saṃsāre parimocayeyaṃ/ te sattvā
mātuḥ kukṣigataṃ daśamāsāṃ maṇigarbhasaṃdarśanasamāhita-
10 cittaṃ paryāṅkena niṣaṇṇaṃ paśyeyuḥ/ nirgate ca daśamāse
sarvapuṇyasaṃcayenāhaṃ samādhinā sarvāvantaṃ Sahabuddha-
(8) (9)
kṣetraṃ śadvikāraṃ dharāṇīṃ cālayeyaṃ, ūrdhvaṃ yāvad
(10)
akaniṣṭhabhavanaparyantaṃ heṣṭimena ca yāvat kāñcanacakra-
(11) (12)
paryantaṃ śadvikāreṇa cālayeyaṃ/ ye ca tasmin samaye Sahe
15 buddhakṣetre sattvāḥ pratyājātā narakeṣu vā yāvan manuṣye-
(13)
ṣu vā tān prabodhayeyaṃ/
(14) (15)
yadāhaṃ mātur dakṣiṇe kukṣāv abhiniṣkrameyaṃ, punar
(16)
api ca sarvāvantaṃ Sahaṃ buddhakṣetraṃ udāreṇāvabhāseṇa

(1)Ch ins. rūpadhātau vārūpadhātau vā saṃjñāyāṃ vāsaṃjñā-
yāṃ vā naivasamjñānāsaṃjñāyatane vā. ch1:若有也若無也 若有想 若無想
若非有想若非無想 ch2:在色界無色界想 無想非想 非非想處 (2)ABE:-jānīyuḥ. (3)
CD:samsāra. T:hkhor ba la rtog ciñ. (4)-sama- in Mss. (5)
ABE:-yeyaṃ. C:-yeya. D:-yeyu. (6)E:-naye vipaśyitaṃ. T:
chos thams cad kyi tshul la mkhas pa. (7)T:ye in link with
(8)ADE:dharāṇīṃ.BC:-ṇī. (9)ACE:ūrdhvaṃ. (10)A:hastimena. BE:
haṣṭimena. (11)ABCE:-paryantena, D:-paryantaṃ na & om. śad
vikāreṇa. Emended by Ch T. (12)B:saha. (13)ABE:tāvan. (14)
T:bam po bcu pa(258b7). (15)B:abhiniṣkramayaṃ. (16)B:saha.

- (1)
 5 aṅphureyaṃ; tadāpi tasmin samaye sarvān Sahe buddhakṣetre
 sattvān saṃcodayeyaṃ, anavaruptakuśalamūlānāṃ sattvānāṃ
 (2) (3)
 santāne nirvāṇabījaṃ prakṣipeyaṃ, avaropitanirvāṇabīja-
 (4)
 santatīnāṃ sattvānāṃ samādhyāṅkuram avaropayeyaṃ/ yadā
 (5)
 10 cāhaṃ caraṇatalena dharāṇīm sprśeyaṃ sarvāvatī tasmin
 (6)
 samaye Sahe buddhakṣetre ṣaḍvikāraṃ dharāṇīm cālayeyaṃ
 prakampayeyaṃ kṣobhayeyaṃ yāvat kāñcanacakraparyantena;
 tadāhaṃ tasmin samaye sattvān jalaniśritāṃ kṣitiniśritāṃ
 khaniśritāṃ caturyoniparyāpannāṃ pañcagatisaṃniśritāṃ tā
 (7)
 10 sarvān ahaṃ pratibodhayeyaṃ, yeṣāṃ santāne sattvānāṃ
 (8)
 anutpannaṃ samādhānāṅkuram ropayeyaṃ, dṛḍhasamādhānā-
 (9)
 ṅkurāṃ tribhir yānair avaiivartikāṃ sthāpayeyaṃ/ sahaajāte
 mātrasya ca me yāvad eva tasmin Sahe buddhakṣetre mahā-
 (10) (11) (12)
 brahmāṇo vā mārā vā śakrā vā candrā vā sūryā vā lokapālā
 (13) (14)
 15 vā mahānāgarājā vāsurendrā vā aupapādukā vā maharddhikā
 vā yakṣarākṣasanāgāsūrā vā sarve mama pūjākarmaṇe upasaṃ-
 (15) (16)
 krāmeyuḥ/ sahajātamātraś cāhaṃ saptaṭpadāni prakrāmeyam/
 sarvapuṇyasamuccayenāhaṃ samādhinā tathārūpaṃ dharmam
 (17)
 deśayeyaṃ yat tat sarvāvatī sā parṣat tribhir yānaiḥ

(1)CD:sphareyaṃ. (2)A:nirvāṇe vījaṃ. BE:nivāṇe vīja. (3)
 ABE:-nirvāṇe vīja-. (4)ACDE:-aṅkulam. (5)A:dharāṇīm. BCDE
 dharāṇī. (6)A:dharāṇīm. BC:dharāṇī. (7)A:teṣāṃ. (8)AE:
 -aṅkulam. (9)B:-aṅkuram. (10)A:-brāhmaṇo. E:-brāhmaṇo.
 (11)ACDE:māro. (12)B:sūryyo. (13)CD:aupayādukā. (14)AE:
 maharṣikā. cp. T:rdzu hphrul chen po. (15)B:-krāmayeyuḥ.
 (16)ACDE:prakāmeyam. (17)ABE:parṣa.

- (1) prasādaṃ pratilambhayet/ ye ca tatra parṣadi sattvāḥ
 śrāvakayānikā bhavyeṣu te caramabhavikā mama vaineyā
 bhavikā; ye ca tatra sattvāḥ pratyekabuddhayānikā bhavyeṣu
 (3) te Vairocanakusumāṃ kṣāntiṃ pratilabheyuḥ; ye ca tatra
 5 sattvā anuttaramahāyānikā bhavyeṣu te sarve Vajradhara-
 (4) samudrasaṃkocitaṃ samādhiṃ pratilabheraṇ, tena ca samā-
 (5) dhinā tistrā bhūmīḥ samatikrāmeyuḥ/ yad ahaṃ snāpanam
 (6) iccheyaṃ ye ca tatra mahānāgarājāno viśiṣṭatarā bhavyeṣu
 te mām snāpayeyuḥ; ye ca sattvā mām snāpayamānaṃ paśyeyuḥ
 10 te sarve tribhir yānair evaṃrūpān guṇān adhigaccheyuḥ
 (7) yathā proktaṃ/ ye ca mām sattvā ratham abhirohantaṃ sam-
 (8) anupaśyeyur vistareṇa kumārakrīḍavividhaśilpasthānakarma-
 (9) sthānāsanāni ca dadarśa śikṣāpanayogyāṃ stryagāre pañca-
 (10) kāmagaṇaratikrīḍārdharātrāv udvignaniṣkramaṇālaṅkāra-
 (11) (12) (13) (14)
 15 vibhūṣaṇacchoraṇaṃ lohitavastrābhīkṣaṇaṃ kāṣāyavastra-
 (15) paryeṣaṇabodhivṛkṣopasaṃkramaṇaṃ, ye ca sattvā mām upa-
 (16) saṃkrāmaṇtaṃ paśyeyuḥ, teṣāṃ cāhaṃ sattvānāṃ sarvapunya-

(1)D:prāsādaṃ. (2)AE:-lambhayeyaṃ. B:-labhayaṃ. (3)D:vai-
 rocakusumāṃ. (4)-saṃkocitaṃ in Mss. T:rdo rjeḥi tiñ ñe
 ḥdzin rgya mtsho ḥkhrugs kyi tiñ ñe ḥdzin. ch1:執持金剛發義大誦三
 ch2:金剛持海不勤三昧 v. 242.5 (5)B:-krāmayeyu. (6)T:yadāhaṃ ---.
 (7)A:yathā coktaṃ. Ch:yathā pūrvoktaṃ. (8)BD:-krīḍā-. (9)
 C:-agāra. (10)D:-guṇāraṇi-. (11)ACDE:uddhiga-. B:uddhaṅga-
 (12)ch1 ins. 為欲破壞尼犍子等諸外道師 = Nirgranthādyanyatīrthikamardan
 rthaṃ. ch2:為伏諸異學尼乾陀迦羅迦波利婆羅閣迦 = anyatīrthikaNirgrantha-
 Carakapativrājākamardanārthaṃ. (13)C:-ābhīkṣa. (14)C:
 kāṣāpanacakraṇaṃ. (15)ch1 T:-bodhivṛkṣamūlopa-. (16)
 B:sarve punya-.

- samuccayena samādhinā tathārūpaṃ dharmam deśayeyaṃ yathā
 (1)
 te sattvās tribhir yānais tīvracchandā udyujyeyuḥ/ ye ca
 tatra sattvāḥ pratyekabuddhayānikās te sarve Vairocana-
 (2) (3)
 kusumāṃ kṣāntiṃ pratilabheyuḥ; yaiś ca mahāyānabījaṃ
 (4) (5)
 5 prakṣiptaṃ bhavet te sarve Vajradharasamudrasaṃkopitaṃ
 samādhiṃ pratilabheyus, tena ca samādhinā tisro bhūmir
 (6)
 atikrāmeyuḥ/ svayaṃ cāhaṃ tṛṇasaṃstaraṇaṃ grhṇīyāṃ
 (7) (8)
 bodhivṛkṣamūlavajrāsane prajñāpayeyaṃ niṣīdeyaṃ paryāṅkaṃ
 (9)
 ābadhvā r̥jukena kāyena; tathārūpaṃ ahaṃ āsphānakaṃ
 (10) (11)
 10 dhyānaṃ dhyāyeyaṃ, āśvāsaprasvāsā vyupasaṃmeyāṃ; ekavāraṃ
 divasena dhyānād vyuttiṣṭheyāṃ, vyutthāya cāhaṃ ardha-
 (12)
 tilakaphalam āhāraṃ āhareyaṃ, ardhāṃ pratigrāhakasyānu-
 (13)
 prayaccheyaṃ/ tāvac ciraṃ cāhaṃ evaṃrūpāṃ duṣkaracārikāṃ
 (14)
 careyaṃ, yāvad akanisṭṭhabhavanaparyantena sarve devā ye
 15 Sahe buddhakṣetre paryāpannās ta upasaṃkrāmeyur mama ca
 (15) (16)
 pūjāṃ kurvāṇāḥ, sarve me sākṣiṇāḥ syur duṣkaracaryāyāṃ/
 (17)
 yaiś ca tatra śrāvakayāne bījaṃ avaruptaṃ syāt teṣāṃ
 (18) (19)
 bhadanta bhagavan kleśavyupasaṃāya santāne bhaveyaṃ,
 (20)
 caramabhavikāś ca mama vaineyā bhaveyuḥ; ye pratyeka-

(1) BCE: trīvra-. (2) D: -kusumā. (3) CE: kṣānti. (4) C: sarva.
 (5) CDE: -samudraṃ saṃ-. (6) grhṇīyāṃ in Mss. (7) -vṛkṣa- is
 supplied by Ch T. (8) E ins. prajñāpaye. (9) AE: āsthānakaṃ.
 T: mkhaḥ khyab kyi bsam gtan. chl: 阿殿三昧. ch2: 不動禪 viz. Mvy
 1487 āsphāraṇakasamādhi. (10) A: āśvāsaprasvāsā. BE: āśvāsa-
 prasvāsā. (11) ABDE: vyupasaṃmeyāṃ. (12) AB: arddha. CD: addhaṃ.
 E: arddhaṃ. (13) C: -ānaprayaṣṭheccheyaṃ. (14) D: akanisṭṭhe.
 (15) pūjā in Mss. (16) CD: sākṣiṇeḥ. (17) B: -yāna. (18) AD:
 -vyupasaṃāya. (19) B: saṃtānaṃ. (20) C: caranavavikāś.

- (1) buddhayānikā yāvad yathā pūrvoktaṃ/ (2) evaṃ nāgayakṣāsura-
(3)
garuḍakinnaramahorāgapretapiśācakumbhāṇḍāḥ pañcābhijñā
(4)
rṣaya upasaṃkrāmeyur mama pūjākarmaṇe, sarve ca me sā-
(5)
kṣiṇo bhaveyur duṣkaracaryāyām; ye ca śrāvakayānikā yāvad
5 yathā pūrvoktaṃ/ ye ca tatra cāturdvīpikāyām anyatīrthik
(6) (7) (8)
lūhatapo vrataduṣkaracārikām caranti, teṣāṃ cāmānuṣā ā-
(9)
rocayeyuḥ/ "na yūyaṃ duṣkarakārakā, yathāsmiṃ pradeśe
(10) (11)
caramabhaviko bodhisattvo duṣkaracārikām carati, tathā-
rūpaṃ dhyāyati hrdaye manaskāraṃ badhnāti praśrabdhakāya-
(12)
10 saṃskāraḥ praśrabdhavāksaṃskāraḥ praśāntās cāśya praśvāsā
śvāsāḥ; dīnēdīnē caikām velāṃ dhyānād vyutthitvārdhatilak
(13)
phalam āhāraṃ āharati/ sā duṣkaracaryā maharddhikā sā
mahāphalā mahāvistārā, na cireṇāsau anuttarāṃ samyaksaṃ-
bodhim abhisambhotsyate/ sacen na śraddhadhvaṃ gacchata
(14)
15 svayaṃ paśyata"/ te ca tāṃ duṣkaracaryām utsṛjya mama
(15)
duṣkaracaryām drṣṭvā yeṣāṃ śrāvakayānasantānabījaṅkuram
pratiṣṭhitam syāt, yāvad yathā pūrvoktaṃ/ ye manuṣya-

(1)A:yā tadyathā. (2)B:nāgacakṣāsura-. C:nāśayakṣāsura.
D:nāyakṣāsura-. (3)C:-viśācakummāṇḍāḥ. D:-viśāca-. (4)B:
-krāmayeyur. (5)ACE:dāvad. (6)CE:lūhatayo. (7)D:carati.
(8)ch2:天非人 =ca devāmānuṣā. (9)B:duṣkaragamanākārakā. Ch:
na yūyaṃ duṣkarakārakā nā mahāphalā na cāścaryāḥ, chl:卿等
不能悉行諸苦, 亦復不得大果報也, 非是希有. ch2:汝等苦行無大果報, 復非未曾有. T=Skt, khy
cag dkaḥ ba byed ma yin te. (10)B:-kārikām. cp. T:dkah ba
spyad pa spyod pa. (11)E:caranti. (12)ABE:cāśyāśvāsāḥ. CD
cāśyāśvāsāḥ. Corrected by Ch T. T:deḥi dbugs dbyuṅ ba daṅ
dbugs rñub pa dag rab tu ži ba daṅ. chl:滅出入息. ch2:喘息. (13)
-tilam āhāraṃ in Mss. T:zas su til gyi hbras bu phyed za
žih. chl:食半麻半米. ch2:食半胡麻. v.242, 11-2. (14)D:paśyate.
(15)ACE:-caryā.

- (1) (2)
 rājā vā bhaṭṭā vā naigamajānapadā gṛhasthapravrajitā
 gṛhāgārasaṃpannās te 'pi mama duṣkaracaryām upasaṃkrāme-
 yur, yāvac chrāvakayānikā yathā pūrvoktaṃ/ yaś ca mātr-
 grāmo mama darśanāyopasaṃkramet, sa tasya paścimako mātr-
 5 grāmapratilābho bhaved iti, ye śrāvakayānikā yathā pūrvok-
 taṃ/ ye mṛgapakṣiṇo duṣkaraṃ caramāṇaṃ niṣaṇṇaṃ paśyeyu
 sa teṣāṃ paścimakas tiryagyonipratilābho bhaved iti;
 yaiś ca mṛgapakṣibhiḥ śrāvakayāne bījāny avaropitāni
 tenaikajātipratibaddhā mama caiva vaineyā bhaveyur, ye
 10 pratyekabuddhayānā yāvad yathā pūrvoktaṃ/ evaṃvidhāḥ
 kṣudrakās tiryagyonikā vaktavyā, evaṃ pretā vaktavyās/
 tāvac ciraṃ cāham evamrūpāṃ duṣkaracaryāṃ careyaṃ eka-
 paryaṇkena yāvad bahusattvakoṭīnayutaśatasahasrāṇi duṣ-
 karacaryāyāṃ sākṣibhūtā bhaveyuh āścaryaprāptāś ca, teṣāṃ
 15 ca santāne 'prameyāsaṃkhyeyānāṃ mokṣabījāṃ praropayeyaṃ/
 tathārūpāṃ ahaṃ duṣkaracaryāṃ careyaṃ yathā na pūrvam
 kenacit sattvasaṃkhyātena anyatīrthikena vā śrāvakayāni-
 kena vā pratyekabuddhayānikena vā anuttaramahāyānikena vā
 evaṃ duṣkaracaryācīrṇapūrvāḥ syāt; na ca punaḥ paścāt kaś-
 20 cit sattvasaṃkhyātaś caret anyatīrthikā vā evamrūpāṃ duṣ-

(1)ABE:bhaṭṭā. (2)B:gṛhasthaṃ pra-. C:-pravrajitā. (3)B:
 niṣaṇṇaṃ. C:niṣaṇṇa. E:niṣaṇṇaṃ. (4)A:-vuddhaivaineyā
 yathā. BCD:-vuddhavaivaineyā yathā. E:-vurddhaivaineyā yathā.
 Corrected by Ch T. (5)ABC:-caryyā. (6)A:-caryyāṃ. B om.
 (7)E:pralopayeyaṃ. B om. (8)C:-caryā. (9)B:-cīrṇaṃ pūrvāḥ
 (10)AC:-saṃkhyāta.

- (1)
karacārikāṃ śaktāṃś carantu yathāhaṃ careyaṃ/ aprāptāyāṃ
anuttarāyāṃ samyaksaṃbodhau tadāhaṃ puruṣakāraṃ kuryāṃ
sabalakāyaṃ māraṃ parājayeyaṃ, sāvaśeṣakarmaphalaṃ cādhi-
ṣṭhiheyaṃ, kleśamāraṃ jineyaṃ, anuttarāṃ ca samyaksaṃ-
5 bodhim abhisambudhyeyaṃ/ tad ahaṃ ekasattvasya santāne
(2)
'rhatvaṃ pratiṣṭhāpayeyaṃ, tathā dvitīyasya tathā tṛtīya-
sya tathā caturthasya dharmaṃ deśayeyaṃ, santāne cārhatvaṃ
pratiṣṭhāpayeyaṃ/ ekaikasya sattvasyārtham ahaṃ śata-
(3)
sahasraśaḥ prātihāryāṇi darśayeyaṃ, tasya ca santāne
10 samyagdrṣṭiṃ pratiṣṭhāpayeyaṃ, bahunī ca dharmārtha-
(4)
vyañjanasahasrāṇi bhāṣayeyaṃ, yathā śaktyā ca phale
(5)
pratiṣṭhāpayeyaṃ/ vajramayāṃś ca sattvānāṃ santāne kleśa-
(6)
parvatāṃ jñānavajreṇa bhindyaṃ triyānena vyavasthānena
dharmaṃ deśayeyaṃ/ ekasattvasyārthāyāhaṃ bahuyojanaśatāni
(7)
15 padbhyāṃ gaccheyaṃ dharmadeśanārtham abhayapade pratiṣṭhā-
(8)
panārtham/ apratiṣedhaś ca me śāsane bhavet pravrajyāyāḥ,
(9)
durbalasya muṣṭasmṛteḥ vibhrāntacittasya mukharapragalbha-
(10)
cittasya praduṣṭacittasya duḥprajñacittasya bahukleśākula-
cittasya mātṛgrāmasya mama śāsane pravrajyopasampad bhavet

(1)B:duṣkaracaryāśaktāś. (2)A:yathā. (3)AE:prātihāryyāti.
(4)AE:phalaṃ. (5)B:-mayāś. (6)ABE:bhidyāṃ. (7)C:dharmaṃ.
(8)ABE om. from pravrajyāyāḥ to mama śāsane. C:pravrahmā-
yāḥ. D:pravakṣyāyāḥ. cp. T:bdag gi bstan pa la rab tu ḥbyu
ba dag dgag pa ma mchis par ḥgyur žiñ(261b5). chl:或有諸人於
法中欲求家者願無障闕(208d). ch2:令我法家無有遮礙(263a). (9)CD:mrṣṭasmṛtiḥ.
T:dran pa ṇams pa. chl:失念. ch2:荒忘. (10)C:-pragabha-. T
om. praduṣṭacittasya. T:mu cor smra ba dan spyi brtol can
gyi sems. chl:憍慢無有畏懼. ch2:剛強傲慢.

catasraś ca me parśāḥ syur bhikṣubhikṣuṇyupāsakopasikāḥ/
 bahujanaprabhūtaṃ me śāsanam bhavet devānāṃ satyadarśanam
 yakṣāṇāṃ nāgānāṃ asurāṇāṃ āryāṣṭāṅgasamanvāgata upoṣadha-
 vāsaḥ, yāvat tiryagyonigatānāṃ api brahmacaryāvāso bhavet/

- 5 bodhiprāptasya ca me bhadanta bhagavan ye sattvā
 mama praduṣṭacittā vadhakacittāḥ śastreṇa vāgninā vā
 śaktyā vā vividhena vā praharaṇenopasaṃkrāmeyuḥ, rukṣaiḥ
 paruṣair vacanair ākrośeyuḥ paribhāṣeyur, digvidikṣu
 vāyaśaḥśabdaṃ cāreyuḥ, viśasaṃsrṣṭaṃ vāhārapānam upanāma-
 yeyuḥ; evaṃrūpāṃ karmaphalān aparikṣiṇān adhiṣṭhihitvā-
 nuttarāṃ samyaksambodhim abhisambudhyeyam/ yathā bodhi-
 prāptasya me sattvāḥ pūrvam vaireṇa vadhakopakaraṇapra-
 yogena paruṣavacanavividhupraharaṇaviśāṇnapānasamṣrṣṭeno-
 pasamkrāmeyuḥ rudhiraṃ ca me utpādayeyuḥ, teṣāṃ sattvānāṃ
 ahaṃ śīlaśrutasaṃādhimahākaruṇābhāvitena brahmasvaraghoṣa-
 dundubhinarditena svareṇa tathārūpaṃ dharmaṃ deśayeyam,
 yat teṣāṃ cittāni prasādayeyam kuśale ca niyojayeyam;
 yathā te sattvāḥ karmāvaraṇaṃ deśayeyuḥ, āpatyāṃ saṃvaram

(1)CD:-caryavāso. (2)ch2:有衆生於我惡心害心. But ch1 T om.
 vadhakacittāḥ. ch1:若有衆生於我生瞋. T:sems can gañ dag rab tu
 sdañ baḥi sems kyis bdag la ---. (3)A:-krāmayeyuḥ. (4)A:
 ākrośairyuḥ. E:ākrośaiyuḥ. (5)ACD:vāśasaḥ-. B:proyeśaḥ-
 śabdaṃ cārayeyur. E:vāśasaḥ-. cp. T:mi sñan paḥi sgra
 sgrogs par hgyur ba. ch1:作輕毀. ch2:排謗揚惡. (6)D:-tvā
 anuttarāṃ. (7)ABCE:pūrvā. (8)-krāmeyuḥ in Mss. (9)A:
 brahmeśvara-. (10)B:prasādayeyam. (11)T:tathā.

(1)

āpadyeyuḥ, na ca teṣāṃ sattvānāṃ svarge mokṣaphale vai-
(2) (3)
rāgye āśravakṣaye vā āvaranākarma bhaved iti; mama cātrā-
(4)
parikṣīṇakarmaphalakṣīṇavyantīkṛtaṃ bhavet/

- bodhiprāptasya ca me bhadanta bhagavan yāvanto mama
(5)
5 romakūpā bhavedyus tāvanto divasaṃ buddhavigrahān nir-
miṇuyāṃ dvātriṃśadbhir mahāpuruṣalakṣaṇaiḥ samalaṅkṛtān
aśītibhir anuvyañjanais; tāṃś cāhaṃ buddhavigrahān
śūnyeṣu buddhakṣetreṣu preṣayeyaṃ, aśūnyeṣu ca preṣayeyaṃ,
pañcakaṣāyeṣu buddhakṣetreṣu preṣayeyaṃ/ ye cāpi teṣu
10 buddhakṣetreṣv ānantaryakāraṇāḥ sattvā bhavedyus saddharma-
(6)
pratikṣepakāḥ āryāpavādakā yāvad akuśalamūlasamavadhānakāḥ
ye 'pi tatra sattvāḥ śrāvakayānasamprasthitāḥ pratyeka-
(7)
buddhayānasamprasthitā mahāyānasamprasthitāḥ śikṣāyāṃ
(8)
kalmāṣakāriṇaḥ chidracāriṇaḥ mūlāpattim āpannāḥ dagdha-
(9)
15 santānāḥ śubhamārgapraṇaṣṭāḥ saṃsārāṭavīsamprasthitāḥ ku-
(10)
mārgavihanyamānā mahāsaṅkaṭaprapṛtāḥ, tathārūpāḥ sattvāḥ
sattvakoṭīnayutaśatasahasrād eko buddhavigraha ekadivase

(1)E:svarga. (2)AB:vairogye. C:vairorāgye. (3)T:sgrib paḥi
chos(āvaranadharmo), read las for chos. (4)ABE om. -phala-
kṣīṇa-. -vyatīkṛtaṃ in Mss. cp. T:der bdag gi las kyi ḥbra-
bu yaṅ yoṅs su bas pa daṅ mthar thug pa daṅ byaṅ bar gyur
cig. ch1:若諸衆生有殘業者,皆悉得盡無有遺餘. ch2:我於是盡所留業果. (5)AE:
AE:nirmittanūyāṃ. (6)D:āryopacāraṇā. (7)cp. T:bslab pa dag
la ḥdren mar bgyis pa rnams. ch1:毀破諸戒. ch2:於戒缺漏. (8)
A:cchitracāriṇaḥ. E:kindra-. T:zig ral tu spyod pa rnams.
ch1 om. ch2:威儀不具. (9)B:-samprasthitāḥ. cp. T:ḥkhor baḥi
ḥbrog dgon par zugs pa rnams. ch1:墮在生死空曠澤中. ch2:墮生死
曠野. (10)CD:mahosaṅkaṭa-.

- (1)
sattvānām dharmaṃ deśayet/ ye sattvā maheśvarabhaktikās
teṣām sattvānām maheśvararūpeṇa dharmaṃ deśayeyam/ Sahe
ca buddhakṣetre mama varṇaṃ bhāṣayeyus, tatra ca sattvānām
prāṇidhānam udyojayeyam/ te ca sattvā mama varṇaṃ śrutvā
5 mamaiva buddhakṣetre prāṇidhānaṃ kurvīran, upapattiṃ cā-
kāṅkṣeyuḥ/ yady ahaṃ bhadanta bhagavan teṣām sattvānām
maraṇakālasamaye purataḥ na tiṣṭheyam dharmaṃ na deśayeyam
cittaṃ na saṃprasādayeyam, mā cāhaṃ anuttarāṃ samyaksaṃ-
bodhim abhisambudhyeyam/ yadi me sattvāḥ kālaṃ kṛtvā
10 durgatīṣūpapadyeyur na ca mama buddhakṣetre manuṣyapra-
lābhaṃ labheyuḥ, sarve mama dharmā saṃmoṣaṃ gaccheyur,
mā ca me pratibhāyeyur, mā cāhaṃ śakyaṃ sakalaṃ buddha-
kāryaṃ niṣpādayitum/ ye sattvā nārāyaṇabhaktikā yāvat te
sattvāḥ kālaṃ kṛtvā durgatiṃ prapateyus tan mā cāhaṃ
15 śakyaṃ sakalaṃ buddhakāryaṃ niṣpādayitum/

bodhiprāptasya ca me sarvabuddhakṣetreṣu sattvā
ānantaryakāraṇā yāvat kumārge vihanyamānā mahāsaṅkaṭa-
prāptāḥ sattvāḥ kālaṃ kṛtvā mama buddhakṣetre upapadyeran,
idaṃ teṣām nimittaṃ pāṃśuvarṇās te sattvā bhaviṣyanti,

(1)B:deśayeyam. (2)AC:varṇa. B:varṇe. (3)ABE om. na.
(4)ABE:-padyateyur. (5)D:ye. (6)ABE:satkuryā. CD:satkuryām.
cp. T:bdag gi saṅs rgyas kyi mdzad pa mthaḥ dag sgrub par
yaṅ rño mi thog par gyur cig. ch1: 所有佛事皆不成就. ch2: 令我不能
具成辦作佛事. (7)AB:sakala. (8)CE:kālaṃ kṛtvāḥ kālaṃ kṛtvā
(9)C:sakala. (10)ABE:-kṣetre. (11)E:bhaviṣyati.

- piśācamukhī muṣṭasmṛtayo durgandhā duḥśīlā alpāyuskā
 (1)
 vividharogopahatā vividhapariṣkāraparihīṇās ca te sattvā
 bhaviṣyanti; teṣāṃ sattvānām arthe 'haṃ yāvat tasmin
 samaye Sahe lokadhātau cāturdvīpikā bhaveyuh, sarvatra ca
 (2)
 5 cāturdvīpikāyāṃ saṃtuṣitabhavanāvataranaṃ mātur garbhe cā-
 haṃ jātum upadarśayeyam, vistareṇa kumārakrīdāśīlpakarma-
 (3) (4)
 sthānaduṣkaracaryāmāradharṣaṇabodhyabhisambudhyanadharma-
 cakraprayartanaṃ, sarvatra ca cāturdvīpikāsu sakalaṃ
 (5) (6)
 buddhakāryam upadarśayeyam, parinirvāṇaṃ yāvac charīra-
 10 vibhāgaṃ upadarśayeyam/
 (7)
 bodhiprāptaś cāhaṃ ekapadavyāhāreṇa dharmam deśayeyam
 (8)
 ye sattvāḥ śrāvakayānikās te śrāvakayānakathāpīṭakaṃ
 (9)
 dharmam deśitam ājānīyuh; ye sattvāḥ pratyekabuddhavaine-
 (10)
 yās te pratyekabuddhayānakathādharmam deśitam ājānīyur;
 15 ye sattvā anuttaramahāyānikās te 'nuttaramahāyānakathā-
 (11)
 dharmam deśitam ājānīyuh/ ye sattvāḥ sambhāravirahitās
 (12)
 te dānakathādharmam deśitam ājānīyur; ye sattvāḥ puṇya-
 (13)
 virahitāḥ sukhasvargābhilāṣiṇas te śīlakathādharmam deśi-
 (14)
 tam ājānīyuh; ye parasparabhītakaluṣacittāḥ praduṣṭacittās

(1)-pariskāraparihīṇās in Mss. (2)garbha in Mss. (3)A:-
 -dharmaṇa-. B:-dharṣa-. C:-dharmaṇa-. E:-dharṣeṇa-. (4)
 D:-budhvana-. (5)B:-kāyam. (6)C:upadarśiyeyam. (7)chl:
 悲華經卷第七. 諸菩薩本授記品第四之五 (209a). (8)-yāna- is supplied
 by Ch T. (9)C:-dharmadeśitam. (10)A:-dharmadeśitam. (11)
 A:-dharmadeśitam. (12)-dharmam is supplied by Ch T. (13)
 -dharmam is supplied by Ch T. (14)AE:-karuṣa-.

- (1)
te maitryāvyāhāarakathādharmam deśitam ājānīyuh; prāṇāti-
(2)
pātikāḥ karuṇādharmam deśitam ājānīyuh; ya īrṣyāmātsaryā-
bhibhūtās te muditāvyāhāarakathādharmam deśitam ājānīyuh;
(3)
ye rūpārūpyamadamattacittās te upekṣāvyāhāarakathādharmam
(4)
deśitam ājānīyuh/ ye kāmarāgamadamattacittā aśubhavyā-
(5)
hāreṇa dharmam deśitam ājānīyuh; ye ca sattvā mahāyānikau-
ddhatyavyākulacittopagatās te ānāpānasmṛtivyāhāreṇa
(6)
dharmam deśitam ājānīyuh; ye duḥprajñā vā pradīpapratītya-
(7)
samutpādayāhāreṇa dharmam deśitam ājānīyuh; ye 'lpaśruta-
(8)
vādinās te 'saṃpramoṣaśrutadhāraṇīvipraṇāśavyāhāreṇa
(9)
dharmam deśitam ājānīyuh; kudṛṣṭisaṅkaṭaprapṛptāḥ śūnyatā-
(9)
vyāhāreṇa dharmam deśitam ājānīyuh; vitarkasamudācāro-
pahatā animittavyāhāreṇa dharmam deśitam ājānīyur; apra-
ṇihitāpariśuddhopahatā apraṇihitavyāhāreṇa dharmam deśitam
10
ājānīyuh; āśayāpariśuddhāḥ pariśuddhāśayavyāhāreṇa dharmam
(10)
deśitam ājānīyuh; vyavakīrṇasamudācāropahatā bodhicittā-
saṃpramoṣavyāhāreṇa dharmam deśitam ājānīyuh; kṣama-

(1)ABC:-dharmadeśitam. (2)ABE om. CD:karuṇādeśitam. dharmam
is supplied by Ch. (3)ABCE:-dharmadeśitam. (4)C:śubhe vyā-
(5)AB:-dharmadeśitam. (6)B:-dharmadeśitam. (7)CT om. pra-
dīpa-. cp. ch1:若有衆生常自稱讚能大論議其智慧明猶如掣電聞佛說法即解甚深十因緣
ch2:有少慧求燈明者令彼得解因緣法說(8)A:-vipranāśa-. BCE:-vipranāśa-.
D:-vipranāśa-. T:thos pa ñuñ ba rnams kyis ni bskyud pa ma
mchis śiñ thos pa ḥdzin pa chud mi za ba brjod pas chos
bstan par ḥtshal bar gyur cig. ch1:若有衆生寡聞少見自稱能論聞佛說法即得
不奪不失諸陀羅尼 ch2:有少聞學者令彼得解不忘失聞持法說(9)C:-dharmadeśitam.
(10)ABCE:-opahatavodhicittā asaṃ-. D:-opahatavopicittā
asaṃ-. Corr. by Ch T. T:rnām par ḥdres par spyod pas ṇāms
pa rnams kyis ni byañ chub kyi sems mi brjed pa brjod pas
chos bstan par ḥtshal bar gyur cig. ch1:若有衆生以多緣覆心聞佛說法
得解不失菩提心法 ch2:爲行所困者令彼得解不忘菩提心法說.

- (1) prayogoṣṣmopahatā akṛtrimavyāhāreṇa dharmam deśitam ājā-
nīyuh; adhyāśayapraśrabdhopahatā anīśritavyāhāreṇa dharmam
(3)
deśitam ājānīyuh; kliṣṭacittāḥ peyālam kalpacittavyāhāreṇa;
(4)
kuśalasampramoṣacittā vairocanavyāhāreṇa; mārakarmodyuktāḥ
(5)
5 śūnyatāvyāhāreṇa; paravadhe sampratipannā abhyudgatavyā-
hāreṇa; vividhakleśopahatacittā vigatavyāhāreṇa; viṣama-
mārgasampratipannā āvartavyāhāreṇa; mahāyānakautūhala-
(6)
cittā vivartavyāhāreṇa; saṃsārodvignānām bodhisattvānām
(7)
rativyāhāreṇa; kuśalabhūmijñānānavagatā amūḍhavyāhāreṇa;
(8) (9)
10 parasparāsaṃtuṣṭakuśalamūlānām śrutavyāhāreṇa; paras-
parāsamacittānām apratihataśmivyāhāreṇa; viṣamakarma-
(10)
sampratipannānām kriyāvatāraṇavyāhāreṇa; parṣadbhayopa-
gatānām siṃhaketuvyāhāreṇa; caturmārābhibhūtacittānām

(1) T: kṣaya-. B: -prayogopahatā. E: -prayoṣmopahatā. (2) ACDE: akṛtima-. cp. T: zad paḥi sbyor ba drod ṅams pa rnam kyis ni bcos ma ma lags pa brjod pas chos bstan pae ḥtshal bar gyur cig. ch1: 若有衆生瞋恚覆心聞佛說法解真實相得受記莖. ch2: 懷於瞋欲造困者令彼得解無怨法說. (3) E ins. kalpacittāḥ peyālam. kalpacittā vyāhāreṇa in Mss. cp. T: de bzin du sbyar te, ṅon moṅs pa can gyi sems daṅ ldan pa rnam kyis ni dge baḥi sems brjod pa daṅ. ch1: 若有衆生愛染覆心聞佛說法疾解諸法無垢清淨. ch2: 惱心者令彼得解無垢法說略說. (4) ch1: 忘失善心. ch2: 忘善者. But T: dge ba mi bskyud pa rnam ni = kuśalāsampramoṣā. (5) Ch: paravāde, ch1: 邪論. ch2: 他論. T: paramārthe, don dam pa la. (6) cp. T: theg pa chen po la ṅo mtshar du rtogs paḥi sems daṅ ldan pa rnam kyis ni ldog pa brjod pa daṅ. ch1: 若有衆生於大乘法讚說邪法以為吉妙聞佛說法即於邪法生退轉心而得正解. But ch2: 大乘悽望心者解不退說. --- avivartavyāhāreṇa. (7) ACDE: mūḍhanuvyāhāreṇa. B: mūḍhana-. Could be mūrdhanvyāhāreṇa. Here corrected by T: dge ba daṅ sa daṅ ye śes ma rtogs pa rnam kyis ni ma rmoṅs pa brjod pa daṅ. ch1: --- buddhavyāhāreṇa, 若有衆生不知善地聞佛說法即得覺了善地之法. ch2: --- vṛddhavyāhāreṇa, 未得善地智者解增長說. (8) T: parasparasamtuṣṭa-. (9) śrutāpa- in Mss. Corrected by T: dge baḥi rtsa ba gzan daṅ gzan dag gis chog par ḥdzin pa rnam kyis ni thos pa brjod pa daṅ. But Ch differs, ch1: 若有衆生見他為喜不生好樂生於妬嫉聞佛說法即得心喜. ch2: 不想喜善根者解惱悔說. (10) B: kriyāvatāraṇavyāhāreṇa.

- sūravvyāhāreṇa; buddhakṣetrānavabhāśagatānām sattvānām
 prabhāvvyūhavyāhāreṇa; anunayapratighānām śailoccayavyā-
 (1)
 hāreṇa; buddhadharmālokanābhibhūtānām dhvajāgrakeyūra-
 vyāhāreṇa; mahāprajñāvirahitānām ulkāpātavyāhāreṇa; mohā-
 (2)
 5 ndhakāragatānām bhāskarapradīpavyāhāreṇa; kṣayānirukti-
 (3)
 prayuktānām guṇākaravyāhāreṇa; phenapiṇḍopamātmābhi-
 (4) (5)
 kāṅkṣiṇām nārāyaṇavyāhāreṇa; calācalabuddhīnām sārānu-
 (6)
 gatavyāhāreṇa; avalokitamūrdhānām merudhvajavyāhāreṇa;
 pūrvapratijñotsrṣṭānām sāravativyāhāreṇa; cyutābhiññānām
 10 vajrapadavyāhāreṇa; bodhimaṇḍābhikāṅkṣiṇām vajramaṇḍa-
 (7)
 vyāhāreṇa; sarvadharmajugupsitānām vajropamavyāhāreṇa;
 (8)
 sattvacaritam aprajānatām cāritravativyāhāreṇa; indriya-
 (9)
 parāparānabhiññānām prajñāpradīpavyāhāreṇa; paraspara-

(1)A:buddhamardhā-. T:sañs rgyas kyi chos snañ bas zil
 gyis non pa rnams kyis ni rgyal mtshan gyi rtse moñi dpuñ
 rgyan brjod dañ. But Ch:buddhadharmālokanābhibhūtānām---,
 ch1:若有衆生未得佛法光明。聞佛說法即得法幢三昧。ch2:佛法明不覺者。解第一幢翅由邏說。(2)
 A:kṣayānīprayuktānām. B:kṣayānurakti-. T:kṣayanirukti-
 zad pañi zes pañi tshig la brtson pa rnams kyis ni yon tan
 hbyuñ gnas brjod dañ. ch1:若有衆生口無辭文。聞佛說法即得種種功德應辯。ch2:不取
 無盡辭者。解作得說。(3)C:phalapiṇḍo-. T:bdag la dbu ba rdos pa
 lta bur ḥtshal ba rnams kyis---. ch1:若有衆生觀色和合無有堅固猶如冰沫---
 ch2:如沫求我者---。(4)Ch T:calabuddhīnām. (5)D:sā cānugata-.
 T:blo g'yo zin hgyur ba rnams kyis ni sñiñ po dañ ldan pa
 brjod dañ. ch1:若有衆生心亂不足聞佛說法即得堅牢決定三昧。ch2:意傾動者。解堅住說。
 (6)B:-mūrdhā. C:-mūrdhyāmām. (7)Ch T:-dharmājugupsitānām,
 T:chos thams cad smon pa rnams kyis---. ch1:若有衆生一切法中無厭離心---
 ch2:一切法不厭者---。(8)B:manitravati-. C:cāritamavati-. cp. T:
 sems can gyi sems kyi spyod pa rab tu ḥtshal ba rnams kyis
 ni spyod pa dañ ldan pa brjod pa dañ(sattvacittacaritam
 prajānatām---). ch1:若有衆生不知他心。聞佛說法即知他心。(paracittam
 aprajānatām---). ch2:欲知他心所念者。解行處說。(paracittam prajānatām).
 (9)B:indriyaparānabhi-. ch1:若有衆生於諸根中不知利鈍。聞佛說法即知利鈍。But
 ch2:欲知他根者。解慧道說。 & T:dbañ po mchog dañ mchog ma lags par
 ḥtshal ba rnams kyis ni śes rab sgron ma bejod pa dañ (
 indriyaparāparān abhiññānām---).

- (1)
- rutam aprajānatām rutapraśavyāhāreṇa; dharmakāyam
(2)
apratilabdhanām saddharmakāyavibhāvanavyāhāreṇa; tathā-
(3) (4)
gatadarśanavirahitānām animiṣavyāhāreṇa; sarvālamḃana-
vigopitānām arāṇyavyāhāreṇa; dharmacakrapravartanābhi-
(5)
5 kāṅkṣiṇām cakravimalavyāhāreṇa; ahetuvidyāsaṃprasthitānām
(6)
vidyāpratītyānulomavyāhāreṇa; ekabuddhakṣetraśāśvata-
(7)
dr̥ṣṭīnām sukṛtavicayavyāhāreṇa; lakṣaṇānuvyañjanānava-
(8)
ruptabījānām alaṅkāravativyāhāreṇa; vācārutaprabhedāsam-
arthānām nirhāravativyāhāreṇa; sarvajñajñānābhikāṅkṣiṇām
(9)
10 dharmadhātuvavikopanavyāhāreṇa; pratyutpannāvartanadharmā-
(10)
nām dr̥ḍhavyāhāreṇa; dharmadhātum aprajānatām abhijñāvyā-
(11) (12)
hāreṇa; prajñotsr̥ṣṭānām acyutavyāhāreṇa; mārgavigopitānām
(13) (14)
avikāravavyāhāreṇa; ākāśasamajñānābhikāṅkṣiṇām niṣkiñcana-

(1)A:-kāyapratī-. So T. (2)Ch:sarvakāya-. T:chos kyi sku .
thob pa rnam kyis ni dam pañi chos kyi tshogs bsgom pa
brjod pa dañ. chl:若有衆生未得法身。聞佛說法。即得解了分別諸身。 ch2:未得法身者。解
修一切身說。 (3)BCDE:animiṣapraśavyāhāreṇa. (4)AE:sarvālamvane vi-
C:sarvālamkācana-. T:-vikopitānām, dmigs pa thams cad kyis
rnam par ḥkhrugs pa rnam kyis ni dgon pa brjod pa dañ.
Ch:-vikalpitaṇām, chl:若有衆生分別諸緣。聞佛說法。即得無諍三昧。 ch2:具念一切作者。解無諍說。
(5)A:-vidyām. C:āhatuvidyām. D:aham tu vidyā-. (6)ABD:
-śāśvata-. C:-kṣetre śāśvatadr̥ṣṭānām. (7)T:-ānuvyañjanā-
varupta-, mtshan dañ dpe byad kyi sa bon bskrun pa rnam
kyis---. (8)-vat- in Mss. (9)cp. T:chos kyi dbyiñs rnam par
ḥkhrugs pa ma mchis pa brjod. chl:即得無所分別法界三昧 (-avikalpa-).
ch2:解法性不隱說。 (10)AB:-dhātuprajānatām. CDE:-dhātum pra-
So T:chos kyi dbyiñs rab tu ḥtshal ba rnam kyis---. Here
corrected by Ch, chl:若有衆生不知法界--- ch2:不達法性者--- (11)Ch:prañi-
dhānotsr̥ṣṭānām. chl:若有衆生離本尊願。聞佛說法。即得不失三昧。 ch2:捨著者。解不退說。
(12)T:-vikopitānām, lam rnam par ḥkhrugs pa rnam kyis ni
ḥgyur ba ma mchis pa brjod pa dañ. chl:-vikalpitaṇām, 若有衆生
分別諸道。聞佛說法。即得一道無所分別。 ch2:道隱者。解無貌說。 (13)B:-samabhijñānām.
D:-samabhijñānā-. (14)AE:viṣkimca-. B:vicikitsa-. T:nam
mkhañ lta buñi ye ses mñon par ḥtshal ba rnam kyis ni ci
yañ ma mchis pa brjod pa dañ. chl:若有衆生推求智慧。欲同虛空。聞佛說法。即得
無所有三昧。 ch2:求等虛空智者。解無所有說。

- (1)
 vyāhāreṇa; pāramitāparipūrṇānām paṛisuddhapraṭiṣṭhāvyā-
 hāreṇa; aparipūrṇāsaṃgrahavastūnām susaṃgrhītavyāhāreṇa;
 (2) (3)
 brahmavihāravimārgitānām samaprayogavyāhāreṇa; bodhi-
 (4) (5)
 pakṣaratnāparipūrṇānām avyavasthitaniryāṇavyāhāreṇa;
 (6)
 5 subhāṣitajñānām pramuṣṭacittānām sāgaramudravyāhāreṇa;
 (7)
 anutpattikadharmakṣāntikautūhalacittānām niścītavyāhāreṇa;
 (8)
 yathāśrutadharmapramuṣṭacittānām asaṃpramoṣavyāhāreṇa;
 (9) (10)
 paraspārasubhāṣitāsaṃtuṣṭānām vitimiravyāhāreṇa; triratnā-
 pratilabdhaprasādanām puṇyotsadavyāhāreṇa; dharmamukha-
 10 pravarṣaṇāsaṃtuṣṭānām dharmameghavyāhāreṇa; triratnoc-
 (11)
 chedadrṣṭīnām ratnavyūhavyāhāreṇa; jñānārditakarmābhi-
 yuktānām anupamavyāhāreṇa; sarvasaṃyojanabandhanagatānām

(1) cp. ch1: 若有衆生未得具足諸波羅蜜... ch2: 未滿波羅蜜者... But T: pha rol tu phyin pa yoṅs su rdzogs pa rnams kyis---. (2) B: -vimārgatānām. ch1: -vikalpitaṇām. ch2: -vihārānavasthitānām. (3) T om. -prayoga-. T: tshaṅs paḥi gnas pa ḥtshol ba rnams kyis ni mñam pa brjod pa daṅ. ch1: 若有衆生分別四無量心開佛說法即得平等勤心精進. ch2: 未住梵行者解等作說. (4) ABCE: -ratnapari-. D: -ratne pari-. (5) T: vyavasthita-. cp. T: byaṅ chub kyi phyogs rin po che yoṅs su ma rdzogs pa rnams kyis ni rnam par gnas pas ḥes par ḥbyuṅ ba brjod pa daṅ. ch1: 若有衆生未得具足三十七助菩提法開佛說法即得住不出世三昧. ch2: 未滿助菩提賢者解不住行說. (6) ABE: -jñānāpramuṣṭa-. cp. ch1: 若有衆生其心失念及善智慧... ch2: 忘失善說智者... But T: śes pa ma bsgoms śiṅ rab tu sdaṅ baḥi sems daṅ ldan pa rnams kyis--- (abhāvitajñānām praduṣṭacittānām---). (7) cp. ch1: 即得諸法決定三昧以法相故. ch2: 解決定說. But T: niścittavyāhāreṇa, sems ma mchis pa brjod pa. (8) ACDE: -pramaṣṭa-. B: -praṇaṣṭa- so T: ji ltar thos paḥi chos rab tu ṅams paḥi sems daṅ ldan pa rnams kyis ni bskyud pa ma mchis pa brjod pa daṅ. Ch supports us, ch1: 若有衆生忘所聞法開佛說法即得不失念三昧. ch2: 如所聞法廣分布心者解不忘失說. (9) ABE: -suprabhāṣitānām saṃtuṣṭānām. cp. T: phan tshun legs par smras pa la mi dgaḥ ba rnams---. ch1: 若有衆生各各說法不相惡樂... ch2: 更相善說無厭足者... (10) triratnapraṭi- in Mss, so T: dkon mchog gsum la rab tu daṅ ba thob pa rnams---. ch1: 若有衆生於三寶中不生信心... ch2: 未得敬信三寶者... (11) A: jñānāhita-. B: jñānodita-. CDE: jñānā-dita-. Corrected by Ch T. T: śes pa ṅams paḥi las la mñon par brtson pa rnams kyis ni dpe ma mchis pa brjod pa daṅ. ch1: 若有衆生不作智業不勤精進開佛說法即得金剛智慧三昧 (---vajrajñānavyāhāreṇa). ch2: 不作智業者解無生說. (---anutpannavyāhāreṇa).

- (1)
gaganamukhavyāhāreṇa; sarvadharmānanyacittānām jñāna-
(2) (3)
mudravyāhāreṇa; tathāgataguṇāparipūrṇānām lokavidyāsaṃ-
(4)
mukhībhāvavyāhāreṇa; pūrvabuddhāsukṛtādhikāriṇām viniś-
(5)
citaprātihāryavyāhāreṇa; ekadharmamukhāparāntakakalpā-
(6)
5 nirdiṣṭānām sarvadharmānanyavyāhāreṇa; sarvasūtrāntāvi-
niścitānām dharmasvabhāvasamatāviniścitavyāhāreṇa; ṣaṭ-
pārāyaṇīyadharmaparivarjitānām sarvadharmānanyavyāhāreṇa;
(7)
vimokṣacittāśayānabhiyuktānām vikrīḍitābhiñjāvyāhāreṇa;
(8)
tathāgataguhyānupraveśavimarśitānām aparapraṇeyavyāhāreṇa;
(8)
10 bodhisattvacaryānabhiyuktānām jñānāgamavyāhāreṇa; jñāti-
(9)
kāṃ asaṃdarśikānām sarvatrānugatavyāhāreṇa; sāvaśeṣa-
bodhisattvacārikānām abhiṣekavyāhāreṇa; daśatathāgata-

(1)E:gagaṇa-. (2)jñānasamudra- in Mss. Corr. by Ch T. T: chos thams cad gzan ma lags par sems pa rnams kyis ni ye śes kyi phyag rgya brjod pa dañ. ch1:若有衆生計我我所聞佛說法即得智印三昧. ch2:於一切法輕心看解智印說. (3)-guṇapari- in Mss. Corr. by Ch T. T: de bzin gśegs paḥi yon tan yons su ma rdzogs pa rnams kyis ni ḥjig rten gyi rig pa mñon sum du bgyi baḥi dños po brjod pa dañ. ch1:若有衆生不知如來具足功德聞佛說法即得世間解脫三昧. ch2:未滿如來德者解世諦現門說. (4)-buddhasukṛtā- in Mss, so T:ñon gyi sañs rgyas la lhag par bgyi ba bgyis pa rnams---. Corr. by Ch, ch1:若有衆生於過去世未供養佛... ch2:於先佛所未接德者... (5)ACDE:-dharmāmukhā-. B:-dharmāmukha-. cp. ch1:若有衆生一法界門於未來世無量劫中未得說入... ch2:未說一法門究竟念者... But T:-kalpanir-diṣṭānām, phyi maḥi mthaḥi bskal par chos kyi sgo gcig ston pa rnams---. (6)ABCD:-sūtrāntavi-, so T:mdo sde thams cad la rnam par ñes pa rnams kyis---. Ch supports us, ch1:若有衆生於諸一切修多羅中未得選擇... ch2:一切經未了者... (7)cp. ch1:若有衆生於不可思議解脫法門不勤精進... ch2:不為思惟解脫者... But T:vimokṣacittayānābhiyuktānām---, rnam par thar baḥi sems kyi theg pa la mñon par brtson pa rnams kyis---. (8)D ins. āvenīkadharmā. (9)cp. ch1:若有衆生未曾得見本生經聞佛說法即得一切在處處三昧. ch2:不現生者解至一切處說. But T:-kāṃ saṃ-, ñe du la yañ dag par ston pa rnams kyis ni thams cad kyi rjes su soñ ba brjod pa dañ.

- balāparipūrṇānām anavamardavyāhāreṇa; caturvaiśāradyā-
 (1) (2)
 pratilabdhānām aparyādīnavavyāhāreṇa; āveṇikabuddha-
 (3)
 dharmāpratilabdhānām asaṃhāryavyāhāreṇa; amoghaśravaṇa-
 darśanānām praṇidhānavyāhāreṇa; sarvabuddhadharmasaṃmukhā-
 (4)
 5 nubodhāya śrotāvilānām vimalasamudravavyāhāreṇa; sāvaśeṣa-
 sarvajñañānānām suvibuddhavyāhāreṇa; aprāptasarvatathā-
 (5) (6)
 gatakāryābhiprāyānām aparyantaniṣṭhavyāhāreṇa dharmam
 deśitam ājānīyur iti/ ye bodhisattvā aśaṭhā amāyāvino
 (7)
 rjukā rjukajātīyās ca teṣāṃ caturaśītidharmamukhasahasrāṇi
 (8)
 10 caturaśītisamādhimukhasahasrāṇi pañcasaptatidhāraṇīmukha-
 (9)
 sahasrāṇi aprameyāsaṃkhyeyānām mahāyānasamprasthitānām
 (10) (11)
 ekapadavyāhāreṇa ime guṇāḥ santāne pratiṣṭhāpayeyam;

(1)E:apayīdīnava-. cf. paryādāna. T:mi zad pa brjod pa.
 ch1:即得無盡意三昧 ch2:解勇進說 (2)-buddha- is supplied by Ch T. T:
 saṃs rgyas kyi chos ma ḥdres pa ma thob pa rnams kyis ni
 mi ḥphrogs pa brjod pa daṅ. ch1:若有衆生未得具足不共法聞佛說法即得不共法三昧
 ch2:未得不共法者解阿僧祇意說 (3)cp. T:anamogha-, mñan pa daṅ lta ba
 don ma mchis pa rnams---. ch1:amohaśravaṇadarśanāprati-
 labdhānām---,若有衆生未得具足無惡聞見--- ch2:amoha-,無惡聞見者--- (4)-āvila-
 vimala- in Mss. Corr. by T:saṃs rgyas kyi chos thams cad
 mñon sum du rjes su rtogs par bgyi baḥi slad du rgyun
 ḥkhrugs pa rnams kyis ni rgya mtsho dri ma med pa brjod pa
 daṅ. But Ch:-saṃmukhānanubodhānām śvetavimalamudra-, ch1:
 若有衆生未覺一切佛法之門聞佛說法即得鮮白無垢淨印三昧 ch2:不能現前覺一切佛法者解白淨無垢印說 (5)
 ACDE:-kāryyebhiḥ kāryyair. B:-kāryābhikāryair. T:-gatābhi-
 prāyānām---, de bžin gśegs pa thams cad kyi dgoṃs pa ma
 thob pa rnams kyis ni mthaḥ ma mchis pa daṅ thug pa ma mchis
 pa brjod pas---. ch1:-gatakāryānām abhiprāyāparyanta-,若有衆生
 未得成就一切佛事聞佛說法即得無量不盡意三昧 ch2:-gatakāryānām dharmāparyanta-,
 未達如來一切作者解無邊盡法說 (6)ABCE:dharmadeśitam. (7)ACDE:rijukā.
 rijukajātīyās. T:draṅ ba draṅ baḥi raṅ bžin can te. ch1:
 質直 ch2:端直 (8)-mukha- is supplied by ch1:七萬五千陀羅尼門 (9)
 aprameyān asaṃkhyeyānām in Mss. (10)-pada- is supplied by
 T:tshig gcig brjod pas & ch2:以一合音 (11)AC:-sthāpa-. B om.

- yena bodhisattvā mahāsattvā mahāsaṃnāhasaṃnaddhā bhaveyuḥ;
 acintyapranidhānaviśeṣābhyudgatā bhaveyur; acintyājñāna-
 darśanabodhisadguṇālaṅkṛtā bhaveyuḥ, tadyathā kāyālaṅkṛtā
 lakṣaṇānuvyañjanaiḥ, vāgalaṅkṛtā bhaveyur yathābhiprāyāḥ
 5 sattvāḥ subhāṣitena saṃtoṣayeyuḥ, śrutālaṅkṛtāḥ samādhy-
 (2) (3)
 avacanatayā, smṛtyālaṅkṛtā dhāraṇyasampramoṣatayā, mano
 (4)
 'laṅkṛtā nirvṛtyālaṅkṛtāḥ kugatyavabudhyanatayā, āśayālaṅ-
 kṛtā dr̥dhapratijñātayā, prayogālaṅkṛtāḥ pratijñottāraṇa-
 (5)
 tayā, adhyāśayālaṅkṛtā bhūmyā bhūmisamkramaṇatayā, dānā-
 (6)
 10 laṅkṛtāḥ sarvavastuparityāgatayā, śīlālaṅkṛtāḥ suśrutā-
 (7)
 vitavimalatayā, kṣāntyalāṅkṛtāḥ sarvasattvāpratihatā-
 (8)
 cittatayā, vīryālaṅkṛtāḥ sarvasaṃbhāropacittatayā, dhyānā-
 laṅkṛtāḥ sarvasamāpattivikrīḍitābhijñā bhaveyuḥ; prajñā-

(1)ABE:-ālaṅkṛtā. (2)ADE:-avacanatāya. B:-avacanatāyā. C:-avacaranatāya. cp. Ch:cittālaṅkṛtāḥ samādhyavivartanatayā, ch1:以心莊嚴故得諸三昧不生退轉. ch2:心莊嚴以三昧不退. (3)ABCE:-asampramoṣatāya. (4)ABDE:-abudhyanatayā. C:-abuddhadhyanatayā. Corrected by T:hgro ba ñan pa khoṇ du chud paḥi slad du yid kyi brgyan ciñ rmya ñan las ḥdas pas brgyan pa dañ. But ch1:mano'laṅkṛtā dharmāvagatatayā, smṛtyālaṅkṛtā anvādyarthāvabudhyana-tayā,以心莊嚴故得分別諸法,以念莊嚴故得解微塵等義.ch2:mano'laṅkṛtā avagatatayā, nistārālaṅkṛtā avabudhyanatayā,意莊嚴以強識,至莊嚴以至覺. (5)cp. T:sa nas sar ḥphar baḥi slad du lhag paḥi bsam pas brgyan pa dañ. ch1:以專心莊嚴故次第過住. But ch2:bhūmyabhūmi-,至極莊嚴以過地非地. (6)ACD:-parityāgāyā. B:-parityāgāya. E:-parityāgāyā. (7)B:su-śrutāvigata-. cp. T:suśrutāvedita-, legs par thos pa khoṇ du chud pa dri ma ma mchis paḥi slad du tshul khirms kyis brgyan pa dañ. Ch:suśveta-, ch1:以持戒莊嚴故令心善白清淨無垢. ch2:戒莊嚴以白淨無垢. (8)-opacitayā in Mss.

- (1)
laṅkr̥tāḥ kleśavāsanaparijñāvino, maitryālaṅkr̥tāḥ sarva-
(2)
sattvasya trāyānugatāḥ, karuṇālaṅkr̥tāḥ sarvasattvāpari-
tyāgasthitā, muditālaṅkr̥tāḥ sarvadharmākathāṅkathāprāptā,
upekṣālaṅkr̥tā unnāmāvanāmadvayavigatāḥ, abhijñālaṅkr̥tāḥ
5 sarvavikrīḍitābhijñāḥ, puṇyālaṅkr̥tā akṣayabhogaratna-
(3)
pāṇitāpratīlabdhā, jñānālaṅkr̥tāḥ sarvasattvacittacaritā-
(4)
bhijñā, buddhyālaṅkr̥tāḥ sarvasattvakaṣāyadharmavi-
(5)
bodhayitāraḥ, ālokālaṅkr̥tāḥ prajñācakṣurālokaṃ prati-
labheyuḥ, pratisaṃvidalaṅkr̥tā arthadharmaniruktiprati-
10 bhānapratīsaṃvitpratīlabdhā bhavyeṣu, vaiśāradyālaṅkr̥tāḥ
(6)
sarvamāraparapravādinābhībhūtā, guṇālaṅkr̥tā buddhānāṃ
(7)
guṇānuprāptā, dharmālaṅkr̥tāḥ śatatasamitam asaṅgaprati-
bhānena sattvānāṃ dharmāṃ deśayeyuḥ, ālokālaṅkr̥tāḥ sarva-
(8)
buddhadharmāvabhāśagatāḥ, prabhālaṅkr̥tāḥ sarvabuddha-
(9)
15 kṣetrāvabhāśagatā, ādarśanaprātihāryālaṅkr̥tā akṣuṇavyā-

(1)D:-vāsanayābhijñāvino. T:ñon moṅs paḥi bag chags yōṅs su ḥtshal baḥi slad du---. chl:知煩惱習 ch2:知諸便因由. (2)B: trāṇāyā-. T:sarvasattvasaṃtrāṇānugatāḥ, sems can thams cad yaṅ dag par skyob paḥi rjes su mchis paḥi slad du---. chl:專心念於一切衆生. ch2:不捨一切衆生. (3)C:-patitālabdhā. (4)B:-vi-vodhitā. (5)-pratīsaṃvidapratīlabdhā in Mss. Corrected by Ch T. T:don daṅ chos daṅ ḥes paḥi tshig daṅ spobs pa so yaṅ dag par rig pa thob paḥi slad du so so yaṅ dag par rig pas brgyan par gyur cig. chl:以諸辯莊嚴故令衆生得法義應辯. ch2:辯莊嚴以得義法解應辯. (6)ch2:勇悍莊嚴以伏衆魔及諸異論. But chl:以無畏莊嚴故一切諸魔不能留難. & T:bdud daṅ phas kyi rgol ba thams cad kyiis zil gyis mi non paḥi slad du mi ḥjigs pas brgyan pa daṅ =-parapra-vādinānābhībhūtā. (7)A om. asaṅga-. BCD:āsaṅga-. E:asaga-. (8)C:sabuddha-. (9)CE:-pratīhāryā-. cp. T:khyad par luṅ ston paḥi slad du kun brjod paḥi cho ḥphrul gyis brgyan pa daṅ. chl:以他心莊嚴故得正智無亂. ch2:說莊嚴以所記不錯變化.

- (1)
karapā, anusāsani⁽²⁾prātihāryālaṅkṛtā yathāvadānusāsani-
pradāyakā, rddhiprātihāryālaṅkṛtās⁽³⁾ caturrddhipādaparama-
pāramitāprāptāḥ, sarvatathāgatādhiṣṭhānālaṅkṛtās tathā-
gataguhyānupraviṣṭā, dharmaśvarya⁽⁴⁾laṅkṛtā aparādhina-
5 jñānapratilabdhaḥ, sarvakuśaladharmapratipattisārālaṅkṛtā
yathāvāditathākārisarvato 'navamarditā bhaveyur iti/
apramāṇasaṃkhyeyānāṃ mahāyānasamprasthitānāṃ sattvānāṃ⁽⁵⁾
ekapadavyāhāreṇāhaṃ mahatā kuśalaviśodhanasaṃnicayena
saṃtarpayeyam/ tatas te bodhisattvā mahāsattvāḥ sarva-
10 dharmeṣv aparapratyaya⁽⁶⁾jñānaṃ pratilabheyuḥ, mahatā ca
dharmāvabhāseṇa samanvāgatā bhaveyuḥ, kṣipraṃ cānuttarāṃ
samyaksambodhim abhisambudhyeyur iti/
ye 'pi te bhadanta bhagavan sattvā bhaveyur anyeṣu
lokadhātuṣv ānantaryakārakā yāvan mūlapattisāparādhikā
15 dagdhasantānāḥ śrāvakayānikā vā pratyekabuddhayānikā vā⁽⁷⁾
anuttaramahāyānikā vā prañidhānavaśeṇa mama buddhakṣetre⁽⁸⁾
pratyājāyeyuḥ/ akuśalamūlasamavadhānā rukṣāḥ pāpecchāḥ

(1)A:anusāsani-. B:-pratihāryā-. (2)C:-pratihāryā-. (3)
caturrddhipāda- in Mss. (4)A:aparādhina- & om. -jñāna-. E:
aparādhina-. cp. T:gzan la rag ma las paḥi ye śes thob
paḥi slad du chos kyi dbaṅ phyug gis brgyan pa daṅ. ch1:
以專法莊嚴故 得不隨他智慧. ch2:自在莊嚴以智不從他得敬順一切. (5)ACDE:-saṃniyena.
B:-viśodhanam saṃniyamena. Corrected by T:bdag gis tshig
gcig brjod pas dge ba rnam par sbyoṅ ba yaṅ dag par bstags
pa chen pos yaṅ dag par tshim par gyur cig(267b6-7), &
ch1:以我說一句法故 愚如是白淨善法 皆便充足(211a). But ch2:我以一句音淨除多不善 以充足之(269c-c)
=---mahatākuśalaviśodhanasaṃniyamena---. (6)ABE:-jñānā.
(7)buddhakṣetre is supplied by Ch T. (8)kuśalasamavadhānā
in Mss. Corrected by Ch T.

- (1) (2) (3)
krūrakhaṭṭhikasantānā viparītabuddhaya āgrhītasantānāḥ
(4)
teṣāṃ cāhaṃ caturaśītiś cittarutasahasrāṃ deśayeyuḥ,
(5)
yāvat kuśīdacittānāṃ sattvānāṃ ahaṃ caturaśītidharma-
skandhasahasrāṇi vistareṇa deśayeyaṃ/ ye ca tatra sattvā
5 anuttaramahāyānikā bhaveyuḥ teṣāṃ cāhaṃ vistareṇa ṣaṭ-
(6) (7)
pāramitādharmāṃ deśayeyaṃ, dānapāramitāṃ vistareṇa
deśayeyaṃ yāvat prajñāpāramitāṃ vistareṇa deśayeyaṃ/
ye ca punas tatra sattvāḥ śrāvakayānikā vā pratyeka-
buddhayānikā vā bhaveyuḥ, anavaruptakuśalamūlā bhaveyuḥ,
(8)
10 śāstārābhikāṅkṣiṇaḥ, tāṃś cāhaṃ triśaraṇagamanena vy-
(9)
avasthāpayeyaṃ, paścāt pāramitāsu niyojayeyaṃ; vihiṃsā-
ratānāṃ prānātipātavairamaṇyāṃ vyavasthāpayeyaṃ; viṣama-
(10)
lobhābhibhūtānāṃ adattādānavairamaṇyāṃ vyavasthāpayeyaṃ;
(11)
adharmaṛāgaraktāṃ kāmamithyācāravairamaṇyāṃ vyavasthāpa-
15 yeyaṃ; parasparaparauṣavacanabhāṣiṇo mṛṣāvādavairamaṇyāṃ

(1) A: kūrakhadvāṅka-. B: krure khadvāṅka-. C: krūrakhadvaka-.
D: kṣūrakhadvamka-. E: krūrakhadvamka-. Corrected by Ch T.
(2) -buddhaye in Mss. (3) ACDE: āgrāhita-. ch2: agrahita-.
(4) B: caturaśīticittarutasahasrāṇi. (5) kuśala- in Mss.
Corrected by Ch T. T: sems can mi dge baḥi rtsa ba dañ
ḥgrog pa rtsub pa sdig pa ḥtshal ba khra khro dañ dmu
rgod kyi rgyud can blo ldog pa kun ḥdzin paḥi rgyud can
de dag la yañ bdag gi sems dañ skad brgyad khri bḥi ston
dag ston par gyur cig. sems can le lo can gyi bar dag la
yañ bdag gis chos kyi phuṅ po brgyad khri bḥi ston dag rgya
cher ston par gyur cig. ch1: 復聚一切諸不善業 廢止斷惡其心尋求深難調 壽以四倒
貪瞋慳吝如是等衆生八萬四千異性亂心我當爲其各各異性廣說八萬四千法聚 ch2: 集不善根 廢
樂惡剛強倒見不攝意志我當爲彼八萬四千心行亂處衆生廣說八萬四千法 (6) -pāramitā in Mss.
(7) AE ins. dharman. (8) ch1: 願求諸以爲其師 ch2: 求度世者 But T: śāstr-
anabhikāṅkṣiṇaḥ, bstan bcos la mñon par dgaḥ bar ma gyur
ba. (9) T: ṣaṭpāramitāsu. (10) ABE: -lābhābhibhūtānāṃ. C: -lābhā
bhābhitābhūtānāṃ. (11) AE: -vairamaṇya. B: -vairamaṇyā ca
and om. vyavasthāpayeyaṃ. CD: -vairamaṇye.

- (1)
vyavasthāpayeyam; unmattābhiratān surāmaireyamadyapramāda-
vairamāṇyām vyavasthāpayeyam/ yeṣāṃ ca sattvānām sarva-
(2)
pañcadoṣā bhavyeṣu tām pañcadoṣavairamāṇyopāsakasamvare
(3)
vyavasthāpayeyam/ ye sattvā anabhiratāḥ kuśaleṣu dharmeṣu
5 tāmś cāhaṃ rātriṃdivasam aṣṭāṅge śīle pratiṣṭhāpayeyam/
(4)
ye sattvāḥ parīttakuśalamūlābhiratacittās tāmś cāpy ahaṃ
(5)
svākhyāte dharmavinaye upaśleṣayeyam, pravrajyāsamvare
daśaśikṣāpade brahmacarye sthāpayeyam/ ye sattvāḥ kuśalān
(6)
dharmān paryeṣṭukāmās tān apy ahaṃ kuśaleṣu dharmeṣu samā-
(7)
10 dāpya sakale brahmacaryavāse pratiṣṭhāpayeyam/ evaṃrūpā-
nām ānantaryakāraṇāṃ yāvad āgrhītasantānānām sattvānām
(8)
arthe cāhaṃ bahuvividhanānārtthapadavyaṇjanaprātihāryair
dharmaṃ deśayeyam, anityaduḥkhānātmaśūnyaskandhadhātva-
āyatanāni darśayeyam, kuśale kṣeme śīve śānte 'bhayaṃpure
15 nirvāṇe pratiṣṭhāpayeyam/ evaṃ ahaṃ caturṇām parśadām
bhikṣubhikṣuṇyupāsakopāsikānām dharmaṃ deśayeyam; ye ca
vādārthino bhavyeṣu teṣāṃ ahaṃ dharmavādaśāstraṃ prakāśa-
(9) (10)
yeyam; ye ca nābhiratāḥ kuśaleṣu dharmeṣu teṣāṃ cāhaṃ

(1)BC:-pramāde. (2)-doṣa- is supplied by Ch T. (3)B ins. ca.
(4)B:parīta-. T:chuñ du. Ch:少 (5)C:-vicānaye. (6)A:dharmās
& om. paryeṣṭukāmās. B:paryeṣṭakāmās. C:ca ye ṣṭukāmās. D
om. (7)ACE:-rūpā. D om. (8)AB:-hāryye. C:-hāyai. D om. E:
-hāryyai. (9)Ch ins. yāvad vimuktārthinas teṣāṃ ahaṃ śūnya-
tāvādaśāstraṃ prakāśayeyam, ch1:乃至有求解脫之者,我當爲說空無之論.
ch2:乃至求解脫者,我當爲彼現於空論. (10)CD:kuśaleṣv adharmeṣu. But
Ch T support us. T:gañ dag dge baḥi chos rnam la mñon par
mi dgañ ba de dag la bdag gis žal ta bgyid paḥi las ston
par gyur cig(269a2). ch1:若有衆生其心不樂於正善法,我當爲說營作事(2116) ch2:
其有不樂善法者,我當爲彼說動化業(269c).

- (1) vaiyāvṛtyakarmāṇi. (2) nirdiśeyam, svādhyāyābhiratānām ekā-
 mśena śūnyatām dhyānavimuktigāminām nirdeśayeyam/ (3) (4) ekai-
 kasya sattvasyārthāyāham bahuyojanaśatasahasrāṇi padbhyām
 (5) gaccheyam, bahuvidhanānāprakārārthapadavyaṅjanopāya-
 5 prātihāryair akhedam utsaheyam, yāvan nirvāṇe sthāpayeyam;
 yāvat samādhānabalenāham pañcamabhāgam āyuhṣaṃskārāṇām
 avasṛjeyam, parinirvāṇakālasamaye cāham svayam eva sva-
 śarīrasarṣapaphalapramāṇamātram bhindeyam, sattvānām
 (6) kārūṇyārthe cāham paścāt parinirvāpayeyam; parinirvṛtasya
 10 ca me varṣasahasram saddharmas tiṣṭhet, pañcapunarvarṣa-
 śatāni saddharmapratirūpakas tiṣṭhet/
 (7) (8) ye ca sattvā mama parinirvṛtasya śarīreṣu pūjau-
 (9) tsukyam āpadyeyū ratnair yāvad vādyair antaśa ekabuddha-
 nāmaikavandanā ekapradakṣiṇīkaraṇena ekāñjalikarmaṇā eka-
 (10) puṣpeṇa pūjām kurvīran, sarve te 'vaiivartikā bhaveyur
 15 yathābhiprāyās tribhir yānaiḥ/ ye ca sattvā mama pari-
 (11) nirvṛtasya śāsane 'ntaśa ekaśikṣāpadam api gṛhṇīyur,
 (12) (13) yathoktam samādāya varteyur, yāvac catuṣpadagāthām pary-
 (14) avāpnuyur vācayeyuḥ, pareṣāṃ ca deśayeyuḥ, ye 'pi śṛṇuyuḥ

(1)cf. vaiyāvṛtṭyakara. A:-karmāṇi. BC:-karmaṇi. D:-karmāṇa. E:-karmmāṇi. (2)D:nirdiśeṣam. (3)E:dhyānamukti-. C:-gāṃmanām. (4)BCD:nidarśayeyam. cp. T:kha ton la mñon par dgaḥ ba rnams la ni ston pa ñid kyi bsam gtan gyi cha gcig gis rnam par grol baḥi lam ston par gyur cig. ch1:若有衆生於正善法其心愛樂我當爲說空三昧足示正解脫. ch2:樂者我當爲說論習一向禪空解脫.(5)A om. -pada-. C:-padam. (6)ACE:kārūṇyarthye. D:kārūṇyārthe. (7)ch2:大衆悲分陀利經正願舍利神變品第十七 (270a). (8)BC:pūjotsukyam. DE:pūjātsukyam. (9)AE:āpadyeyu. D:āpadyeya. (10)C:sarvaite. (11)gṛhṇīyur in Mss. (12)CD:varttayur. (13)Ch T:eka-. (14)ABE:vā careyuh.

(1)

cittaṃ vā prasādayeyur, dharmabhāṇakasya vā pūjāṃ kuryur
 antaśa ekapuṣpenāpi ekavandanenāpi, sarve te 'vaiivartikā
 bhaveyus tribhir yānair yathābhiprāyā; yāvat saddharme
 (2)
 'ntarhite saddharmolkāyāṃ nirvāpitāyāṃ dharmadhvaje patite
 (3)
 5 te ca mama janmaśarīram avatareyur yāvat Kāñcanacakre
 tiṣṭheyur/ yasmin kāle Sahe buddhakṣetre ratnadurbhikṣaṃ
 bhavet tasmin samaye Ketumatir nāma maṇivaidūryamayam
 (4)
 agninirbhāsaṃ tiṣṭhet/ tac ca tato 'bhyudgamyorddhvaṃ
 yāvad Akanisṭṭhabhavane sthitvā vividhāṃ puṣpavṛṣṭiṃ pra-
 (5) (6) (7) (8)
 10 varṣet, mādāravamahāmādāravapārijātakamañjuṣakamahā-
 (9)
 mañjuṣakarocamahārocamānapūrṇācandravimalāśatapatra-
 (10) (11)
 sahasrapatraśatasahasrapatrasamantaprabhāsamantagandhā-
 (12) (13)
 surucirasadāphalāhrdayanayanābhīramyājyotiprabhājyoti-

(1)E:kūrhi te & om. till yathābhiprāyā; yāvat. (2)Ch T:
 dharmolkāyāṃ, T:chos kyi sgron ma. chl:法炬 ch2:法燈 (3)
 C:maṇaśarīram. cp. T:---bdag skyes paḥi sku gduñ de dag
 kyañ gser gyi hkhor loḥi mthar thug paḥi dog sa la lhags
 par gyur cig=---te ca mama janmaśarīrāṇi Kāñcanacakre
 paryante bhūmāv avatareyuḥ. chl:我之舍利尊設於地至金輪際. ch2:令我舍利
 乃至入地金輪上住. ---te ca mama janmaśarīrāṇi bhūmāv avatareyur
 yāvat Kāñcanacakre paryante tiṣṭheyuḥ. (4)AB:-orddha. C:
 -erddha. D:-orddham. E:-oddha. (5)B:pravarṣet. E:pravarṣat.
 (6)-mahāmādārava- is supplied by Ch T. (7)chl:波利質多華. ch2:
 波利質多羅伽花. T:pa ri ya tra ka. cf. 266.7 (8)B:-mañjuṣa-. (9)
 AE:-mahāmañjuṣa-. C om. -mahāmañjuṣakaroca-. D om. -mahā-
 mañjuṣakarocamahā-. C:-cūrṇa-, DE:-cūrṇā-, T:-varṇa- in-
 stead of -pūrṇa-. cp. After mahāmañjuṣaka & before śata-
 patra, T:mdog mdzes dañ mdog mdzes chen po dañ ma na ba rṇa
 dañ zla ba dri med dañ. chl:有淨光明大如車輪. ch2:蓮遮摩那花陀羅花摩訶
 陀羅花魚垢輪花(-rocamānadalamahādālacakravimalā-). (10)BC om.
 -śatasahasrapatra-. So T. (11)D:-samantapramā-. (12)AC:
 -sadāphulā-. B:-sadāphāla-. D:-sadāphallā-. (13)B:-jyotiḥ-
 prabhā-.

- (1)
- rasānantavarṇānantagandhānantaprabhānām evaṃrūpānām
- (2)
- puṣpavarṣam abhipravarṣet/ tataś ca puṣpavarṣād vividhā
- (3)
- (4)
- śabdā niścāreyus, tadyathā buddhaśabdo dharmaśabdaḥ saṅgha-
- (5)
- śabda upāsakasamvaraśabda āryāṣṭāṅgasamanvāgatopoṣadho-
- (6)
- (7)
- 5 pavāsaśabdo daśappravrajyāśīkṣāpadasaṃvaraśabdo dānaśabdaḥ
- śīlaśabdaḥ sakalabrahmacaryaparipūrṇopasaṃpadāśabdo vaiyā-
- (8)
- vṛttiśabdo 'dhyayanaśabdaḥ pratisaṃlayanaśabdaḥ yoniśo-
- (9)
- manasikāraśabdo 'śubhaśabdo ānāpānasṃrtiśabdo naivasam-
- jñānāsaṃjñāyatanaśabda ākiñcanyāyatanaśabdo vijñānānantyā-
- 10 yatanaśabda ākāśānantyāyatanaśabdo 'bhibhavāyatanaśabdaḥ
- kṛtsnāyatanaśabdaḥ śamathavipaśyanāśabdaḥ śūnyatāpraṇihita-
- (10)
- śabdo 'nimittaśabdaḥ pratītyasamutpādaśabdaḥ sakalaśrāvaka-
- piṭakaśabdaś ca niścāret, sakalapratyekabuddhayānapiṭaka-
- (11)
- śabdo niścāret, sakalamahāyānakathāṣaṭpāramitāśabdaḥ
- 15 te puṣpā avakireyuh/ sarve ca rūpāvacarā devāḥ śṛṇuyuh,

(1)-gandhānām in Mss. anantaprabhā is supplied by ch2. cf. 26, 8. (2)B:-varṣat. (3)B:vividhaśabdā. (4)B:tathā. (5)AE:-śabdaḥ. Ch ins. triśaraṇaśabda, 三歸依聲 (6)-pada- is supplied by T. (7)-śabdo is supplied by Ch. (8)A:vai- dyāvṛtti-. B:vaidyābhivṛttir & om. -śabdo. CD:vaipyāvṛtti-. E:vaidyavṛvi-. T:žal ta bgyd paḥi sgra. ch1:助作衆事聲 ch2: 勤化聲 (9)ACD:-śabdo 'nāpāna-. B:'śubhānāpāna-. E:-śabdo 'nyapāna-. T om. -smṛti-, dbuggs rgyu ba daṅ riub paḥi sgra. ch1:念出入息聲 ch2:阿那波那念聲 (10)A:-praṇitaśabdaḥ & om. 'nimitta- śabdaḥ. B om. -śabdo 'nimittaśabdaḥ. cp. T:ston pa ṇid daṅ mtshan ma ma mchis paḥi sgra daṅ, smon pa ma mchis paḥi sgra daṅ (=śūnyatānimittaśabdo 'praṇihitaśabdaḥ). ch1:空聲 無相聲 無作聲 (=śūnyatāśabdo 'nimittaśabdo 'praṇihitaśabdaḥ). ch2: 空無相聲 (=śūnyatānimittaśabdaḥ). (11)B:-śabdas te puṣpāny.

- svakasvakāni pūrvakṛtāni kuśalamūlāny anusmareyuh, sarva-
 kuśaleṣu dharmeṣu mahāsattvā ajugupsanīyās, te tato 'va-
 tareyuh sarve Sahe lokadhātau manuṣyāṃ daśakuśaleṣu karma-
 patheṣu niyojayeyuh pratiṣṭhāpayeyuh/ (1) (2) (3)
 5 kāmāvacarā devāḥ śṛṇuyus, teṣāṃ ca tṛṣṇāsaṃyojanarati-
 krīḍāsaumanasyābhiratāṃś citta Caitasikāṃ sarvān pra-
 śrambhayeyuh, te sarve svakāni pūrvakṛtāni kuśalamūlāny
 anusmareyuh, te ca devalokād avatīrya sarve Sahe loka-
 dhātau manuṣyāṃ daśakuśaleṣu karmapatheṣu samādāpayeyuh
 10 pratiṣṭhāpayeyuh/ te ca puṣpā ākāśe vividhā ratnāḥ (4) (5)
 prādurbhaveyuh, tadyathā bhadanta bhagavan rūpyahiranya-
 suvarṇamaṇimuktāvaidūryaśaṅkhaśilāpravāḍarajatajātarūpā-
 śmagarbhadakṣiṇāvartāḥ, sarve Sahe buddhakṣetre evaṃrūpāṃ
 ratnavṛṣṭim abhipravarṣeyuh/ sarve ca Sahe buddhakṣetre
 15 kalikalāhavivādadurbhikṣarogaparacakraparuṣavāgrukṣaviṣaṃ (6) (7) (8)
 sarveṇa sarvaṃ praśameyuh, kṣemārogyā akalāhābandhana-
 vighrahāḥ subhikṣāḥ sarve Sahe buddhakṣetre saṃsthiheyuh/ (9) (10) (11) (12) (13)

(1)ABCD:sarva. (2)C:deśaleṣu. D:deśakuśaleṣu. E:-kuśala.
 (3)A:sarva. (4)A:praśrambhayeyuh. B:praśambhayeyuh. cp.
 T:rgyun chad par gyur cig. ch1:得寂靜. ch2:捨. (5)AC:
 ratna. BDE:ratnā. (6)AE:rūpāhiranya-. B om. bhagavan
 rūpya-. CD:rūpahiranya-. (7)ACDE:-āsmagarbha-. (8)E:
 sarva. (9)T:kalikalāhavivādadurbhikṣarogaparacakraparuṣavāgrukṣaviṣaṃ
 pa dañ rtsod pa dañ hgyed pa dañ---. ch1:諸惡詩. ch2:惡詩言許.
 (10)E:-paracakram. (11)E:sarve. (12)D:akaleho-. (13)
 B:sarvasahe. E:sarve sahaṃ.

yāni ca sattvāni tāni ratnāni paśyeyuḥ sprśyeyuḥ upa-

(2)

bhogakarma vā kurvīran te sarve tribhir yānair avaiivartyā

bhaveyus, te ca punar adho yāvat Kāñcanacakre sthiheyur/

(3)

(4)

evam eva bhadanta bhagavan śastrāntarakalpakāle samaye

(5)

(6)

5 punas ta indranīlamanīratnāḥ saṁsthiheyur ūrdhvaṁ yāvad

(7)

(8)

Akaniṣṭhabhavanaparyante, sthitvā vividhāṁ puṣpavarṣṭim

(9)

abhipravarṣeyuḥ, tadyathā māndāravamahāmāndāravapāriyātrā

(10)

yāvad evānantaprabhās; tasmāc ca puṣpavarṣād vividhā

manojñāḥ śabdā niścāreyus, tadyathā buddhaśabdo dharma-

10 śabdaḥ saṅghaśabdo yāvat pūrvoktaṁ/ te punaḥ śarīrā adho

(11)

yāvat Kāñcanacakre sthiheyuḥ/ evaṁ tasmim samaye dur-

(12)

bhikṣāntarakalpakāle punas te śarīrā ūrdhvaṁ udgaccheyur

yāvad Akaniṣṭhabhavanaparyantaṁ puṣpavarṣṭir yāvat pūrvo-

aktaṁ/ yāvad rogāntarakalpaṁ yathā pūrvoktaṁ/ yathā

(13)

15 Bhadrake mahākalpe mama parinirvṛtasya śarīrās trkāryaṁ

kuryuḥ, gaṇanātikrāntān vaineyāṁ tribhir yānair avai-

vartikān sthāpayeyaṁ/ evaṁ pañcabuddhakṣetraparamāṇu-

(14)

rajaḥsamair mahākalpe vartamānair mama śarīrāḥ sattvān

vineyus, tribhir yānair avaiivartikāṁ sthāpayeyuḥ; yadā

(1)B:sprśeyuḥ. D om. (2)T:upabhogaparibhogakarma, loṅs spyod pa dañ yoṅs su spyod paḥi las. ch1:若用 ch2:隨作供具者. (3)T:bam po bcu gcig pa(271a3). (4)ACDE:-kālasamaye. (5)CD:te. (6)A:urddha. BCE:ūrdhvaṁ. (7)B:-paryanta. D:-paryantaṁ. (8)A:-varṣam. (9)AB:-pārijātā. (10)ACDE:yāvady. B:yāvadyānānta-. (11)evaṁ is supplied by Ch T. (12)ACD:urddham. B:śarīrād. ūrdhvaṁ. (13)Ch:佛事 =buddhakāryaṁ. T:ston paḥi mdzad pa=upadeśakāryaṁ. (14)ABE:mahāśarīrāt. CD:śarīrāt.

(1)
 paścāt sahasragāṅgānadīvālikāsamair asaṃkhyeyair ati-
 krāntair daśasu dikṣv aprameyair asaṃkhyeyair anyonyebhyo
 lokadhātubhyas te buddhā bhagavanta utpadyeyur, ye mayā
 (2)
 bodhisattvabhūtenānuttarāyāṃ samyaksaṃbodhau caryāṃ caratā
 5 prathamam anuttarāyāṃ samyaksaṃbodhau samādāpitāḥ syuḥ
 (3)
 pratiṣṭhāpitā, mayā ca śaṭpāramitāsu samādāpitā niveśitāḥ
 pratiṣṭhāpitāḥ syuḥ/

bodhiprāptaś cāham api sattvān anuttarāyāṃ samyak-
 saṃbodhau samādāpayeyam niveśayeyam pratiṣṭhāpayeyam,
 (4)
 10 ye ca punaḥ parinirvṛtasya śarīravikurvaṇenāpi sattvā
 anuttarāyāṃ samyaksaṃbodhau cittam utpādayeyus, te 'pi
 (5)
 paścāt sahasragāṅgānadīvālikāsamair asaṃkhyeyair varta-
 mānair asaṃkhyeyair atikrāntair daśasu dikṣv aprameyeṣv
 asaṃkhyeyeṣu lokadhātuṣu bodhisattvā mahāsattvā anuttarāṃ
 (6)
 15 samyaksaṃbodhim abhisambuddhā mama varṇaṃ bhāṣayeyuḥ
 (7)
 śrāvayeyur ghoṣaṃ codīrayeyur, "yac ciraṃ Bhadrako nāma
 kalpo babhūva, tasmimś ca Bhadrake mahākālpe 'nupraviṣṭe
 (8)
 caturthe jīnabhāskara evaṃnāmā tathāgato babhūva, yena
 vayaṃ prathamam anuttarāyāṃ samyaksaṃbodhau samādāpitā

(1) ACDE: sahasraṃ. (2) C: bodhisattvabhūmau te mānuttayāṃ.
 (3) ṣaṭ- is supplied by Ch T. (4) ABE om. C: -vikuryākurvaṇem
 api. (5) ACDE: sahasraṃ. (6) C: bhāveyuḥ. D: bhāṣeyuḥ. (7) AB:
 śrāvayeṣu. C: śrāveyeyurṣo. E: śrāvapayeyur. (8) C: eva nāmā.

- (1)
niveśitāḥ pratiṣṭhāpitāḥ, dagdhasantānā akuśālasamava-
dhānagatā ānantaryakārakā yāvan mithyādr̥ṣṭikās tena vayam
(2)
ṣaṭpāramitāsu samādāpitā niveśitāḥ pratiṣṭhāpitāḥ/ yena
vayam etarhi sarvajñāḥ sarvākāradhārmikam dharmacakram
(3)
5 pravartayāmaḥ, nirvarte tu gaticakre bahusattvakoṭīnayuta-
(4)
śatasahasrān svarge mokṣaphale ca pratiṣṭhāpayāmaḥ syuḥ"/
ye ca sattvā bodhyarthikās teṣāṃ tathāgatānāṃ sakāśe mama
varṇakīrtiyaśaś ca śṛṇuyus, te taṃ tathāgataṃ pr̥ccheyuḥ,
(5)
"kam arthavaśaṃ sampaśyamānaḥ sa bhagavāṃs tathāgata evaṃ
(6)
10 pañcakaṣāye kaliyuge vartamāne 'nuttarāṃ samyaksaṃbodhim
(7)
abhisambuddhaḥ?"/ te ca tathāgatās teṣāṃ bodhyarthikānāṃ
(8)
kulaputrāṇāṃ kuladuhitṛṇāṃ vā imaṃ mama mahākaruṇāsaman-
(9)
vāgataṃ prathamacittotpādaṃ buddhakṣetraguṇavyūhaṃ pra-
(10)
(11)
nidhānapūrvayogaṃ ca bhāṣeyus/ te ca bodhyarthikāḥ kula-
15 putrāḥ kuladuhitaro vā āścaryaprāptā bhaveyus, te 'py
(12)
udārādhimuktikā bhaveyus, te 'py evaṃrūpāṃ mahākaruṇāṃ
sattveṣūtpādayeyur/ evaṃrūpaṃ ca prānidhānaṃ kurvīran,
(13)
evaṃrūpe tīvrapañcakaṣāye kleśakaṣāye kaliyuge buddha-
(14)
kṣetre ānantaryakārakāṃ yāvad akuśālasamavadhānāṃ vaineyāṃ

(1)AB:niveṣṭitāḥ. C:niverśitāḥ. (2)ABCE:niveṣṭitāḥ. D om.
(3)ABE:nirvartta. tu. cp. T:ḥgro baḥi ḥkhor lo zlog ciḥ.
ch1:離生死輪. ch2:轉深妙輪. (4)D:mokṣe phale. (5)A:kam atha vasaṃ.
B:śamathavaśaṃ. paśyamānaḥ. (6)ABE:-kāṣāye. (7)ABE:-buddhāḥ.
(8)mahā- is supplied by Ch T. (9)A:-kṣetraṃ. (10)A:prāni-
dhānaṃ. B:-dhāne. (11)ABE:bodhyadhikāḥ. (12)D:bhāmayeyuḥ.
(13)CD:tīvre. (14)-kārakā in Mss.

- (1)
 pratigrhñīyus/ te ca buddhā bhagavantas tān mahākaruṇā-
 samanvāgatāṃ bodhyarthikāṃ kulaputrān vā kuladuhitṛṇ vā
 evaṃrūpeṇa vyākaraṇeṇa vyākuryur yathābhiprāyāṃ taiḥ kula-
 putraiḥ kuladuhitṛbhir vā tīvrapañcakaṣāye kleśe kaliyuge
 5 prañidhānaṃ kṛtaṃ/ apare buddhā bhagavanto mama śarīra-
 (3)
 vivartanebhiḥ pūrvayogaiḥ sattvānāṃ bodhyarthikānāṃ kula-
 (4)
 putrāṇāṃ kuladuhitṛṇāṃ vā vistareṇa bhāṣayeyuḥ, "evaṃ
 (5)
 ciram evaṃnāmā jinasūryo babhūva; parinirvṛtasya śarīre-
 (6)
 bhir evaṃ ciram evaṃrūpāṇāṃ duḥkhitānāṃ sattvānāṃ arthāya
 10 evaṃrūpāṇi vividhāni prātihāryāṇi vividhā ca nānāprakārā
 (7)
 vikurvaṇākṛtās, tasya śarīravikurvaṇābhir vayaṃ prathamam
 anuttarāyāṃ samyaksaṃbodhau saṃcoditāḥ, anuttarāyāṃ samyak-
 (8)
 saṃbodhau vayaṃ kuśalamūlasamavadhānān prathamacittotpādād
 (9)
 idaṃ pāramitāsu codyogaḥ kṛtaḥ, yāvad yathā pūrvoktaṃ
 15 vistareṇa"/
 (10)
 atha khalu Samudrareṇur brāhmaṇo 'grapurohito Ratna-
 garbhasya tathāgatasya purataḥ sadevagandharvamānuṣikāyāḥ
 (11)
 prajāyāḥ imāṃ mahākaruṇāsamanvāgatāṃ pañcaśatāni prāṇi-

(1)-grhñīyus in Mss. (2)C:tīvrataṃ. D:tīvraṃ. (3)A:-vi-
 vattenebhiḥ. C:-vivarttanabhiḥ. E:-vivarttenabhi. (4)CD:
 bhāṣeyuḥ. (5)B:parivṛta. (6)ACDE:duḥkhitānāṃ. B:duḥkhitānaṃ.
 (7)AD om. B:vikurvaṇākṛtās. C:vikurvarṇākṛtās. E:vikurvaṇo
 kṛtās. (8)CD:-samādhānān. (9)D:vādyogaḥ. (10)ch2:大衆悲分陀利
 經歎品第十八 (271a). (11)B:mahākāruṇya-.

- (1)
dhānāni kṛtavān, sa evam āha/ "yadi me bhadanta bhagavan
(2) (3) (4)
nevamrūpā āśā paripūryeta tathā cāham anāgate 'dhvani
Bhadarake kalpe tīvrakleśe rapakaṣāye kaliyuge vartamāne
'ndhaloke 'nāyake 'pariṇāyake dṛṣṭivyaśānanāndhakārapra-
5 kṣipte loka ānantaryakārakānām yāvat pūrvoktaṃ; yadi cā-
(5)
ham śaktaḥ sakalam evaṃ buddhakāryaṃ niṣpādayituṃ yathā ca
me prañidhānaṃ kṛtaṃ, na ca visarāmi bodhau prañidhānaṃ,
(6) (7)
na cānyakṣetre kuśalamūlaṃ pariṇāmayāmi; evam eva bhadanta
(8)
bhagavan vyavasāyaṃ/ na ca punar aham anena kuśalamūlena
10 pratyekabuddhayānaṃ prārthayāmi, na ca śrāvakayānaṃ prā-
(9)
rthayāmi, na devamanuṣyaloke rājatvaṃ prārthayāmi, na deva-
manuṣyaloke aiśvaryaṃ prārthayāmi, na pañcakāmaguṇapari-
(10)
bhogārthaṃ, na devopapattiṃ prārthayāmi, na gandharvāsura-
(11)
yakṣarākṣasanāgagaruḍopapattiṃ prārthayāmi, na cātra kuśala-
(12)
15 mūlaṃ pariṇāmayāmi/ yac ca bhagavān evam āha, "dānaṃ
(13)
mahābhogatāyai samvartate, śīlaṃ svargopapattaye śrutaṃ
(14)
mahāprajñatāyai bhāvanā viśaṃyogāya"/ uktaṃ caitat punar

(1) ACDE: -dhānānām. (2) Ch: naivamrūpā. (3) C: ākāśā. E: āśā.
(4) AE: -pūryya. (5) ch2: aśaktaḥ, 若我不能具成如是佛事. (6) -kṣetra in
Mss. (7) kuśalam in Mss. -mūla- is supplied by Ch T. (8)
ABE: kuśalena. (9) E: rājātvaṃ. (10) T: -paribhogaṃ prārthayāmi,
hdod paḥi lñaḥi yon tan gyi loṅs spyod kyaṅ mi ḥtshal,
lhar skye ba yaṅ mi ḥtshal. cp. ch1: 亦復不願 --- 貪樂五欲生天人中. ch2:
亦不取五欲供具生天之樂. (11) T: cānyatra. (12) B: dānena. (13) C: svargo-
paye. (14) A: viśaṃyogāya. cp. T: sbyin pas ni loṅs spyod
chen por ḥgyur, tshul khrims kyis ni mtho ris su skye,
thos pas ni śes rab chen por ḥgyur, bsgoms pas ni hbral
bar ḥgyur ro (273b3). ch1: 若得大富以施為因. 若得生天以成為因. 若得大智以廣為因.
若斷煩惱以思惟為因 (212c). ch2: 施得大富. 持戒生天. 多聞大慧. 修行無異 (271a).

- (1)
bhagavatā, "ṛdhyati āśayo 'bhiprāyaḥ kuśalamūlapariṇāmanā
punyavataḥ sattvasya"/ yac ca mayā bhadanta bhagavan
dānamayaṃ vā śīlamayaṃ vā śrutamayaṃ vā bhāvanāmayaṃ vā
(2) (3)
punyam ārjitaṃ syāt/ yadi naivamrūpā āśā paripūryeta
5 yathā me praṇidhānaṃ kṛtaṃ tad ahaṃ tat sarvaṃ kuśala-
mūlaṃ nairayikānāṃ sattvānāṃ pariṇāmayāmi; ye sattvāḥ
(4)
pracaṇḍamaṇḍaghore 'vīcau narake duḥkhāny anubhavanti
te cānena kuśalamūlena tato vyuttiṣṭhantū, iha ca buddha-
kṣetre manuṣyapratilābhaṃ pratilabhantu, tathāgatapra-
(5) (6)
10 veditaṃ ca dharmavinayaṃ ārāgayeyuḥ, agratve ca parinir-
(7)
vāyeyuḥ/ yac ca teṣāṃ sattvānāṃ aparikṣīṇakarmaphalaṃ
syāt tad ahaṃ etarhi kālaṃ kṛtvāvīcau mahānarake upa-
(8)
padyeyaṃ; buddhakṣetraparamāṇurajaḥsamādhyagamaṇīyāś ca
me kāyāḥ prādurbhaveyuḥ/ ekaikaś ca me kāyaḥ Sumeru-
(9)
15 parvatarājapramāṇo mahān sambhavet; ekaikaś ca me kāya

(1)A:ṛddhyabhitā. BCD:ṛddhyati. E:ṛddhyabhi. cp. T:sems can bsod nams dañ ldan paḥi dge baḥi rtsa ba yoṅs su bsṅos pas ni re baḥi bsaṃ pa ḥgrub par ḥgyur ro. ch1:如是等事皆是已利功德之人則能隨其所求皆悉得之. ch2:福德生喜根迴向隨意皆告. (2)cp. T:bsgrubs pa. ch1:成就 ch2:修. (3)ch1 T:evamrūpā. (4)B:pracaṇḍamahāghore. CD om. -maṇḍa-. cp. T:sems can dmyal ba mnar med par rab tu rtsub ciñ drag pa. ch1:隨阿鼻地獄. ch2:在阿鼻地獄. (5)C:ārāgaveyeyuḥ. cp. T:bsgrub par bgyid par ḥgyur žiñ. ch1:即得開解. ch2:值. (6)CDE:agratva. cp. T:mchog űid kyis yoṅs su mya ṅan las hdaḥ bar yañ gyur žiñ. ch1:成阿羅漢速入涅槃. ch2:令得羅漢而入涅槃. (7)ABE:parikṣīṇa-. D:arikṣīṇa-. T:las kyī hbras bu yoṅs su ma bas par gyur. ch1:業報未盡. ch2:業果不盡. (8)B:-rajaḥsamādhyeyamevīyāś. T:-rajaḥsamādhyāgamaṇīyāś, bdag gi lus kyañ saṅs rgyas kyī žiñ gi rdul phra rab kyī rdul sñed kyī tiñ ḥe ḥdzin gyis kyañ mi rtsol ba dag ḥbyuñ bar gyur cig. Ch:-rajaḥsamātyudgamaṇīyāś, ch1:願令我身數如一佛世界微塵. ch2:令我一身分爲佛土微塵數身. (9)C:kārye.

- (1)
 evamrūpāḥ suduḥkhā vedanā jānīyād yathaitarhi eṣa ekaḥ
 (2) (3) (4)
 śarīraḥ suduḥkhāṃ vedanāṃ saṃjānāti; ekaikaś ca me ātma-
 bhāvo buddhakṣetraparamāṇurajaḥsamāṃ tīvrāṃ caṇḍāṃ kharāṃ
 nairayikāṃ kāraṇāṃ anubhaveyur/ ye caitarhi buddhakṣetra-
 (5) (6)
 5 paramāṇurajaḥsameṣu daśasu dikṣv anyeṣu lokadhātuṣu
 (7)
 sattvā ānantaryakārakā yāvad avīciparāyaṇāni karmāṇi
 samudānītāni syur, yac ca yāvad buddhakṣetraparamāṇu-
 (8) (9)
 rajaḥsameṣu mahākalpeṣv atikrānteṣu daśasu dikṣu buddha-
 (10)
 kṣetraparamāṇurajaḥsameṣv anyeṣu buddhakṣetreṣu gatvā-
 10 nantaryakarmāṇi kṣipeyuh samutthāpayeyur vā, sarveṣāṃ
 arthāyāhaṃ tat karmāvīcau mahānarake sthito 'nubhaveyaṃ,
 mā ca me sattvā narakeṣūpapadyeyuh, sarve ca te sattvā
 (11) (12)
 buddhā bhagavanta ārāgayeyuh, saṃsārāc cottārayeyuh,
 (13)
 nirvāṇanagaram praveśayeyuh; tadāham etac cireṇa narakāt
 (14)
 15 parimucyeyam/ yāvad daśasu dikṣu buddhakṣetraparamāṇu-
 rajaḥsameṣv anyeṣu buddhakṣetreṣu sattvais tathārūpaṃ
 (15)
 karmasamutthāpitaṃ ākṣiptaṃ niyatavedanīyaṃ pratāpane
 (16) (17)
 narake upapadyitavyaṃ, yāvad yathā pūrvoktaṃ/ evaṃ

(1)A:suduḥkhā. (2)A:śarīrāḥ. (3)A:suduḥkhāṃ. (4)A:samjā-
 nīti. (5)-rajassameṣu in Mss. (6)B:daśadikṣv. (7)A:avīci-
 B:ekaṃ. (8)-rajassameṣu in Mss. (9)D:daśadikṣu. (10)AB:
 -rajassameṣu & om. anyeṣu. CD:-rajassameṣv. D om. buddha-
 kṣetreṣu. E om. (11)A:bhagavantaṃ. (12)D:ārāgameyuh. cp.
 T:mñes par ḥgyur ba. Ch:值遇. (13)cp. T:yun riñ po de srid
 kyis bdag sems can dmyal ba las yons su thar bar gyur cig.
 But ch1:我今要當代是衆生久久常處阿鼻地獄. ch2:我當於爾所久處住阿鼻地獄度脫衆生. (14)
 E:daśadikṣu. (15)A:ākṣiptaṃ. C:ākṣipta. D:ākṣipta. (16)D:
 narakam. (17)B:upapaditavyaṃ.

- (1) (2)
 santāpane mahāraurave saṅghāte kālasūtre saṃjīvane, evaṃ
 nānāvidhā tiryagyonir vācyāḥ, evaṃ yamaloke vaktavyāḥ,
 evaṃ yakṣadāridre vaktavyaṃ, evaṃ kumbhāṇḍapiśācāsura-
 garuḍā vācyāḥ/ yadā buddhakṣetraparamāṇurajaḥsameṣu
 5 daśasu dikṣv anyeṣu lokadhātuṣu sattvair evaṃrūpaṃ karmā-
 kṣiptaṃ syāt, ye ca manuṣyāndhabadhirā ajihvākā ahastakā
 apādakāḥ smṛtipramuṣṭacittair utpādyitavyaṃ aśucibhakṣa-
 yitavyaṃ, peyālaṃ yathā pūrvoktaṃ/ punar evaṃ aham
 avīcau mahānarake upapadyeyaṃ; yāvaca ciraṃ saṃsāre
 10 dhātvāyatanaskandhaṃ pratigṛhṇīyus tāvac ciraṃ ahaṃ evaṃ-
 rūpāṃ vividhe narakatiryakpreteṣu yakṣāsurarākṣaseṣu
 yāvan manuṣyaduḥkhopapattibhir evaṃ duḥkham anubhaveyaṃ,
 yathā pūrvoktaṃ; yadi me evaṃrūpā anuttarāyāṃ samyak-
 saṃbodhau āśā na paripūryeta/
 15 atha khalu ca punar me evaṃrūpānuttarāyāṃ samyak-
 saṃbodhau āśā paripūryeta yāvat pūrvoktaṃ, sāksībhūtā me
 buddhā bhagavanto bhavantu/ ye daśasu dikṣv aprameyāsaṃ-
 khyeyeṣu anyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti
 yāpayanti dharmā ca deśayanti te mama buddhā bhagavantaḥ

(1)B ins. mahānarake. (2)T ins. ũu ḥbod (raurave). (3)A:
 jamaloke. (4)BE:daśadikṣv. (5)C:manuṣv andhavadhirā. D:
 manuṣyasyāndhavadhirā. (6)āha in Mss. (7)cira in Mss. (8)
 -gṛhṇīyus in Mss. (9)BC:-rūpā. (10)B:vividha. (11)A:
 pūryyata. B:-pūryet. E:-pūryyataḥ. (12)C:-rūpāḥ anuttarāyāṃ.
 (13)ACDE:sāksībhūtā. (14)B:daśabhikṣv.

- (1)
sākṣībhūtā bhaviṣyanti, jñānabhūtā bhaviṣyanti/ vyākarotu
me bhadanta bhagavan nanuttarāyāṃ samyaksaṃbodhau,
(2) (3)
Bhadrake kalpe bhaveyam ahaṃ viṃśottaravarṣaśatāyauṣkāyāṃ
prajāyāṃ tathāgato 'rhan samyaksaṃbuddho vidyācaraṇa-
(4)
5 sampanno yāvad buddho bhagavān; śakto 'ham evaṃrūpaṃ
(5)
buddhakāryam abhiniṣpādayitum yā me pratijñā kṛtāḥ"/
(6) (7)
atha tāvad eva sarvāvatī parṣā sadevagandharva-
(8) (9)
mānuṣ=āsuraś ca lokāḥ kṣitigaganasthitāḥ, sthāpayitvā
tathāgataṃ te sarve 'śrūṇi pravartayamānāḥ pañcamaṇḍalena
10 pādau vanditvāhuḥ/ "sādhu sādhu mahākāruṇika, gaṃbhīrā
(10) (11)
te smṛtir gaṃbhīreṣu sattveṣu mahākaruṇotpannā, gaṃbhīraṃ
ca mahāpraṇidhānaṃ kṛtaṃ/ tadādhyāśayena sarvasattvā
(12) (13) (14)
mahākaruṇayā saṃcchāditāya bhūyas ānantaryakārakā yāvad
akuśalamūlasamavadhānagatā vaineyāḥ pratigṛhītā; etena
(15)
15 praṇidhānena jñāyate yathā tvaṃ prathamacittotpādenā-
nuttarāyāṃ samyaksaṃbodhau sattvānāṃ bhaiṣajyabhūtas
trāṇaṃ parāyaṇaṃ; sattvānāṃ duḥkhapramocanārthaṃ praṇi-
(16) (17)
dhānaṃ kṛtaṃ tathā te āśā paripūryatu vyākarotu ca bhaga-
vān anuttarāyāṃ samyaksaṃbodhau"/

(1)ACDE:sākṣibhūtā. (2)B:bhadrakalpe. (3)A:viśottarāvarṣa-
satāyauṣkānāṃ. (4)D:śakro. (5)A:-kāyam. (6)C:sarvāvatīr.
(7)B:parṣat. (8)E:loke. (9)C:-gamana-. D:-gagaṇa-. (10)A:
gaṃbhītireṣu. B om. E:gaṃbhītiraṣu. (11)AE:mahākāruṇiṇo-
tpannā. B:mahākaruṇā. (12)AB:mahākāruṇayā. CD:mahākāruṇāyā.
(13)D:samcchāditā yad. (14)ABE:bhūyasyānantaryāya-. (15)A:
praṇidhāne valena. B:praṇidhānavalena. (16)B:tathāgate.
(17)A:-pūryyata. B:-pūryyeta. C:-pūrṇaryatu. E:-pūjyata.

- (1)
svayaṃ ca rājā Amṛtaśuddhaḥ prarudamāno brāhmaṇasya
(2)
pañcamāṇḍalena pādaḥ vanditvāha/
(3)
"aho paramagambhīra
(4) (5)
sukheṣu tvam anāśritaḥ/
5 sattveṣu tvam dayāpannaḥ
(6) (7) (8)
asmākaṃ tvam nidarśakaḥ" //
- peyālaṃ, Avalokiteśvara āha/
(9) (10) (11)
"sattveṣu śakteṣu bhavān asakta
(12) (13)
atīndriyārtheṣu atīndriyāś ca/
(14)
10 karoṣi vaiśvaryam ihendriyāṇāṃ
(15) (16)
bhāṣiṣyase dhāraṇijñānakośaṃ" //
(17)
peyālaṃ, Mahāsthāmaprāptas tv āha/

(1)D:amajaśuddhaḥ. T:bdud rtsi dag pa. But Ch:amitaśuddhaḥ,
ch1:無量清淨. ch2:無量淨. (2)pādaḥ is supplied by Ch T. (3)AB:
abho. (4)A:satvām. BE:satvam. (5)E:anaśritaḥ. (6)E:
asmāka. (7)E:nidarśaka. (8)
T:e maḥo mchog tu zab pa po,
khyod ni bde la mi gnas te,
khyod ni sems can sñiñ rje ldan,
khyod ni bdag gi mtshon ma yin.
ch1:汝今所願. 堅固甚深. 放捨已樂. 為諸衆生. 起大悲心. 為我等現. 諸法真實. 妙勝之相.
ch2:奇哉甚深妙. 乃至不著樂. 悲傷哀衆生. 為我等現.
(9)satveṣv asakteṣu in Mss. Corrected by Ch T. (10)BC:
bhagavān. D:bhagavā. (11)ABE:aśakta. D:sakta. (12)D om.
atīndriyārtheṣu. (13)AE:arthitrīndriyāś. B:atīndriyāś.
(14)ABCD:vaiśvaryam. (15)Ch T:bhaviṣyase. (16)
T:sems can chags pa dag la khyod ma chags,
dbañ po rta thul rnams las dbañ rta thul,
dbañ po hdi rnams la ni dbañ mdzad de,
gzuñs dañ ye śes kyi ni mdzod du hgyur.
ch1:衆生多所著. 汝今無所著. 於上下諸根. 久已得自在. 故能隨衆生. 根願具足. 未來世當得. 陀羅尼智藏.
ch2:自無所著. 著衆生. 縱根還為已調伏. 仁於諸根得自在. 仁當總持智慧藏.
(17)C:tvām aprāhama.

- (1) (2)
 "bahukoṭīśahasrasattvānām
 (3) (4)
 kuśalārtham samāgatāḥ/
 (5)
 rudante tvayi kārūṇya (6) (7)
 mahāparamaduṣkaram"//
 (8)
 5 Mañjuśrīr bodhisattva āha/
 "dṛḍhaviṛiyasamādhāna
 (9)
 varaprajñāvicakṣaṇa/
 (10)
 tvam asmān arhase pūjām
 (11)
 mālyagandhavilepanaiḥ"//
 (12)
 10 Gaganamudro bodhisattva āha/
 (13)
 "evam dattaṃ tvayā dānaṃ
 (14)
 sattvebhyo mahatī kṛpā/
 (15)
 kṣīṇakāle 'smiṃ tvam

(1)BCDE:-koṭi-. (2)C:-satvā tvam. (3)BC:-ārtha. (4)AE:
 samāgatā. (5)A:kārūṇyam. (6)D:-duṣkara. (7)

T:sems can bye ba stoṅ phrag maṅ po rnam,
 dge baḥi don du kun nas ḥdus pa dag,
 mchog tu dkaḥ baḥi sdug bśhal chen po yi,
 khyod ni sñiṅ rje la ni ṅu bar byed.

ch1: 無量億衆生。爲善故集聚。見知汝大悲。一切皆啼泣。所作諸苦行。苦來未曾有。
 ch2: 是多億衆生。爲善故來集。聞仁悲墮淚。異哉甚難事。

(8)ABCE:-śrī. (9)A:valayaññā-. (10)B:asyān arhas te. (11)

T:brtson ḥgrus tiṅ ḥdzin brtan pa daṅ,
 mkhas pa daṅ ni śes rab mchog,
 phreṅ ba dri daṅ byug pa yis,
 de phyir khyod la mchod par ḥos.

ch1: 精進三昧。甚堅牢固。妙勝智慧。善能分別。若以華香。供養汝者。汝於今日。則能堪受。
 ch2: 精進誓堅固。妙慧甚明了。仁亦應受供。塗香及華鬘。

(12)D:gagaṇa-. (13)C:dantaṃ. (14)D:kṛpāḥ. E:kṛtyapā. (15)
 ABCD:smi. E:smi.

(1) (2)

nātha bheṣyase varalakṣaṇaḥ"//

Vajracchedaprajñāvabhāso bodhisattvo 'py evam āha/
(3)

"yathākāśaṃ suvistīrṇam
(4)

evaṃ tvaṃ karuṇāśrayaḥ/
(5)

5 tvayā sattvebhyo 'yaṃ panthā
(6)

(7)

bodhicaryā pradarsītaḥ"//

Vegavairocano bodhisattva āha/
(8) (9)

"na cānye kṛpā sattveṣu
(10)

sthāpayitvā tathāgataṃ/
(11)

10 yas tvaṃ sarvaguṇopeto
(12)

varaprajñāvicakṣaṇaḥ"//

(1)B:varalakṣaṇa. E:vare lakṣaṇaḥ. (2)
T:sñiñ rje chen pos sems can la,
de ltar khyod kyis sbyin pa sbyin,
khyod ni dus hdi zad nas kyañ,
mgon po mtshan gyi mchog tu hgyur.
ch1: 汝為衆生。成就大悲。捨敗布施。於濁惡世。嚴持諸相。微明第一。為諸天人。作調御師。
ch2: 仁如是行施。大哀愍衆生。濁時仁為濟。具三十二相。
(3)AE:-ākāśaṃ. (4)A:eva. (5)B:yaṃ pathā. D:paṃ paṃ thā.
E:yaṃ paṃtha. (6)A:bodhisattva. (7)
T:ji ltar nam mkhañ rgya che ba,
de ltar khyod kyi sñiñ rjeñi gnas,
khyod kyis sems can hjiḡs med la,
byañ chub spyod pa dag kyañ bstan.
ch1: 汝今大悲心。廣大如虛空。欲為衆生親。故現行菩提。
ch2: 如虛空無邊。大哀愍衆生。為衆生津梁。今現菩提行。
(8)B:cāśya. (9)kṣaya in Mss. Corrected by Ch T. (10)ABE:
-gataḥ. (11)B:-vicakṣaṇa. C:-vivarakṣaṇā. D:-vicakṣaṇa. (12)
T:de bzin gśegs pa ma gtogs par,
sems can la brtse gzan med de,
gañ phyir śes rab mkhas pañi mchog,
khyod ni yon tan kun dan ldan.
ch1: 汝所成就。大悲功德。勝妙智慧。善別法相。除佛世尊。餘無能及。
ch2: 更無愍衆生。唯除如來。仁者功德具。妙慧心甚明。

Siṃhagandhas tv āha/
 (1) (2)
 "anāgate ya adhvāne

bhadrake kleśamāraḥ/
 (3)
 yaśaḥ kīrtiṃ tvam āpnoṣi
 (4) (5) (6)
 sattva mocayi duḥkhitān"//
 (7)
 Samantabhadro bodhisattva āha/

5

"janmakāntāra udyuktā
 (8) (9)
 mithyām āśraya saṅkaṭā/
 (10)
 grhītā dagdhasantānā
 (11)
 māṃsarudhirabhojanā"//

10

Akṣobhya. āha/
 (12)
 "avidyāṇḍakaprakṣiptā
 (13) (14)
 kleśapaṅke samutthitāḥ/
 (15)
 grhītā dagdhasantānā

(1)B:ye. (2)AḤ:adhyāne. B:adhvāna. C:ādhvāne. (3)ABC:kīrtti.
 D:kīrttiṃ. (4)ACD:mocayiḥ. (5)AḤ:duḥkhitān. (6)
 T:khyod ni ma hoṃs dus na ni,

bzañ la ñon moṃs bdud kyi tshe,
 sems can sdug bsñal sgrol byed ciñ,

khyod kyi grags dañ sñan pa hthob.

ch1: 汝未來世。於賢劫中。多煩惱處。得大名聞。復令思量。諸眾生等。斷除苦惱。得妙解脫。

ch2: 妙士於來世。亂結賢劫中。當得大稱譽。度脫衆生苦。

(7)AC:bhamanta-. (8)A:āśraya. (9)B:samkaṭāt. (10)A:-samaṇtā.

(11)T:skye baḥi dgon par brtson gyur ciñ,

log rgyas śin tu ñam ña ba,

śa za ba dañ khrag hthun baḥi

sems rgyud tshig rnams bzuñ bar gyur.

ch1: 一切衆生。勤心修集。生死剎儼我。涉邪見山。互相食噉。無有善心。誰以大悲。故能攝取。

ch2: 勤勵生死嶮。處於邪曠野。能取焦枯意。食肉飲血者。

(12)Ch:-andhakāra-. T:-aṇḍakośa- for -aṇḍa-. (13)BD:-paṅka.

C:kleśadyaṅka. (14)ABE:samusthitāḥ. (15)A om. dagdha-.

(1)
ānantaryakārah"//

Gandhahasto 'py āh: (1) ch1: 汝今純以, 智慧持戒, 三昧慈悲, 莊嚴其心, 故能攝取, 大
(2) ch2: 智戒二俱等, 慈哀自環, 能取焦枯意, 請毀賢聖者
"tvam anāgatabhayaṃ ur: s'va

yathā ādarśamaṇḍale/

5 grhītā dagdhasantānāḥ (3) (4)
grhītā dagdhasantānāḥ (3)
Rat: (5) saddharmapratikṣepakāḥ"

Ratnaketur apy āha/
krpākarunabhūṣitaḥ/ (6)
grhītā dagdhasantānā (7)
(8) (9)
āryāṇām apavādakāḥ"//

10

(1)T:ma rig sgo ṅaḥi sbubs chud ciñ,
ñon moṅs ḥdam du byiñ gyur la,
mtshams med pa dag byed pa po,
sems rgyud tshig rnams bzuñ bar gyur.
ch1: 燒滅善心, 專作逆惡, 墮大黑明, 黑闇之中, 無由得此, 煩惱淤泥, 汝已攝取, 如是衆生。
ch2: 墮於無明闇, 沒在能便淵, 能取焦枯意, 造無間業者。
(2)E:anāgatam bhayaṃ. (3)A:-pratikṣayakāḥ.
(4)T:khyod kyis ma ḥoṅs ḥjigs mthoñ ba,
ji ltar me loñ dkyil ḥkhor bñin,
dam paḥi chos ni spoñ byed paḥi,
sems rgyud tshig rnams bzuñ bar gyur.
ch1: 汝今審見, 未來之世, 多諸恐怖, 如觀鏡像, 其中衆生, 毀壞正法, 皆悉燒滅, 一切善心。
ch2: 仁見來世數, 如照鏡觀像, 能取焦枯意, 誹謗正法者。
(5)C:ratne ketur. (6)ABCD:-bhūṣita. E:-bhūvitaḥ. (7)A:-
samntānāḥ. (8)B:āryāṇā sampravādakāḥ.
(9)T:ye śes tshul khrims tiñ ḥdzin dañ,
sñiñ rjeḥi rgyan gyis brgyan pa po,
hphags la skur pa ḥdebs byed pa,
sems rgyud tshig rnams bzuñ bar gyur.
ch1: 汝今純以, 智慧持戒, 三昧慈悲, 莊嚴其心, 故能攝取, 燒滅善法, 誹謗聖人, 如是衆生。
ch2: 智戒二俱等, 慈哀自環, 能取焦枯意, 請毀賢聖者。

(1)
Vigatabhayasamtāpa āha/

"tvam duḥkhaṃ dr̥ṣṭvā
(2)
sattvānām tryapāyagatim adhvani/

5 gr̥hītā dagdhasantānāḥ
(3) (4)
tucchamuṣṭītvayāśritāḥ"//

Utpalahasto 'py āha/

"kṛpājñānena vīryeṇa
(5) (6)
parṣā tvayi marditā/

10 gr̥hītā dagdhasantānā
(7) (8)
janmāmaranapīḍitāḥ"//
(9)
Jñānakīrtir āha/

"bahurogopahatā
(10)
kleśavāyusamīritāḥ/
(11) (12)
śamesi jñānatoyena

(1)C:vigatābhaya-. (2)AD:apāya-. B:dāpāya-. C:yā apāya-.
E:dyapāya-. (3)B:-samtānās tuṣṭhamuṣṭītvayā-.

(4)T:khyod kyis ṅan soṅ gsum lam du,
sems can sdug bsṅal rnam mthoṅ ba,
chaṅ ba stoṅ ḥdrar gnas gyur pa,
sems rgyud tshig rnam bzuṅ bar gyur.

ch1: 汝今所修 無量苦行 皆為攝取 當來衆生 燒滅善心 依邪見者。

ch2: 仁見苦衆生 於來世三界 能取焦枯意 依邪忘失者。

(5)B:parṣadā. (6)A:marditā. (7)E:-pīḍatāḥ.

(8)T:khyod kyī sñiṅ rje ye ses daṅ,
br̥tson ḥgrus kyis ni ḥkhor ba bcom,
skye daṅ ḥchi bas gzir gyur pa,
sems rgyud tshig rnam bzuṅ bar gyur.

ch1: 汝今大悲 智慧精進 於此大衆 無能及者 是故攝取 邪見諸心 為老病死 之所逼者。

ch2: 慈哀智精進 於此衆為最 能取焦枯意 生老病逼者。

(9)ABE:jñānakīrttir. (10)A:-śamīritāḥ. B:-samīritā. E:-
samīritāḥ. (11)A:śamośi. D:śameśi. (12)CD:jñānatā yena.

mārabalaṃ pramardasi"//⁽¹⁾

Dharaṇīmudro 'py āha/

"na vīryaṃ dṛḍham asmābhiḥ
(2)

kṣīṇe kleśavimokṣaṇe/

(3) (4)

5 yathā tvaṃ śūrasūryeva

(5)

kleśajālaṃ pramardasi"//⁽⁶⁾

Utpalacandro 'py āha/

(7)

"dṛḍhavīryasamutsāha

yathā guṇakṛpāśrayaḥ/

(8)

(9)

(10)

10 moci si tvaṃ trayaṃ lokyaṃ

(11)

(12)

(13)

prabaddhaṃ bhavabandhanaiḥ"//

(1)T:nad mañ dag gis ñen pa dañ,

ñon moñs rluñ gis ded pa dag,

ye śes chu yis ži byas te,

bdud kyi sde rnams rab tu bcom.

ch1:無量衆生,多諸痛苦,常爲煩惱,惡風所吹,改今能以,大智慧水,銷滅諸魔,破其力勢。

ch2:多病之所逼,使風塵充遍,掩以智慧水,降伏衆魔兵。

(2)D:kṣīṇa. (3)AB:tva. (4)A:śūla-. B:śūlasūryyava. E:śūla-sūryyes. (5)C:prarmadasi.

(6)T:ji ltar khyod ni ñi ma bžin,

ñon moñs dra bas rab bcom ste,

ñon moñs zad ciñ rnam thar pañi,

brtson ḡgrus brtan pa ñed la med.

ch1:汝今已得,堅固精進,能盡煩惱,而得解脫,我等志薄,不能及是。

ch2:我等進不堅,能解脫渴結,如大德梵師,降伏諸結力。

(7)E:dṛḍhā-. (8)B:mocasi. (9)ABE:śriyaṃ. (10)B:lokaṃ. (11)AE:pravarddha. B:pravuddhaṃ. (12)A:bhave vandhanaiḥ. B:bhavandhanaiḥ. C:bhagavavandhanaiḥ.

(13)T:ji ltar yon tan sñiñ rjeñi gnas,

brtson ḡgrus brtan pa yañ dag mos,

srid pañi ḡchiñ bas rab bsdams pa,

kham s gsum po dag grol bar byed.

ch1:堅固修習,精進用意,依止功德,生發堅心,是故來世,能爲衆生,斷於三世,三有結縛。

ch2:精進力堅固,如德衆隨意,名稱遍三界,當割生死縛。

Vimalendra āha/
(1)

"mahākāruṇi nirdiṣṭa
(2)

bodhisattvasya gocaraḥ/
(3)

vayaṃ hi tvāṃ namasyāmaḥ
(4)

krpāhetusamutthitaḥ"// (5)

5

Balavegadhāry apy āha/

"kleśayoge kaliyuge
(6) (7) (8)

yā bodhis tvayā samāśritā/
(9) (10) (11)

chinda kleśe samūlāṃs
(12)

tvam sidhyate prapñidhir dṛḍhā"// (13)

10

(14)

Jyotipālo 'py āha/
(15)

"jñānakośasamaṃ tulyaṃ

(16)

kṛtā prapñidhi nirmalā/

(1)BD:-kāruṇa. E:-karuṇa. (2)ABDE:-satvona. C:-satvāna.

(3)B:tvā. (4)B:-samusthita. C:-samundhitāḥ.

(5)T:byañ chub sems dpahi spyod yul gyi,
sñiñ rje chen po dag bstan pa,

sñiñ rjeḥi rgyu las byuñ ba po,

khyod la bdag cag phyag ḥtshal lo.

ch1:菩薩所行道. 大悲為最上. 所說悲相立. 是故我稽首.

ch2:仁今說大悲. 現示菩薩行. 我等今禮仁. 哀憐無迴者.

(6)B om. yā. (7)C:bodhisatvayā. (8)E:samāśritāḥ. (9)B:
cchida. E:cchinde. (10)E:kleśa. (11)ADE:śamūlāṃs. B:sa-
mūlāni. (12)B om. tvam.

(13)T:ñon moñs ldan paḥi rtsod dus tshe,

byañ chub gañ dag khyod la brten,

khyod kyis ñon moñs brtsad nas bcaḍ,

smon lam brtan pa ḥgrub par ḥgyur.

ch1:五濁惡世. 多煩惱病. 汝依菩提. 發堅固願. 為諸眾生. 斷煩惱根.

ch2:結病惡世中. 仁修菩提行. 當斷諸結根. 仁願甚堅固.

(14)B:jyotiḥpālo. (15)A:-kośala-. E:-sama. (16)C:narmila.
E:nirmmalāḥ.

- (1)
 vartase bodhicaryāya
 (2) (3) (4)
 sattvausadhis tavāśrayaḥ"//
 (5) (6)
 Balasandarśano bodhisattvo mahāsattvaḥ prarudamāno
 brāhmaṇasya pañcamaṇḍalena pādaḥ vanditvāñjaliṃ pra-
 5 gṛhītavān āha/
 (7)
 "aho jñānolka sattvebhyaḥ
 (8)
 kleśarogaviśāṭhanī/
 (9)
 kṛpālu prajvālītā te
 (10) (11)
 sattvān mocesi duḥkhitān"//
 (12)
 10 sarvāvatī ca kulaputra sāvāṣṭhā sadevagandharvamānuṣā
 brāhmaṇasya pañcamaṇḍalena pādaḥ vanditvā kṛtāñjaliḥ
 (13)
 sthitvā vicitrābhir anvayaḥ padayuktābhir gāthābhis abhi-
 stavitvā tasthau//

(1)E:varttasa. (2)A:svatvausadhis. (3)C:te vāśrayaḥ.
 (4)T:ye śes mdzod dañ mtshuñis ḥdra ba,
 dri med smon lam btab pa yis,
 byañ chub spyod phyir sems can gyi,
 sman dañ brten du khyod ḥgyur ro.
 ch1:汝之智慧,猶如寶藏,所發誓願,清淨無垢,所可修行,無上菩提,但為衆生,作大醫王.
 ch2:智藏稱讚等,立願淨無垢,仁行菩提行,為衆生長樂.
 (5)B:valasudarśano. (6)B:-satva & om. till pragṛhītavān.
 (7)A:-olke. (8)B:-viśodharī. E:-viśāṭhanī. (9)E:kṛpāla.
 B:kṛtālūtā jvālītā. (10)A:mocasi.
 (11)T:kye ma śes sgron sems can rnams,
 ñon moñs nad rnams rnam par bcom,
 khyod ni rab ḥbar sñiñ rje can,
 sems can sdug bśhal grol bar mdzad.

ch1:汝今以此大智慧炬,為諸衆生,斷煩惱病,亦為食瘡,瘡受衆生,斷除一切,無量痛苦.
 ch2:妙哉智明士,除諸結病穢,積德行如海,脫斯衆生苦.
 (12)ch2:大乘悲分陀利經卷第六,感應品第十九(272b). (13)ABE:gāthābhista-
 vitvā. CD:gāthābhistavisyo. cp. T:don dañ tshig sna tshogs
 dañ ldan pañi tshigs su bcaḍ pa dag gis mñon par bstod nas
 ḥkhod do. ch1:以種種讚法而讚歎之. ch2:種種句義傷讚歎已.

- yadā ca kulaputra Samudrarenur brāhmaṇo Ratnagarbha-
sya tathāgatasyāgrato dakṣiṇaṃ jānumaṇḍalaṃ pr̥thivyām⁽¹⁾
pratiṣṭhāpayati/ atha tāvad⁽²⁾ eva mahāpr̥thivīcālaḥ prādur-
bhūtaḥ samantāc ca daśasu dikṣu buddhakṣetraparamāṇu-
5 rajaḥsameṣu buddhakṣetreṣu pr̥thivī calati pracalati saṃ-
pracalati kṣubhati prakṣubhati saṃprakṣubhati vedhati
pravedhati saṃpravedhati raṇati praraṇati saṃpraraṇati/
punar api mahān avabhāsaḥ prādurbhūtā, vividhā ca puṣpa-
vr̥ṣṭiḥ pravarṣitās, tadyathā mādāravamahāmādāravaṃ⁽³⁾
10 yāvad anantaprabhā evaṃrūpā puṣpavr̥ṣṭiḥ pravarṣitavati/
(4) (5) (6) (7)
yad daśasu diśāsu buddhakṣetraparamāṇuraजाḥsameṣu loka-
dhātuṣu buddhā bhagavantas tiṣṭhanti dhriyanti yāpayanti
pariśuddheṣu buddhakṣetreṣu apariśuddheṣu vā sattvānāṃ
dharmaṃ deśayanti/ ye ca tatra bodhisattvā mahāsattvās
15 teṣāṃ buddhānāṃ bhagavatāṃ antike niṣaṇṇā dharmaśravaṇāya
te bodhisattvā mahāsattvās taṃ pr̥thivīcālaṃ dr̥ṣṭvā punas
(8)
te bodhisattvās tāṃ buddhāṃ bhagavataḥ paripreccanti/
(9)
"ko bhagavan hetuḥ kaḥ pratyayo mahataḥ pr̥thivīcālasya

(1)AE ins. syā. B:-cālasya. (2)B:daśadikṣu. E:dikṣv addha-
kṣetra-. (3)D:-prabhāva. (4)C:yajña. (5)B:daśadikṣu. E:
daśasu diśāsu. (6)D:-kṣetre. (7)ACDE:-rajassameṣu. (8)
buddhāṃ is supplied by Ch T. chl om. bhagavataḥ. (9)A:
bhagavanāḥ & om. hetuḥ.

(1)
loke prādurbhāvāya, mahatyās ca puṣpavṛṣṭer abhipra-
(2)
varṣatu?" /

- tena khalu punaḥ samayena pūrvasyām diśi ito buddha-
(3)
kṣetrād ekagaṅgānadīvālikāsamāni buddhakṣetrāṇy ati-
(4)
5 kramya Ratnavicayā nāma lokadhātus, tatra Ratnavicaye
(5)
buddhakṣetre Ratnacandro nāma tathāgato 'rhan samayakṣam-
(6) (7)
buddho bhagavāṃs tiṣṭhati yāpayati aprameyebhyo 'saṃ-
(8) (9)
khyeyebhyo bodhisattvebhyaḥ puraskṛtaḥ parivṛto dharmaṃ
(10)
deśayati sma yad uta buddhakṣetre mahāyānakathā/ tatra
(11)
10 buddhakṣetre Ratnaketur nāma bodhisattvo mahāsattvaś
(12)
Candraketuś ca; tau dvau bodhisattvau yena Ratnacandras
(13)
tathāgatas tenāñjaliṃ praṇamya Ratnacandraṃ tathāgatam
etad avocatām/ "ko bhadanta bhagavan hetuḥ kaḥ pratyayo
(14)
mahataḥ pṛthivīcālasya loke prādurbhāvāya, mahatyās ca
(15)
15 puṣpavṛṣṭeḥ pravarṣaṇatāyai?" / Ratnacandras tathāgata
(16)
āha/ "asti kulaputra paścimāyām diśīto buddhakṣetrād
(17)
ekagaṅgānadīvālikāsamān buddhakṣetrān atikramya tatra
(18) (19)
Santīraṇo nāma lokadhātuḥ/ tatra Santīraṇe buddhakṣetre

(1) mahātyās in Mss. (2) C:-varṣaṇe. D:-varṣeṇa. E:-varṣatuḥ.
(3) E:-nadi-. B:-vālukā-. (4) B:ratnavijayā. D:ratnavicā.
T:rin po che brtsegs pa. ch1:選擇珍寶 ch2:寶集. (5) T:rin chen
zla ba. Ch:寶月 (6) ADE:tiṣṭhanti. (7) ABE:yāpayanti. (8)
ACE:-satvebhyo. D:-satvebhya. (9) parivṛtā in Mss. (10) CD:
vuddha. Ch T om. buddhakṣetre. (11) C:ratnaketu. T:rin po
cheḥi tog. ch1:寶相 ch2:寶勝. (12) T:zla baḥi tog. ch1:月相
ch2:月勝. (13) B:tenā amjali. (14) B:mahatyā. (15) D:-varṣeṇa-
tāyai. (16) AD:diśīto. (17) B:-vālukā-. (18) AE:samtirāṇo.
T:yañ dag rtog. ch1:刪提蘭. ch2:刪提蘭. (19) AE:samtirāṇe.

- (1)
- Ratnagarbhas tathāgato yāvad buddho bhagavāms tiṣṭhati
 (2) (3) (4)
 yāpayati bahubodhisattvakoṭīr vyākaroty anuttarāyām
 (5)
 samyaksaṃbodhau bodhisattvaviṣayasamdarśanapraṇidhāna-
 vyūhasamādhiviṣayadhāraṇīmukhavyūhaṃ dharmaparyāyam
- 5 bhāṣamāṇa; ekaś cātra Mahākāruṇiko bodhisattvo mahā-
 sattvas, tenaivamrūpaṃ praṇidhānaṃ kṛtaṃ mahākaruṇā-
 paribhāvitā vāgbhāṣitā anuttarāyām samyaksaṃbodhau vyā-
 karaṇanirdeśaṃ bodhisattvānāṃ tathārūpā praṇidhānā ud-
 (6)
 bhāṣitā yad bahubhiḥ prāṇakoṭibhir bodhau praṇidhānaṃ
- 10 kṛtaṃ, buddhakṣetraguṇavyūhāś ca parigrhītā vaineya-
 (7)
 sattvāś ca parigrhītāḥ, sarvataś ca sa eko mahākaruṇā-
 (8) (9) (10)
 samanvāgato mahābodhisattvo yaḥ sarvāvatīṃ tām parśadam
 (11) (12) (13)
 abhibhūya kliṣṭaṃ pañcakaṣāyaṃ kleśaraṇikalīyugaṃ buddha-
 (14) (15)
 kṣetraṃ sarva ānantaryakārakā yāvad akuśalamūlasamava-
- 15 dhānagatā dagdhasantānā vaineyaḥ parigrhītāḥ; sarvāvatī
 ca sā parśat sadevagandharvamānuṣāsuraś ca lokas taṃ
 (16)
 Ratnagarbhaṃ tathāgatam apahāya tasya Mahākāruṇikasya
 paścimakasya pūjāyodyuktāḥ pañcamaṇḍalena ca vanditvā
 (17) (18)
 prāñjalībhūtāḥ sthitās tasya varṇaṃ bhāṣate/ sa ca

(1)AE:tiṣṭhanti. (2)A:yāpayanti. (3)bahu- is supplied by Ch T. (4)A:-koṭī. E:-koṭi. (5)AE:-praṇidhānaṃ. (6)B: prāṇikoṭibhir. (7)C:sarvaś. (8)ACD:-satvā. B:mahāsatvo. (9)B:savāvatī. C:sarvāvatī. (10)B:tā. (11)D:api bhūya. (12)BE:-kaṣāya. (13)AB:-kariyuga. (14)ACE:sarve. (15)C:-samadhāna-. (16)B:apāya ta. E:apāya tasya. (17)ACE: prāñjali-. B:-bhūtā. (18)E:sthitā.

- mahāsattvas tasya bhagavato Ratnagarbhasya tathāgatasya
 purato niṣaṇṇo vyākaraṇaṃ śṛṇvānaḥ/ yadā ca sa mahā-
 sattvas tasya bhagavataḥ purato dakṣiṇaṃ jānumaṇḍalaṃ
 prṛthivyāṃ nikṣiptavāms tadā sa bhagavāms tathārūpaṃ smitaṃ
 prādurakārṣīd yathā daśasu dikṣu buddhakṣetraparamāṇu-
 rajaḥsamā lokadhātavaś calitāḥ puṣpavarṣaṃ cābhipravarṣi-
 tam/ sarvatra ca teṣu buddhakṣetreṣu te bodhisattvā mahā-
 sattvāḥ prabodhanārthaṃ mahākaruṇābodhisattvapraṇidhāna-
 caryānidarśanārthaṃ bodhisattvānāṃ ca mahāsattvānāṃ buddha-
 kṣetraparamāṇurajassamebhyo digbhyo buddhakṣetrebhyaḥ san-
 nipatanārthaṃ bodhisattvānāṃ ca mahāsattvānāṃ samādhāna-
 mukhanirdeśacaryāvaiśāradyadharmaparyāyāṃ bhāṣaṇārthaṃ
 tena tathāgatena evaṃrūpāṇi prātihāryāṇi darśitāni"/
- tau ca kulaputra dvau bodhisattvau taṃ Ratnacandraṃ
 tathāgataṃ paripṛcchate sma/ kiyac cirotpāditam bhadanta
 bhagavaṃs tena Mahākāruṇikena bodhisattvena mahāsattvena
 bodhicittam?; kiyac ciraṃ bodhicārikāṃ cīrṇavān, yena
 pañcakaṣāye loka tīvrakleśaraṇe kaliyuge vartamāne kālaḥ

(1)BD:śṛṇvāmaḥ. (2)prṛthivyāṃ is supplied by Ch T. (3)A:
 -akārṣīta. C:-akāṣīt. D:-akārṣīt. E:-akārṣita. (4)D:daśa-
 dikṣu. (5)D:mahābodhisattvāḥ. (6)C:-ārtha. (7)rajassamebhyo
 in Mss. (8)-vaiśāradya- is supplied by Ch T. T:tiñ ñe ḥdzin
 gyi sgo bstan paḥi spyod pa ḥjigs med paḥi chos kyi rnam
 graṃs. ch1:諸三昧陀羅尼門無畏法門 (=samādhidhāraṇīmukhavaiśāradya-
 dharmaparyāyāṃ). ch2:誓願行無畏法門 (=praṇidhānacaryāvaiśāradya-
 dharmaparyāyāṃ). (9)ACE:-prcchata. B:-prcchati. (10)E:
 vīryavān. (11)C:-kaṣāyaṃ. (12)C:-raṇa. (14)A:kāle. B om.
 C:kāleḥ.

- (1) parigrhīta ānantaryakārakā yāvad akuśalamūlasamavadhāna-
 (2) gatā dagdhasantānāḥ sattvā vaineyāḥ parigrhītāḥ?"/
 (3) Ratnacandras tathāgata āha/ "sāṃpratam kulaputra tena
 Mahākāruṇikena prathamacittam utpāditam anuttarāyām
 (4) 5 samyaksaṃbodhau/ gacchata kulaputra yūyaṃ tat Santīraṇam
 (5) buddhakṣetram tasya Ratnagarbhasya tathāgatasyārhatāḥ
 samyaksaṃbuddhasya darśanāya vandanāya paryupāsānāya/
 (6) tam ca samādhānamukhanirdeśam caryāvaiśāradyadharmā-
 (7) paryāyaṃ śroṣyatha/ tam ca Mahākāruṇikaṃ bodhisattvaṃ
 (8) 10 mahāsattvaṃ mad vacanān prcchatha; evaṃ ca vadatha,
 (9) "Ratnacandras tathāgatas tvam satpuruṣaṃ prcchati/ idaṃ
 (10) (11) (12)
 (13) (14) ca candrarocavimalaṃ puṣpaṃ preṣitavān, sādhu-kāraś cānu-
 pradatta/ evaṃ ca prathamacittotpādena tvam satpuruṣa
 (15) mahākāruṇikavyāhāreṇa daśasu dikṣu buddhakṣetraparamāṇu-
 (16) 15 rajassamāsu lokadhātuṣu buddhakṣetrāṇi śabdenāpūritāni,
 tena tvayā sarvatra Mahākāruṇika nāma pratilabdham/
 (17) tena tvam satpuruṣa sādhu bhūyaḥ paścimakānām mahākāruṇi-
 kānām bodhisattvānām mahāsattvānām mahākāruṇavyāhāreṇa
 (18) (19) prapīdhānanetrīdhvajam ucchrayaṇam/ tena tvam satpuruṣa

(1)CD:-grhīte. E:-grhītāḥ. (2)D:-mūle. (3)B:sāpratam. cp. T:da gdod. ch1: 今曰 ch2: 適始 (4)ABC ins. sarva. E ins. sarvaṃ. (5)A:-ārhanatāḥ. (6)B:-nirdeśa. (7)ABE:-paryāya. (8)ABE:vacanāt prcchata. (9)B:vadata. E:datha. (10)B:tvam. (11)ACDE:satpuruṣa. (12)E:prcchamti. (13)T:me tog zla ba mdog mdzes dri ma med pa. ch1: 月光淨華 ch2: 月樂無垢華 (14)B: puṣpe. (15)B:daśadikṣu. (16)ACDE:-rajassamāsu. (17)B:bhū- taḥ. (18)B:prapīdhānam. (19)ABE:ucchrayaṇam. C:ucchayaṇam.

- bhūyo buddhakṣetraparamāṇurajaḥsamān anāgatān asaṃkhyeyān
 (1) (2) (3)
 kalpān buddhakṣetraparamāṇurajaḥsamān daśadiśi lokadhātuṣu
 yaśahkīrtiśabdenāpūraya/ yena tvayā bahvasaṃkhyeyasattva-
 (4)
 koṭīnayutaśatasahasrāṇy anuttarāyāṃ samyaksaṃbodhau samā-
 (5)
 5 dāpitāni niveśitāni pratiṣṭhāpitāni bhagavataḥ sakāśam
 (6) (7)
 upanītāni, avaiivartikāni sthāpitāny anuttarāyāṃ samyak-
 saṃbodhau/ bhaviṣyanti kecit tatra praṇidhānena buddha-
 kṣetraguṇavyūhāṃ parigṛhīṣyanti, ye paścād vyākaraṇaṃ
 lapsyante, ye tvayā bodhau samādāpitāḥ sarve te paścād
 (8)
 10 yāvad buddhakṣetraparamāṇurajaḥsamāsaṃkhyeyakalpair
 daśasu dikṣu buddhakṣetraparamāṇurajaḥsameṣu anyeṣu loka-
 (9) (10)
 dhātuṣu buddhatvaṃ prāpya dharmacakraṃ pravartayitvā
 (11)
 tvām ārabhya varṇaṃ bhāṣiṣyante/ anena tṛtīyena kāraṇena
 (12)
 te sādhu satpuruṣa"/
 (13)
 15 tena khalu punaḥ samayena dvānavatibodhisattvakoṭya
 (14)
 ekakaṇṭhena vadanti/ "vayam api bhadanta bhagavan San-
 (15)
 tīraṇaṃ buddhakṣetraṃ gacchemaḥ tasya Ratnagarbhasya
 tathāgatasyārhatāḥ samyaksaṃbuddhasyāntikaṃ darśanāya
 (16)
 vandanāya paryupāsānāya, taṃ ca satpuruṣaṃ darśanāya

(1)B:vahubuddhakṣetra-. (2)CD:daśadiśo. (3)lokadhātuṣu is
 supplied by Ch T. (4)BCDE om. -nayuta-. (5)AE:-dāpitāḥ. B:
 -dāpitā. (6)B:uparītāni. (7)ABE:sthāpitāni. (8)AE:-āsaṃ-
 khyeye kalpair. (9)D ins.te. (10)BD:-varttayitvām & om.
 tvām. (11)C:bhāṣiṣyate. (12)ABE:sādhukāra. (13)ADE:dvā-
 navatīḥ vodhisatva-. C:dvānavavatiḥ vodhisatve koṭye.
 (14)C:ca mayāpi. (15)A:gacchamaṣṭha. B:gacchama tasya. E:
 gacchamaḥ tasya. (16)A:payupāsānāya.

- (1)
vandanāya, yasya tathāgatena tribhir aṅgaiḥ sādhu-kāraḥ
(2)
preṣita, imaṃ ca candrarocavimalaṃ puṣpaṃ preṣitaṃ"/
(3)
sa ca kulaputra Ratnacandras tathāgata āha/ "gacchata
(4) (5)
kulaputrā yasyaitarhi kālaṃ manyadhve, tatra ca Ratna-
(6)
5 garbhasya tathāgatasya sakāśāt samādhānamukhanirdeśaṃ
(7)
caryāvaiśāradyadharmaparyāyaṃ śroṣyadhve"/
(8) (9)
atha tau dvau kulaputrau Ratnaketuś Candraketuś ca
Ratnacandrasya tathāgatasya sakāśāt candrarocavimalaṃ
(10) (11)
puṣpaṃ grhītvā sārḍhaṃ dvānavatibhir bodhisattvakoṭībhī
10 Ratnavicayāyāṃ lokadhātau samprasthitau/ tadyathāpi nāma
(12)
vidyutā eva eva tato bodhisattvaparṣād Ratnavicaye buddha-
(13)
kṣetre 'ntarhitau, iha Saṃtīraṇe buddhakṣetre Jambūvano-
(14)
dyāne ca sthitau/ yena Ratnagarbhas tathāgatas tenopa-
(15)
samkrāme tām upetya Ratnagarbhasya tathāgatasya pādaḥ
(16)
15 śīrasā vanditvā vividhābhir bodhisattvavikurvaṇābhiḥ
pūjāṃ kṛtvā Ratnagarbhasya tathāgatasyāgrato brāhmaṇaṃ
(17)
dṛṣṭvā sarvāvatīṃ ca bodhisattvaparṣāṃ prāñjalībhūtāṃ
(18)
varṇaṃ bhāṣamāṇāṃ taylor bodhisattvayor etad abhavad/
"ayaṃ sa mahākaruṇāsamanvāgato yasya Ratnacandreṇa tathā-

(1)ADE:tribhir aṅgais. C:triraṇais. (2)B:preṣita mam. C:preṣitaṃ iyaṃ. (3)B:chacchata. E:agacchata. (4)C:yācaisya-tarhi. (5)C:malpasadhva. D:manyamcadhve. (6)B:-nirdarśaṃ. (7)E:śroṣyamdhve. (8)AB:-ketu. (9)AE:-ketu & om. ca. B:-ketū & om. ca. (10)B:dvānavati. (11)AB:-koṭībhī. CD:-koṭībhī. E:-koṭībhī. (12)D:ratne vicaye. (13)AB:ihaṃ. (14)E:-garbha. (15)C:-krāmaṃ. (16)B:-kurvvaṇābhiḥ. (17)B:sarvāvatī. C:sarvāvaśatī. (18)AE:etad abhavad aya sa. B:ete tad abhavad ayaṃ sa. C:eta bhagavad ananya sa. D:etad aya sa.

(1) gateneme candrarocavimalāḥ puṣpāḥ preṣitāḥ"/ atha tau
 (2) (3) (4)
 dvau bodhisattvau bhagavataḥ sakāśāt parivartitvā brāhma-
 (5) (6)
 nasya puṣpam upanāmayitvā etad avocatām/ "imaṃ te sat-
 puruṣa Ratnacandrena tathāgatena candrarocavimalaṃ puṣpaṃ
 (7) (8)
 5 preṣitaṃ, sādhu-kāraś ca te satpuruṣaḥ preṣitaḥ; yāvad
 yathoktaṃ pūrvam/ peyālaṃ, aprameyāsaṃkhyeyebhyaḥ
 (9)
 pūrvāyāṃ diśāyāṃ buddhakṣetrebhyo bodhisattvā mahāsattvāḥ
 (10) (11)
 Santīraṇaṃ buddhakṣetraṃ samprāptāḥ, candrarocavimala-
 puṣpāṃ grhītvā brāhmaṇasya puṣpāḥ preṣitāḥ, tribhiś
 (12) (13)
 10 cāṅgaiḥ sādhu-kāraḥ preṣito; yathā pūrvoktaṃ/
 (14)
 evaṃ dakṣiṇāyāṃ diśāyāṃ ito buddhakṣetrāt sapta-
 (15)
 navatibuddhakṣetrakoṭīṇayutaśatasahasrān atikramitvā
 (16) (17)
 tatra Nirvāṇavijṇābhito nāma lokadhātus, tatra Nirvāṇa-
 (18)
 vijṇābHITE buddhakṣetre Siṃhavijṇābhiteśvararājā nāma
 (19) (20)
 15 tathāgato 'rhan samyaksaṃbuddhas tiṣṭhati yāpayati śuddhā-
 nāṃ bodhisattvānāṃ mahāsattvānāṃ śuddhāṃ mahāyānakathāṃ
 (21)
 dharmāṃ deśayati sma/ tasmimś ca parṣadi dvau bodhi-
 (22)
 sattvau mahāsattvau, eko Jñānavajraketur nāma dvitīyaḥ

(1)tathāgatena me in Mss. (2)ABCE:-vimalā. D:-vimalo. (3)
 B:puṣpapreṣitaṃ. (4)C:brāhmaṇa. (5)D:etad evocatām. (6)AE:
 idaṃ. (7)C:preṣitaṃ. (8)B om. satpuruṣaḥ. Ch om. (9)B:
 pūrvadiśā. (10)C:-kṣetre. (11)A:-vimalaṃ puṣpā. B:-puṣpāni.
 C:-rocana-. E:-vimalaṃ puṣpāṃ. (12)A:cāgrais. B om. (13)B:
 sādhu-kāro dattaḥ, peyālaṃ. (14)B:diśo. (15)B:-sahasrāṇy.
 (16)B:-vijṇābhiko. C:-vijṇāmito. T:ba gam gyis bsgyiṅs pa.
 ch1:覺樓師子吼. ch2 om. (17)AE:niyūha-. B om. C:-vijṇābhite.
 (18)C:-vijāmbhite-. B:-eśvaro & Om. -rājā. T:señ ge ltar
 bsgyiṅs paḥi dbaṅ phyug rgyal po. ch1:師子吼相尊王. ch2:
 師子覺迅勝自在王. (19)ABD:tiṣṭhanti. (20)A:yāpayanti. B om.
 (21)B:tasyāṃ. (22)T:ye śeś rdo ejeḥi tog. ch1:金剛智相. ch2:
 智金剛勝.

- (1)
viśālanetraṃ tathāgatam etam arthaṃ paripṛcchataḥ/ "ku-
(2)
to 'yaṃ mahāpṛthivīcālaprādurbhāvo, mahataś ca puṣpavṛṣṭi-
(3)
pravarṣaṇasya?"; yāvad yathā pūrvoktaṃ/
(4) (5)
tena khalu punaḥ samayenottarasyāṃ diśīto buddha-
(6)
5 kṣetrād buddhakṣetrakoṭīnayutaśatasahasrāṇy atikramya tatra
(7) (8)
Jambur nāma lokadhātus, tatra Lokeśvararājā nāma tathā-
gato yāvad buddho bhagavān śuddhānāṃ mahāyānasamprasthi-
(9)
tānāṃ bodhisattvānāṃ śuddhāṃ mahāyānakathāṃ dharmāṃ deśa-
(10)
yati sma/ tatra dvau bodhisattvau, eko 'calasthāvaro
(11) (12)
10 nāma dvitīyaḥ Prajñādharo nāma, tau Lokeśvararājaṃ tathā-
(13)
gataṃ paripṛcchataḥ sma/ "ko bhadanta bhagavan hetuḥ
(14)
kaḥ pratyayo mahataḥ pṛthivīcālasya loke prādurbhāvasya,
(15)
mahatyāś ca puṣpavṛṣṭer?"; yāvad yathā pūrvoktaṃ/
tena khalu punaḥ samayenādho diśīto buddhakṣetrād
(16) (17)
15 aṣṭānavatibuddhakṣetranayutān atikramya tatra Vigatatamo
(18)
'ndhakārā nāma lokadhātus, tatra Vigatabhayaparyutthāna-
(19) (20)
ghoṣo nāma tathāgatas tiṣṭhati yāpayati, caturṇāṃ parṣadāṃ

(1)ABCD:artha. (2)B:-cālasya prādur-. (3)B:peyālaṃ. (4)
A:punas. (5)B:smayena uttarasyāṃ. (6)ABCE:-kṣetrāt, D:
-kṣetrān & om. buddhakṣetra-. Supplied by Ch T. (7)A:jam-
vūr. T:ñur smrig (=kāṣāya). ch1:勝真寶 ch2:紫磨 (=jambū-
nada). (8)T:hjig rten dbaṅ phyug rgyal po. ch1:世間尊王 ch2:
世自在王. (9)A:-kathā. B:-kathā & om. dharmāṃ. (10)B:-sthā-
caro. T:mi g'yo brtan pa. ch1:不動性 ch2:不動處. (11)T:śes rab
hdzin. ch1:得智慧 ch2:慧賤. (12)A:lokaśvara-. (13)B:peyālaṃ
& om. from ko to pūrvoktaṃ. (14)DE:-bhāvāya. (15)A:-vṛṣṭair.
C:-vṛṣṭar. E:puṣpaṃ vṛṣṭar. (16)B:-niyutān. (17)AB:-tamā-
mdhakārā. T:gti mug mun bral. ch1:離闇霧 ch2:無闇冥. (18)T:
kun nas ldaṅ baḥi hjigs pa daṅ bral baḥi dbyaṅs. ch1:離恐怖
圓遠音 ch2:無畏近處音. (20)AC:caturṇā. B:caturṇāparṣadā.

- tribhir yānair dharmam deśayati sma/ tatra buddhakṣetre
 (1) (2)
 dvau bodhisattvau mahāsattvāv, eko 'rajavairocano nāma
 (3) (4)
 dvitīyah Svargavairocano nāma, yāvad yathā pūrvoktaṃ/
 (5)
 tena khalu punaḥ samayenopariṣṭhāyām diśīto buddha-
 (6) (7) (8)
 5 kṣetrād dve śatasahasre buddhakṣetrāṇām atikramitvā tatra
 (9)
 Saṃkusumitā nāma lokadhātus, tatra Saṃkusumite buddha-
 (10)
 kṣetre Prasphulitakusumavairocano nāma tathāgata yāvad
 (11) (12) (13)
 buddho bhagavāṃs tiṣṭhati yāpayati, caturṇāṃ parśadāṃ
 (14)
 tribhir yānair dharmam deśayati sma/ tatra buddhakṣetre
 (15) (16)
 10 dvau bodhisattvau mahāsattvau prativasata, ekaḥ Svaviśaya-
 (17)
 saṃkopitaviśayo nāma dvitīyo Dhāraṇīsaṃpraharṣanavikopito
 (18) (19)
 nāma bodhisattvas, tau dvau satpuruṣau Prasphulitakusuma-
 vairocanam tathāgataṃ prṣṭavantau/ "ko bhadanta bhagavan
 (20)
 hetuḥ kaḥ pratyayo mahataḥ pṛthivīcālasya loke prādur-

(1)CD:ekā. (2)C:rājavairoca. T:rnam par snañ byed rdul
 bral. ch1:日尊 ch2:潤疾顯明. (3)ABCE:svaga-. ch1:虛空日 ch2:空疾
 顯明. But T:rnam par snañ byed ñi ma(=Sūryavairocano). (4)
 B:yāvat sarva peyālaṃ. (5)ch1:悲華經卷第八諸菩薩本授記品第四之六(216a).
 (6)ACDE:-kṣetrāt. (7)B:vigatasahasra. C:de śatasasre. (8)
 B:-kṣetrān atikramya. (9)T:me tog kun tu rgyas pa. ch1:妙華
 ch2:等華. (10)BC:prasphalita-. T:rnam par snañ mdzad me tog
 rab rgyas. ch1:華數日王 ch2:華數照明. (11)A:tiṣṭhanti yāpayanti.
 B om. yāpayati. (12)BC:caturṇā. (13)B:parśadā. (14)ACDE:
 tasya. B om. buddhakṣetre. (15)A:-vasati. B om. E:-vaśati.
 (16)B:-sakopita-. T:rañ gis rnam par ḥbyed pas yul yañ dag
 par ḥkhrugs pa(=Svavicayasamkopitaviśayo). ch1:選擇自法攝取國土.
 (=Svadharmavicayasamgrhītaviśayo). ch2:自執境界無怨(=Svavicayā-
 samkopitaviśayo). (17)B:-saṃpraharṣavikopito. T:gzuñs kyis
 yañ dag par rab tu dgah ba rnam ḥkhrugs pa. ch1:陀羅尼妙音
 (om.-vikopito). ch2:悅持無怨(= -harṣanāvikopito). (18)E:-sat-
 vau dvau. (19)C:prasphalita-. -vairocanakusumam in Mss.
 (20)B om. kaḥ, pratyayaḥ sarva peyālaṃ, & om. from mahataḥ
 to puṣpavrṣṭeḥ.

(1)

- bhāvāya mahatyāś ca puṣpavṛṣṭeḥ?"/ Prasphulitakusuma-
vairocanas tathāgata āha/ "asti kulaputrādho diśīto
(2) (3)
buddhakṣetrāt dve śatasahasre buddhakṣetrāṇām atikramya
(4)
tatra Saṃtīraṇo nāma lokadhātus, tatra Ratnagarbho nāma
5 tathāgato yāvad buddho bhagavāṃs tiṣṭhati dharmaṃ ca
deśayati sma/ bahuṣattvakoṭyo vyākaroṭy anuttarāyāṃ
(5)
samyaksaṃbodhau bodhisattvaviṣayakṣetrasandarśanapraṇi-
dhānaviṣayavyūhasamādhiviṣayadhāraṇīmukhaniryūhaṃ dharma-
paryāyaṃ bhāṣamāṇa; ekaś ca tatra Mahākāraṇiko bodhi-
10 sattvo mahāsattvaḥ sa evaṃrūpaṃ praṇidhānaṃ kṛtavān,
mahākāraṇāparibhāvitā vācā bhāṣitā, anuttarāyāṃ samyak-
(6)
saṃbodhau vyākaraṇanirdeśaṃ bodhisattvānāṃ mahāsattvānāṃ,
(7)
yathārūpā praṇidhānanetry udbhāvitā yathā bahubodhisattva-
(8)
koṭībhir buddhakṣetrapraṇidhānaṃ kṛtaṃ, buddhakṣetragūṇa-
(9)
15 vyūhā vaineyasattvāś ca pariṅgrhītāḥ; sa caiko mahā-
(10)
kāraṇāsamanvāgato bodhisattvaḥ sarvāvatīṃ parśadam abhi-
bhūya kliṣṭaṃ pañcakaṣāyaṃ kleśāraṇikalīyugaṃ buddha-

(1)B om. C:prasphalita-. ACDE om. -kusuma-. (2)B:dviśata-
sahasra. (3)B:-kṣetrān. (4)CD:lokas. (5)A:-kṣemasamdarśana-.
E:-kṣeṣamdarśana-. cp. T:byañ chub sems dpañi yul dan zin
yañ dag par ston pañi smon lam gyi yul bkod pañi tiñ ñe
hdzin gyi yul dan gzuñs kyi sgo bkod pañi chos kyi rnam
grāñs hchad ciñ. ch1:說諸國土開示諸佛所有世界莊嚴善願三昧境界陀羅尼門如是等經
ch2:說菩薩境界現剎願境界莊嚴三昧境界陀羅尼門無難法。(6)E:-nidarśaṃ. (7)AB:
yathārūpa. C:yad rūpe. DE:yathārūpe. T om. yathārūpā pra-
ṇidhānanetry udbhāvitā. ch1:示現善願. ch2:現如是願眼。(8)-gūṇa-
is supplied by T. (9)E:sarve ko. (10)BC:sarvāvatī. E:
sarvāvatī.

(1)

kṣetram parigṛhītam, sarve cānantaryakārakā yāvad akuśala-
(2)

mūlasamavadhānagatā dagdhasamtānā vaineyāḥ parigṛhītāḥ/
(3)

sarvāvatīr ca sā parśā sadevagandharvāsura-mānuṣāś ca
loko Ratnagarbhasya tathāgatasya pūjām apahāya tasya

5 Mahākāruṇikasya pūjākarmaṇe udyuktāḥ pañcamaṇḍalena
(4) (5)

vanditvā prāñjalibhūtāḥ sthitvā varṇam bhāṣante sma/

sa ca mahāsattvo Ratnagarbhasya tathāgatasya purato ni-
ṣaṇṇo vyākaraṇam śṛṇvānaḥ/ yadā ca tena mahāsattvena

tasya bhagavataḥ purato dakṣiṇam jānumaṇḍalam pṛthivyām
(6)

10 nikṣiptam tadā tena bhagavatā tathārūpaṁ smitam prāviṣ-
(7) (8)

kṛtam, yadā daśasu dikṣu buddhakṣetraparamāṇurajaḥsameṣu
(9)

lokadhātuṣu mahāpṛthivī śadvikāram calitā pracalitā sam-
(10)

pracalitā kṁpitā yāvat puṣpavṛṣṭiḥ pravarṣitā / sarve-
(11) (12)

15 prabodhanārtham, mahākāruṇyā bodhisattvapraṇidhānacaryā
(13)

nidarśanārtham, bodhisattvā mahāsattvā buddhakṣetra-
(14)

paramāṇurajaḥsamebhyo lokadhātubhyo daśabhyo digbhyas
tatra buddhakṣetre sannipatanārtham, bodhisattvānām ca
(14)

mahāsattvānām samādhānamukhanirdeśacaryāvaiśāradyam
dharmaparyāyam bhāṣaṇārtham tena tathāgatenaivamrūpāṇi

20

(1)B:-kārakāḥ. (2)-mūla- is supplied by T. (3)BC:sarvāvatī.
(4)ABC:varṇa. (5)ABE:bhāṣate. (6)B:-vato. C:-vā. (7)ACE:
yathā. (8)B:daśadikṣu. (9)E:prācalitā samprācalitā. (10)
ACE:pravarṣitāḥ. (11)D:-karuṇā. E:-karuṇyā. (12)-praṇi-
dhāna- is supplied by Ch T. (13)B:daśadigbhyas. (14)A:
-caryāyam vaiśāradyam.

prātihāryāṇi darśitāni"/

(1) (2)

tau ca kulaputra dvau bodhisattvau mahāsattvau

(3)

Svaviṣayasamkōpitaviṣayaś ca Dhāraṇīsampraharṣaṇavikopi-

taś ca taṃ Prasphulitakusumavairocanaṃ tathāgataṃ pari-

(4)

5 prcchataḥ sma/ "kiyaccirotpāditam bhadanta bhagavaṃs

(5)

tena Mahākāruṇikena bodhisattvena mahāsattvena bodhāya

cittam?; kiyacciram vā sa Mahākāruṇiko bodhisattvo mahā-

(6)

sattvo bodhicārikāṃ cīrṇaṃ, yena pañcakaṣāye loke tīvra-

(7)

kleśaraṇike kaliyuge vartamāne kālaḥ parigrhīta ānantarya-

10 kārakā yāvad akuśalamūlasamavadhānagatā dagdhasaṃtānā

vaineyāḥ parigrhītāḥ?"/ Prasphulitakusumavairocanas

(8)

tathāgata āha/ "saṃprati kulaputra tena Mahākāruṇikena

prathamam anuttarāyāṃ samyaksambodhau cittam utpāditam/

gacchata kulaputrā yūyaṃ Santīraṇaṃ lokadhātum tasya

15 Ratnagarbhasya tathāgatasyārhatāḥ samyaksambuddhasya

darśanāya vandanāya paryupāsanāya taṃ ca samādhānamukha-

(9)

nirdeśaṃ caryāvaisāradyaṃ dharmaparyāyaṃ śravaṇāya/

taṃ ca Mahākāruṇikaṃ bodhisattvaṃ mahāsattvaṃ mama vacane-

(10)

na prcchatha evaṃ ca vaktavyaḥ; Prasphulitakusumavairocanas

(1)T:bam po bcu gñis pa (282b3). (2)ACE:kulaputrau. B om.

(3)-viṣayasvadhāraṇīsamharṣaṇa- in Mss. v. 294, 10-11.

(4)AE:-prcchata. (5)bodhisattvena is supplied by Ch T.

(6)AC:-cārikāṃ cīrṇa. B:-cārikā cīrṇa. E:-cārikā cīrṇa.

(7)B:varttamāna. (8)D:sāṃprati. (9)AC:-nirdeśa. (10)

-vairocanakusumas in Mss.

- (1)
- tathāgats tvāṃ satpuruṣa prcchate candrarocavimalaṃ a h
 puṣpaṃ preṣitaṃ sādhu kārāś cānupradattaḥ/ evaṃ ca tvayā
 satpuruṣa prathamacittotpādena mahākaruṇāvyāhāreṇa daśasu
 dikṣu buddhakṣetraparamāṇurajaḥsamā lokadhātavaḥ śabdenā-
 5 pūritāḥ, mahākaruṇāśabdaś ca pratilabdhas/ tena tvāṃ
 satpuruṣa sādhu bhūyaḥ, paścimakānāṃ mahākaruṇāmahāyāna-
 samprasthitānāṃ bodhisattvānāṃ mahāsattvānāṃ mahākaruṇā-
 vyāhāreṇa prañidhānanetrīdhvajām ucchreṇpayasi; tena tvāṃ
 satpuruṣa sādhu bhūyas, tvāṃ satpuruṣa buddhakṣetraparamā-
 10 nurajaḥsamānāgatā asaṃkhyeyakalpabuddhakṣetraparamāṇu-
 rajaḥsamā daśadiśa lokadhātavo yaśaḥkīrtiśabdenāpūritāś;
 tena tvāṃ satpuruṣa bahvasaṃkhyeyasattvakoṭīnayutaśata-
 sahasrā anuttarāyāṃ samyaksaṃbodhau samādāpitā niveśitāḥ
 pratiṣṭhāpitā, bhagavataḥ sakāśam upanītā, avaiivartikāś
 15 ca sthāpitā anuttarāyāṃ samyaksaṃbodhau/ kaiścit tatraiva
 bhagavataḥ sakāśe prañidhānena buddhakṣetraguṇavyūhāḥ
 parigrhītā vaineyāḥ sattvāḥ svakarūṇāraśmibhir ācchādītā;

(1)B:-vimala. (2)B:daśadikṣu. (3)E:-kārūṇā-. (4)AD:uc-
 chrapayasi. C:ucchepayasi. (5)B:daśadiśi. (6)A:-sahasrā-
 nuttarāyāṃ. (7)ACDE:prañidhāna. B:prañidhāne. Corrected
 by T. (8)T om. sva-. ch1 om. ch2:mahā-. cp. T:de la kha
 cig gis bcom ldan ḥdas kyi thad nas smon lam gyis saṅs
 rgyas kyi ḥzin gi yon tan bkod pa dag yons su bzuṅ ba dag
 dan ḥdul baḥi sems can rnam s kyaṅ sñin rjeḥi ḥod zer dag
 gis kun tu bkab par gyur to. ch1:或發善願或取淨土攝取衆生隨願而調伏。
 ch2:其中有從世尊所願取莊嚴佛土以大悲光遍覆所度衆生而攝取之。

- (1) ye tvayānuttarāyām samyaksaṃbodhau samādāpitā na ca vyā-
 karaṇapratilabdham, te 'pi paścād vyākaraṇam pratilaps-
 yante, sarve te paścād yāvad buddhakṣetraparamāṇurajaḥ-
 samair asaṃkhyeyaiḥ kalpair daśasu dikṣu buddhakṣetra-
 paramāṇurajaḥsameṣv anyeṣu lokadhātuṣu buddhatvaṃ prāpya
 dhārmikaṃ dharmacakram pravartayitvā tvām evārabhya
 varṇam bhāṣiṣyanti/ etena tṛtīyena kāraṇena tvam sat-
 puruṣa sādhu"/
- tena khalu punaḥ samayena bahubodhisattvakotya evam
- 10 ūcur/ "vayam api bhadanta bhagavaṃs tatra Saṃtīraṇe
 buddhakṣetre gacchema, tasya Ratnagarbhasya tathāgatasyā-
 rhataḥ samyaksaṃbuddhasya darśanāya vandanāya paryupāsa-
 nāya, taṃ ca satpuruṣam darśanāya vandanāya paryupāsanāya,
 yasya tathāgatena tribhir aṅgaiḥ sādhu-kāro 'nupreṣita,
 ime ca candrarocavimalāḥ puṣpāḥ preṣitāḥ"/ sa ca kula-
 putra Prasphulitakusumavairocanas tathāgatas tān āha/
 "gacchata yūyaṃ kulaputrā yasyaitarhi kālaṃ manyadhve/
 tatra yūyaṃ kulaputrā Ratnagarbhasya tathāgatasya sakāśāt
 samavadhānamukhanirdeśacaryāvaiśāradyaṃ dharmaparyāyaṃ

(1)A:satvā-. (2)ABE:na caryyākaraṇatayā prati-. CD:na
 caryākaraṇapрати-. Corrected by Ch T. (3)B:daśadikṣu. (4)
 B:-tva. (5)B om. D:dhārmike. (6)CE:varṇa. (7)E:bhāviṣya-
 mti. (8)tvam is supplied by T. (9)C:te ca. (10)E om. vanda-
 nāya. BCD om. paryupāsanāya. T om. both. (11)A:agrais.
 (12)B:nupradattaḥ. (13)ACD:-gata āha. E:-gatas tasya āha.

śroṣyatha"/

- atha khalu kulaputra tau dvau bodhisattvau Svaviṣaya-
(1)
saṃkopitaviṣayaś ca Dhāraṇīsaṃpraharṣaṇavikopitaś ca
tasya Prasphulitakusumavairocanasya tathāgatasya sakāśāc
(2) (3)
5 candrarocavimalāṃ puṣpāṃ grhītvā bahubodhisattvakoṭībhiḥ
(4)
sārdhaṃ Saṃkusumitād buddhakṣetrāt prasthāpitā iha buddha-
kṣetra ekakṣaṇena saṃprāptā Jambūvanodyāne tathūr,
(5)
yena ca Ratnagarbhas tathāgatas tenopasaṃkrāntaḥ/ tena
khalu punaḥ samayena sarvāvantāṃ Saṃtīraṇaṃ buddhakṣetraṃ
(6)
10 evaṃrūpaṃ paripūrṇaṃ mahāyānikair bodhisattvaiḥ pratyeka-
buddhayānikaiḥ śrāvakayānikaiḥ kulaputrain devair yāvan
(7)
mahoragais, tadyathāpi nāma ikṣuvanaṃ vā naḍavanaṃ vā
(8)
tilavanaṃ vā śālivanaṃ vā saṃpannaṃ sphuṭaṃ bhavet/
evam eva tasmin samaye Saṃtīraṇaṃ buddhakṣetraṃ pari-
(9)
15 pūrṇaṃ sphuṭaṃ mahāyānikaiḥ kulaputrain yāvan mahoragais;
te ca bodhisattvā Ratnagarbhasya tathāgatasya pāḍau
śīrasā vanditvā vividhasamādhānabalena bodhisattvavi-
kurvaṇena pūjāṃ kṛtvā Ratnagarbhasya tathāgatasya purataḥ
(10)
brāhmaṇaṃ dr̥ṣṭvā sarvāvatyaś ca tāḥ parṣāḥ prāñjalibhūtāḥ
(11)
20 sthitvā varṇaṃ bhāṣamāṇāḥ/ teṣāṃ bodhisattvānāṃ etad

(1)-saṃharṣaṇa- in Mss. v. 294, 10-11; 297, 3-4. C:-vi-
kāgopitaś. (2)B:-nirmālapuṣpāṇi. (3)CD:-koṭībhiḥ. (4)C:
prabhā sthāpitā. (5)C:-krāmantāḥ. (6)AC:paripūrṇa. (7)
ACDE:īkṣu-. (8)E:śālī-. (9)CD:-pūrṇa. (10)B:tāḥ parṣadaḥ.
C:yā parṣāḥ. (11)C:varṇa.

- abhavat/ "ayaṃ Mahākāruṇiko bodhisattvo mahāsattvo yasya
 Prasphulitakusumavairocanena tathāgatena ime candraroca-
 (1) (2)
 vimalāḥ puṣpā viśarjitās"/ te ca bodhisattvā bhagavataḥ
 (3)
 sakāśāt parāvṛtya tasya brāhmaṇasya te candrarocavimalāḥ
 5 puṣpā upanāmayitvāhuḥ/ "ime te satpuruṣa Prasphulita-
 kusumavairocanena tathāgatena candrarocavimalāḥ puṣpāḥ
 preṣitāḥ, sādhu-kāraś ca te satpuruṣānupradattaḥ"/ yāvat
 pūrvoktaṃ tribhir aṅgaiḥ sādhu-kāraṃ niveditam iti/
 yāni ca tāni puṣpāṇi śūnyeṣu buddhakṣetreṣu pravarṣitāni,
 10 vividhaś ca kuśalaśabdais tāvad buddhakṣetrāṇy āpūritāni;
 (4)
 tadyathā buddhaśabdena dharmaśabdena saṅghaśabdenāva-
 (5)
 bhāsaśabdena pāramitāśabdena balaśabdena vaiśāradya-
 (6)
 śabdena abhi-jñāśabdenānabhisamskāraśabdenānutpādaśabdenā-
 nirodhaśabdena śāntaśabdenopaśāntaśabdena praśāntaśabdena
 (7) (8) (9)
 15 mahāmaitrīśabdena mahākāruṇāśabdena/ yad daśasu diśāsu
 teṣu śūnyeṣu buddhakṣetreṣu tenāvabhāsenāvabhāsitās/

(1)B:-vimalāni puṣpāṇi. (2)CDE:-vatas. (3)E:parāvṛtasya.
 (4)B om. from saṅgha- to praśāntaśabdena. (5)T:snaḥ baḥi
 sgra. But ch1:滅盡解無所有聲(nirodhaśabdenākiñcanyaśabdena) &
 ch2:滅聲無為聲(nirodhaśabdenāsanskṛtaśabdena) instead of
 avabhāsaśabdena. (6)-śabdenābhisamskāra- in Mss. Corrected
 by Ch T. T:mñon par hdu bya ba med paḥi sgra. ch1:無所作聲
 ch2:無行聲 (7)C om. from -śabdena to ye kecit dattvā.
 After this Ch T add; T:mi skye baḥi chos kyi sgra daḥ,
 dbaḥ bskur baḥi sa bon thob paḥi sgra daḥ, theg pa chen
 poḥi gdam hbaḥ zig gi sgra ste(=anutpattikadharmāśabdenā-
 bhiṣekabījapratilabdhaśabdena mahāyānakathāśabdena). ch1:無生
 聲授記聲說大乘聲(=anutpattikakṣāntiśabdena vyākaraṇaśabdena mahā-
 yānakathāśabdena). ch2:無生法聲授職聲登地聲說摩訶衍聲(=anutpattika-
 dharmāśabdenābhiṣekaśabdena bhūmipratilabdhaśabdena mahā-
 yānakathāśabdena). (8)Ch T are quite different, longer than
 Mss. They agree after kecid udakasadrśāḥ. See Note.
 (9)B:dikṣu.

(1)

tatra ye kecit sattvā manuṣyā vāmanuṣyās te sarve ye ke-
 cit sattvā yamasadrśāḥ kecid udakasadrśāḥ kecic chikhara-
 sadrśāḥ kecid brahmasadrśāḥ kecic chakrasadrśāḥ kecit
 puṣpasadrśāḥ kecid garuḍasadrśāḥ kecit siṃhasadrśāḥ kecit
 sūryasadrśāḥ kecic candrasadrśāḥ kecit tārakasadrśāḥ kecid
 gr̥dhrasadrśāḥ śṛgālakāyāḥ saṃdrśyante; yathārūpeṇa kuśala-
 pakṣamanaskāreṇa te sattvāḥ sanniṣaṇṇā dharmāśravaṇāya,
 tathārūpeṇa kāyena saṃdrśyante/ tathārūpās ca kulaputra
 tatra sattvāḥ svakaṃ kāyaṃ paśyanti; tathārūpās ca te
 sattvā Ratnagarbhasya tathāgatasya kāyaṃ samanupaśyanti/
 sa ca kulaputra Samudrāreṇur brāhmaṇo 'grapurohito Ratna-
 garbhaṃ tathāgataṃ purataḥ sahasrapatre saptaratnamaya-
 padmakeśare niṣaṇṇaṃ samanupaśyati/ sarve cātra kula-
 putra sattvā niṣaṇṇā vā sthitā vā kṣitau vā ambare vā
 ekaikaḥ sattvo Ratnagarbhaṃ tathāgataṃ evaṃ paśyanti;
 "agrato Ratnagarbhas tathāgato niṣaṇṇo 'haṃ" sarvacetasā
 samanvāharanti, "mām ekam ārabhya dharmāṃ deśayati"/

(1)E:sarva ekecit. (2)A:maya-. (3)B:puruṣa-. (4)T:bya rgod lta bu. But ch1:似象 ch2 om. (5)AE:śṛgāra-. T:wa lta bu dag (kākasadrśāḥ). ch1:似野狐. But ch2:身白骨. (śṛṅkhala- or asthi-saṅkala-, v. 67,7-8ff.). (6)A:sa niṣaṇṇā. (7)E:-drśyate. (8)E:-paśyati. (9)AE:purataṃ. (10)AD:-paśyanti. (11)T ins. kāyam. (12)E:paśyati. (13)E:niṣaṇṇo rhaṃ. (14)AC:sarve cetasā. (15)CD:-harati. cp. T:---sems can re res kyañ de bžin gśegs pa rin po chehi sñiñ poñi sku yañ de ltar mthoñ ste, bdag ni de bžin gśegs pa rin po chehi sñiñ poñi spyān sñā na ḥdug ste, thugs thams cad kyis dgoñs śiñ bdag gcig bu las brtsams te chos ston to sñam mo(285b5-6). ch1:一一衆生各各自見寶藏如來, 獨坐其前, 獨爲說法, 唯我獨見(274a). ch2:彼一一衆生如是見寶藏如來, 在我前坐, 盡意視我, 爲我說法(275a).

- (1)
- sa ca kulaputra Ratnagarbhas tathāgato 'rhan samyak-
(2)
- sambuddhaḥ Samudrarenor brāhmaṇasya sādhuḥkāram anupra-
(3)
- dattaḥ/ "sādhu sādhu Mahākāruṇika mahābrāhmaṇa, gaṇanā-
(4)
- tikrāntānām sattvānām tvam asi kāruṇikahitakaraḥ pra-
(5)
- 5 bhāsakaro loke samdrśyase/ tadyathāpi nāma brāhmaṇa
(6)
- sampannam puṣpakṣetram nānāvarṇam nānāgandham nānāsparśam
(7)
- nānāpatram nānādaṇḍam nānāmūlam nānābhaiṣajyopakarāṇa-
(8) (9)
- sthānam/ kecid atra puṣpā yojanaśataṁ pramāṇena varṇena
(10)
- gandhena tapanti virocanti, kecid dviyojanaśataṁ kecit
- 10 triyojanaśataṁ, peyālam, kecid atra puṣpā yāvat sarva-
(11)
- cāturdvīpikām lokadhātum varṇena gandhena tapanti viroca-
(12) (13)
- nti/ ye ca tatra sattvās cakṣurhīnās te puṣpagandham
(14) (15)
- ghrātvā cakṣuṃsi pratilabhante, badhirāḥ śrotrāṇi prati-
(16)
- labhante, yāvat sarvāṅgavīhīnāḥ sarvāṅgāni pratilabhante/
(16)
- 15 ye ca tatra sattvās caturuttararogaśatopadrutās te taṁ
(17)
- gandham ghrātvā sarvarogebhyaḥ parimucyeyuḥ/ ye ca
(18)
- tatra sattvā mattonmattapramattāḥ suptacittā vikṣipta-
(17) (18)
- cittāḥ smṛtipraṇaṣṭās teṣāṁ puṣpāṇām gandham āghrātvā

(1)E:ham. (2)A:-renur. BE:-renu. CD:-reṇo. (3)ACD:-dattā. E:-dattāḥ. (4)B adds mahā-. (5)AC:-drśyate. (6)ABCE om. (7)D:-opakareṇa sthānam. (8)C:keci putra. (9)B:puṣpa-. (10)E:tapati. (11)B:-dvīpika-. (12)AE:satvāḥ. CD:satvā. (13)ACDE:cakṣuhīnās. (14)A:cakṣusi. E:cakṣu. (15)AE:śrotāṇi. (16)AE om. taṁ. So T om. (17)-pranaṣṭās in Mss. (18)CD:ghratvā. T:bsnams na.

- (1) sarve smṛtiṃ pratilabheyuḥ/ (2) evaṃ ca tatra madhye puṣpa-
 kṣetre puṇḍarīkam utpannam, dṛḍhasāraṃ vajramayaṃ vaidūrya-
 (4) daṇḍam (5) śatakomalam kanakapatram aśmagarbhakimśukam lohita-
 (6) muktikeśaram, caturaśītir yojanasahasrāṇy uccatvena yojana-
 (7) śatasahasraṃ vistāreṇa/ tac ca puṇḍarīkam daśasu dikṣu (8)
 5 buddhakṣetraparamāṇurajaḥsamāl lokadhātūṃ varṇena gandhena
 (9) sphuritvā virocate/ ye ca brāhmaṇa teṣu daśasu dikṣu (10)
 (11) buddhakṣetraparamāṇurajaḥsameṣu lokadhātuṣu sattvā dhātu-
 viruddhāḥ kāyā vyādhyupahatā aṅgavihīnā vā mattapramatto-
 (12) nmattāḥ suptasmṛtipraṇaṣṭā vikṣiptacittās teṣāṃ sattvānāṃ
 10 tasya puṇḍarīkasyāvabhāsam dṛṣṭvā gandham ghrātvā sarva-
 (13) vyādhayaḥ praśamaṃ gaccheyuḥ smṛtiṃ ca pratilabheyuḥ/ (14)
 ye ca tatra buddhakṣetreṣu sattvā mṛtā acirakālagatā avi-
 (15) kṣiptaśarīrās teṣāṃ kuṇapebhyaḥ tasya puṇḍarīkasya rāsmayo
 15 nipatitvā gandhena vā sprṣṭvā punas te kuṇapā jīvitendriyaṃ
 (16) pratilabheyuḥ, punas cottiṣṭheyur, mitrasālohitāṃś ca dṛṣṭvā
 te sarve udyānaṃ praviśya pañcabhiḥ kāmagaṇaiḥ samarpitāḥ
 (17) samaṅgībhūtā vihareyus/ ye ca punas tataś cyaveyus teṣu (18)
 (19) dve brahmavihāra upapadyeyuḥ, ye ca tatra cirasthāyino
 (20) bhaveyur aparīttāyuskā, na ca tatra cyutvā anyatropapadye-
 20

(1)BE:sarva-. (2)ACDE:-yur. (3)E:madhya-. (4)E:komale. (5)ACDE:asma-. (6)AB:-aśīti-. (7)ACD:taś ca. E:tatra. (8)B:daśadikṣu. (9)AC:-rajassamāl. E:-rajasamā. (10)A om. B:daśadikṣu. (11)satva- in Mss. (12)T:suptāḥ smṛti-. (13)DE:prasamaṃ. (14)CD:-kāle gatā. (15)A:asmayā. C:rastāyo. D:rasmayo. E:rasmayā. (16)A:-śārohitāṃś. E:-samālohitāṃś. (17)CD:vihareyu. (18)C:te buddhe. Ch T:te'pi. (19)D:-vihārad (20)C:atha rīttāyuskā. D:atha cittāyuskā, (21)T:tataś.

- (1)
yuh/ yathā brāhmaṇās taṃ puṣpakṣetram evaṃ ayaṃ mahā-
yānasannipāto draṣṭavyaḥ/ yathā sūryodgamanakāle praty-
(2)
upasthite te puṣpā visaritā prasphulitā bhavanti tapanti
virocanti kecid yojanaśatam uccatvena kecid yāvad yojana-
(3)
5 sahasram uccatvena, bahūnām sattvānām vividharogāḥ pra- 7 ā
śamanti, evaṃ eva satpuruṣāḥ tathāgato buddhasūryo loka
(4) (5)
udapādi/ yathā te puṣpāḥ sūryoditasya asya rasmibhir
(6)
vikasitā bhāṣanti tapanti virocanti, vividharogopahatānām
(7)
sattvānām rogopaśamo bhavati/ evaṃ evāhaṃ satpuruṣa
(8) (9) (10)
10 loka utpannaḥ sattvām kārūnyarasmibhiḥ chādayitvā vikasi-
(11)
tvā bhūyaḥ sattvāṃs triṣu puṇyakriyāvastuṣu niyojayāmi,
(12)
tvayāpy aprameyāsaṃkhyeyāḥ sattvā anuttarāyām samyaksaṃ-
bodhau samādāpitā niveṣitāḥ pratiṣṭhāpitā mama ca sakāśam
upanītās, taiś ca sattvair mama sakāśe svakasvakāni pra-
15 nidhānāni kṛtāni buddhakṣetrāṇi ca parigrhītāni, kecit
pariśuddhā buddhakṣetrāḥ parigrhītāḥ kecid apariśuddhāḥ,
(13)
tathā caivaṃ mayā vyākṛtāḥ/ yaiḥ satpuruṣair mama
sakāśāt pariśuddhā buddhakṣetrāḥ parigrhītās taiḥ śuddhā-
śayāḥ suvineyā avaruptakuśalamūlā vaineyāḥ sattvāḥ pari-

(1)C:brāhmās. Ch T:brāhmaṇa (voc.). (2)B:puṣpa. (3)B:bahu-
satvānām. (4)AC:tathā. (5)AE:rasmibhir. (6)AE:patanti. B:
panti. (7)A:rogopasamati. (8)D:loke. (9)AE:-rasmibhiḥ.
(10)B:cchodayitvā. (11)E:bhūtaḥ. (12)A:satvānuttarāyām.
(13)B:-puruṣe.

(1)

- grhītā, na te bodhisattvā mahāsattvā ucyante, na ca teṣāṃ
mahāpuruṣakāryaṃ, na ca teṣāṃ mahākaruṇācittacaitasikeṣu
pravartate, na ca te bodhisattvāḥ sarvasattvānāṃ karuṇā-
(2) (3)
rthāyānuttarāṃ samyaksaṃbodhiṃ paryeṣante/ ye 'pi te
(4) (5)
5 pariśuddhaṃ buddhakṣetram pariḡrhnanti, utsrṣṭakṛpās te
(6)
bodhisattvā; ye śrāvakapratyeka-buddhayānikaiḥ parivarji-
taṃ buddhakṣetram ākāṅkṣanti, na ca te bodhisattvāḥ
(7)
kuśalajñānāśayabhūtā/ yeṣāṃ evaṃ praṇidhānaṃ kṛtaṃ
(8) (9) (10)
yathā vayaṃ śrāvakapratyeka-buddhavarjitā akuśalamūlasam-
(11)
10 avadhānagatair mātṛgrāmair vivarjite narakatiryagyonī-
yamalokavivarjite buddhakṣetre 'nuttarāṃ samyaksaṃbodhiṃ
abhisambudhyeyur, mahāyānasamprasthitānāṃ bodhisattvānāṃ
śrāvakapratyeka-buddhaparivarjitāṃ śuddhāṃ mahāyānakathāṃ
dharmaṃ deśayeyaṃ, bodhiprāptaś cāhaṃ dīrghāyusko bhave-
15 yaṃ cirasthāyī, bahūni kalpāni śuddhāśayānāṃ suvinītānāṃ
(12) (13)
kuśalamūlasamavadhānagatānāṃ dharmaṃ deśayeyaṃ/ tena te
(14)
bodhisattvā na kuśalajñānāśayasambhūtā, na mahāsattvā ity
ucyate/

(1)E:utpadyete ucyate. (2)-ārthāya in Mss. anuttarāṃ is supplied by Ch T. (3)A:-bodhi. E:-bodhau. (4)A:-grhītanti. B:-grhnati. CD:-grhnanti. E:-grhanti. (5)A:-kṛtās. B:-kṛyās. (6)B om. -pratyeka-. (7)A:-bhūta teṣāṃ. B:-āśayābhūtā yeṣāṃ. (8)D:ca me yaṃ. (9)-pratyeka- is supplied by Ch T. (10)T:kuśalamūla-. (11)B:-grāma-. CE:-grāmai. (12)A:-dhānaṃ. B:-dhānaṃ gatānāṃ. (13)ABE:deśayati. (14)ABCE:kuśalamūla-jñānāśaya-. cp. T:ye śes dañ bsam pa la mkhas par gyur pa yañ ma yin la. ch1:無巧便平等智. ch2:意樂善智. cf. 8.

- sa ca kulaputra Ratnagarbhas tathāgato bāhuṃ prasāra-
 yitvā pañcabhir aṅgulībhir nānāvarṇā anekavarṇā aneka-
 śatasahasravarṇā rāsmayaḥ prāmuñcan, te gatvā rāsmayo
 'prameyāsaṃkhyeyā purimāyāṃ diśīto buddhakṣetrān avabhāsa-
 yitvā, tatrāṅguṣṭhā nāma lokadhātuḥ, tatrāṅguṣṭhāyāṃ loka-
 dhātau daśavarṣāyusṣkā manuṣyā durvarṇā drohoḍimakā akuśala-
 mūlasamavadhānagatā aṅguṣṭhamātram uccatvena/ tatra Jyotī-
 raso nāma tathāgato 'rhan samyaksaṃbuddhaḥ/ sa ca kali-
 yugapramāṇānāṃ manuṣyāṇāṃ hastapramāṇena hastam ekaṃ
 10 tathāgata ūrdhvatvena hastaś ca; aṅguṣṭhapramāṇānāṃ
 puruṣānāṃ pramāṇena saptāṅguṣṭhāni/ sa ca tathāgatas
 tiṣṭhati dhriyati yāpayati caturṇāṃ parṣadāṃ tribhir
 yānair dharmaṃ deśayati/
 atha khalu kulaputra tac ca buddhakṣetram tāṃś ca
 15 manuṣyāṃś taṃ ca tathāgataṃ sarvāvati ca sā parṣādrākṣīt/
 Ratnagarbhas tathāgato 'rhan samyaksaṃbuddha āha/
 "anena Jyotīrasena tathāgatenāprameyāsaṃkhyeyaiḥ kalpair
 atikrāntaiḥ prathamacittam utpāditam anuttarāyāṃ samyak-

(1)AC:rasmayaḥ. E:rasmaya. (2)AE:rasmayo. (3)T:mthe bo
 can. ch1:大指. ch2:蒼曜吒. (4)Ch:triṃśad-, 三十歲. (5)A:prohoḍi-
 makā. B om. cp. T:mi sdug pa. ch1:形貌可惡. ch2:無慚無愧 (āhrī-
 kyānapatrāpyā). (6)T:skar ma lā dgaḥ ba. ch1:大光明. ch2:月明.
 (7)Ch om. from sa ca kaliyuga- to saptāṅguṣṭhāni. (8)A:
 manuṣyāṇāṃ. (9)ACDE:-gato. (10)BCE:caturṇā. (11)ABC:tāś.
 (12)C:tāñ. (13)B:-ādrakṣīte.

- (1)
 sambodhau Ratnacchatrābhyudgatāvabhāsasya tathāgatasyā-
 (2)
 grato, bahuprāṇakoṭīnayutāny anuttarāyāṃ samyak-sambodhau
 (3)
 samādāpitāni niveśitāni pratiṣṭhāpitāni; yathābhiprāyāṃ
 sattvais tasya tathāgatasya purataḥ prañidhānaṃ kṛtaṃ,
 (4) (5)
 5 kecid buddhakṣetraguṇavyūhāḥ parigrhītāḥ parisuddhāḥ ke-
 (6)
 cid aparīsuddhāḥ pañcakaṣāyāḥ parigrhītāḥ/ tatra ca tena
 mahāsattvenāhaṃ samādāpito niveśitaś cānuttarāyāṃ samyak-
 sabodhau/ tatra ca mayā Ratnacchatrābhyudgatāvabhāsasya
 (7)
 tathāgatasya purato 'nuttarāyāṃ samyak-sambodhau pañca-
 (8)
 10 kaṣāye buddhakṣetraguṇavyūhaprañidhānaṃ kṛtaṃ/ sa ca me
 tathāgataḥ sādhu-kāram adāsīt vyākṛtaś cāhaṃ anuttarāyāṃ
 samyak-sambodhau/ yo 'sāv asmākaṃ bodhāya samādāyakaḥ
 (9) (10)
 kalyāṇamitro 'tīva satpuruṣas tīvrapañcakaṣāye kaliyuge
 vartamāne kāle pratikliṣṭaṃ buddhakṣetraṃ parigrhītaṃ,
 15 ānantaryakāra-kā yāvad akuśalamūlasamavadhānagatā dagdha-
 (11)
 santānāḥ saṃsārāṭavīkāntārasaṅkaṭapraprāptā vaineyasattva
 (12)
 prañidhānaḥ parigrhītas; tasya satpuruṣasya daśasu dikṣv
 (13)
 aprameyāsaṃkhyeyebhyo 'nyonyalokadhātubhyas tiṣṭhanto

(1) T: rin po cheḥi gdugs mñon par hphags par snañ ba. ch1: 寶蓋光明. ch2: 寶蓋照踊. (2) E: -koṭi-. B: -niyutāny. (3) B: -prāya-. (4) kecid is supplied by Ch T. (5) ACDE: -grhītā. B om. (6) B om. E: -kaṣāyā. (7) T ins. abhisambudhyāmi. (8) CE: -kaṣāya. (9) D: tīvra. (10) ABC: trīvra-. (11) D: -satve. Like Ch T, read ānantaryakāra-kān yāvad akuśalamūlasamavadhānagatān dagdha-santānān saṃsārāṭavīkāntārasaṅkaṭapraprāptān vaineyasattvān prañidhānena parigrhītas. (12) B: daśadikṣv. (13) A: -āsaṃkhyeyebhyo. C: -āsaṃkhyeyābhyo.

yāpayanto buddhā bhagavantā⁽¹⁾ sādhu⁽¹⁾kāraṃ pradattavantaḥ
 preṣitavanto, Mahākaruṇāvairocanaśaumyo nāma kṛtāḥ/ sa
 ca Mahākaruṇāvairocanaśaumyo bodhisattvo mahāsattvo
 'smākaṃ kalyāṇamitro hitakara etarhy acirābhisambuddho
 5 'ṅguṣṭhavatyāṃ lokadhātū⁽²⁾ aṅguṣṭhapramāṇāṃ puruṣāṇāṃ
 madhye, teṣāṃ evāṅguṣṭhapramāṇāṃ puruṣāṇāṃ hastapra-
 māṇena hastapramāṇakaḥ sa tathāgato daśavarṣāyuskāyāṃ
 prajāyāṃ dhārmikaṃ dharmacakraṃ pravartitavān; tasyāpi
 bodhiprāptasya daśasu dikṣv aprameyāsaṃkhyeyebhyo loka-
 10 dhātubhyas tiṣṭhadbhir yāpayadbhis tais tair buddhair
 bhagavadbhir dūtāḥ preṣitāḥ pūjanārthāya, ye tena pratha-
 mam anuttarāyāṃ samyak sambodhau samādāpitā niveśitāḥ pra-
 tiṣṭhāpitāḥ⁽⁷⁾ ye tena prathamam dānapāramitāyāṃ yāvat
 prajñāpāramitāyāṃ samādāpitā niveśitāḥ pratiṣṭhāpitās
 15 tair buddhair bhagavadbhiḥ pūrvakṛtajñatām anusmaraṇa-
 mānais tasya tathāgatasya puṣpāḥ preṣitāḥ/ paśya brāhmaṇa
 yathā te buddhā bhagavataḥ sarveṣu buddhakṣetreṣu dīrghenā-
 yuṣā pariśuddhāśayānāṃ sukhavihāriṇāṃ sattvānāṃ buddha-

(1)E:-kāruṇā-. -virocan- in Mss. T:sñiñ rje chen po rnam
 par snañ byed ži ba. ch1:大悲日月光明. ch2:善大悲照明. (2)A:etarhim.
 BE:etarhi. C:etahyaṃ. D:ekatyam. T:da ltar. ch2:今. (3)
 aṅguṣṭhā- in Mss. (4)B:puruṣāṃ eva instead of evāṅguṣṭha-
 --- hastapramāṇena. (5)Ch:triṃśad-. v. 307,6. (6)B:daśa-
 dikṣv. D:dikṣu prameyā-. (7)B:-pitā ca ye tena. E om.
 pratiṣṭhāpitāḥ & etena. (8)ACDE:tai. (9)CE:buddhai. (10)
 B:puṣpāṇi preṣitāni. (11)ACDE:yasya. B. om. Corr. by ChT. (12)ch2:
 於佛土. But ch1:處於清淨世界 (pariśuddheṣu lokadhātūṣu), T:sñs
 rgyas kyi žiñ rab tu dañ ba dag na (prasannabuddhakṣetreṣu).

- (1) (2)
 kāryaṃ kurvanti; sa ca Jyotīrasas tathāgata evaṃ prati-
 (3) kruṣṭe pañcakaṣāye buddhakṣetre buddhatvaṃ prāptavān,
 (4) ānantaryakāraṇānāṃ yāvad akuśalamūlasamavadhānagatānāṃ
 (5) sattvānāṃ evālpakenāyusā bahvatirekaṃ buddhakāryaṃ karoti,
 5 anujritvā śrāvakāṃ pratyekabuddhāṃś ca dharmāṃ deśayari/
 evaṃ eva tvayā satpuruṣa sarvāṃ imāṃ bodhisattvaparaṃśāṃ
 abhibhūya viśiṣṭataraṃ praṇidhānaṃ kṛtaṃ, pratikruṣṭe
 buddhakṣetre pañcakaṣāye vartamāne ānantaryakāraṇā yāvad
 (6) akuśalamūlasamavadhānagatā vaineyāḥ sattvāḥ parigṛhītāḥ/ (7)
 10 ye ca te mahāsattvā yaiḥ parīśuddhā buddhakṣetrāḥ pari-
 (8) grhītā narakatiryagyoniparivarjitāḥ śrāvakaḥ pratyekabuddha-
 (9) parivarjitāḥ śuddhāśayāḥ suvinītā avaruptakuśalamūlāḥ
 (10) sattvā vaineyāḥ parigṛhītā ime sattvāḥ puṣpopamā ucyante,
 (11) na te mahāsattvāḥ puṇḍarīkopamā ye suvinītānāṃ avarupta-
 15 kuśalamūlānāṃ madhye buddhakāryaṃ kariṣyanti/
 catvāri brāhmaṇa bodhisattvānāṃ kuśīdāstavastūni/
 (12) katamāni catvāri?/ parīśuddhabuddhakṣetrapraṇidhānaṃ,
 parīśuddhāśayānāṃ sattvānāṃ buddhakāryapraṇidhānaṃ,

(1)D:jyotirasa. (2)ABE:tathāgatānāṃ, & om. from evaṃ to akuśalamūlasamavadhānagatānāṃ. (3)C:-kruṣṭaṃ. D:-kruṣṭa-
 v. 7. (4)D:-mūle samava-. (5)AE:evālpakenāyusā. B:evā-
 lpānāyusāṃ. cf. dīrghenāyusā(309, 17-18). (6)CD:-mūle
 samava-. (7)B:-grhītā. (8)ACDE:-yonih parivarjitā. B:-
 yoniparivarjitā. (9)C:-varjitā. (10)T:yoṃs su dag paḥi
 sems can(parīśuddhāḥ sattvāḥ). (11)B om, mahāsattvāḥ.
 T:bodhisattvā mahāsattvāḥ. (12)ABE:parīśuddhā.

- (1)
- śrāvakapratyekanabuddhayānakathā bodhiprāptasya deśanā-
 prañidhānaṃ, bodhiprāptasya dīrghāyuskatāprañidhānaṃ/
 imāni catvāri bodhisattvānāṃ kuśīdāvastūni/ yena bodhi-
 sattvāḥ puṣpopamā ity ucyante, na puṇḍarīkopamā na mahā-
 5 sattvā ity ucyante/ tadyathāpi nāma brāhmaṇa imān mahā-
 bodhisattvaparṣāṃ⁽³⁾ sthāpayitvā Vāyuvīṣṇunā yenāpariśuddhaṃ⁽²⁾
 buddhakṣetram⁽⁴⁾ parigṛhītaṃ kleśākulāḥ sattvā vaineyāḥ
 parigṛhītā ekatyo bhadraśālikāḥ kulaputrāḥ/
 catvārīmāni bodhisattvānāṃ mahāsattvānāṃ ārabdha-
 10 vīryavastūni/ katamāni catvāri?/ aparīśuddhabuddha-
 kṣetraprañidhānaṃ, aparīśuddhāśayānāṃ sattvānāṃ buddha-
 kāryaprañidhānaṃ, bodhiprāptasya śrāvakapratyekanabuddha-
 yānakathādeśanaprañidhānaṃ, madhyamāyā⁽⁶⁾ pratipadā⁽⁷⁾ bodhi-
 prāptasya nātidīrghatānālpāyuskatāprañidhānaṃ/ imāni
 15 catvāri bodhisattvānāṃ mahāsattvānāṃ ārabdhavīryavastūni/
 yena te bodhisattvāḥ puṇḍarīkopamā ity ucyante, na puṣpo-
 pamās te bodhisattvā mahāsattvā ity ucyante/ tadyathāpi

(1)B:-kathāṃ. cp. T:byañ chub thob nas ñan thos dañ rañ sañs rgyas kyi theg pañi gtaṃ mi ston par smon pa. ch1:三者願成佛已不說聲聞辟支佛乘. ch2:三者願速菩提已不說聲聞辟支佛乘. cf. 12-13. (2)B om. brāhmaṇa, imā & om. mahā-. T om. mahā-. (3)BC:-parṣā. (4)E:kleśaṃ kulāḥ. (5)BD om. -buddha-. (6)A om. -deśana-. cp. T:byañ chub thob nas ñan thos dañ rañ sañs rgyas kyi theg pañi gtaṃ ston par smon pa. ch1:三者成佛已. 三乘說法. ch2:三者願速菩提已. 說聲聞辟支佛乘. (7)cp. T:byañ chub thob nas tshe ha cañ yañ mi riñ ha cañ yañ mi thuñ ba žig bar mar sgrub par smon pa. ch1:四者成佛已. 得中壽命不長不短. ch2:四者願速菩提已. 壽命歲中. 不長不短.

- tvam brāhmaṇaitarhi aprameyānām asaṃkhyeyānām bodhi-
 sattvānām madhye kuśalavyākaraṇakṣetram tathāgatasyāgra-
 (1) (2)
 taḥ karuṇāpūṇḍarikam utpannam praṇidhānaviśeṣeṇa/ yadā
 (3)
 tvayā ānantaryakārakā yāvad akuśalamūlasamavadhānagatā
 5 vaineyāḥ parigṛhītās tīvram pañcakaṣāyam buddhakṣetram
 parigṛhītam/ mahākaruṇāvyāhāreṇa tvam satpuruṣa daśasu (4)
 dikṣu buddhakṣetraparamāṇurajaḥsamair buddhair bhagavad-
 (5)
 bhiḥ sādhu-kāro datto, dūtās ca preṣitā, Mahākāruṇikāś ca
 (6)
 te nāma kṛtaṃ, sarvā ceyam parṣat tavaiva pūjākarmaṇe
 10 udyuktāḥ/
 bhaviṣyasi tvam Mahākāruṇikānāgate 'dhvany atikrāntā-
 (7)
 nām ekagaṅgānadīvālikāsamānām asaṃkhyeyānām kalpānām
 parīttāvaśiṣṭe dvitīye gaṅgānadīvālikāsame 'saṃkhyeye,
 tasmin eva Sahe buddhakṣetre Bhadrake kalpe viṃśottara-
 (8)
 15 varṣasatāyuskāyāṃ prajāyāṃ, jarāmaraṇādyadhike buddha-
 (9)
 kṣetre 'ndhaloke 'nāyake 'kuśalamūlasamavadhānagate ku-
 (10)
 mārge vihanyamānānām mahāsaṅkaṭaprapṛptānām sattvānām
 ānantaryakārakānām āryāpavādakānām saddharmapratikṣepakā-
 nām mūlāpattisamāpannānām, yāvad yathā pūrvoktaṃ, ākīrṇe

(1) Ch: mahākaruṇā-. (2) CD: utpanneḥ. (3) AE: ānantaryyā kārakā.
 (4) B: daśadikṣu. (5) AB: -kārā datto. E: -kārā dattā. (6) E:
 ceyā parṣan. (7) kalpānām is supplied by Ch T. (8) ch1: 爲老病死
 之所纏縛. ch2: 老病所困. But T mistrans. rga ba dañ hchi ba med
 pañi sañs rgyas kyi žiñ na. (9) BC: 'ndhe loke. (10) B: ku-
 mār-gavihanyamānām.

loke tathāgato bhaviṣyasi vidyācaraṇasaṃpanno yāvad

buddho bhagavān; vivartitagaticakraḥ pravartitadharma-

(2)

cakraḥ vivartitavaśavartimāraḥ kleśamāraś ca anantāparyantāni

daśasu dikṣu buddhakṣetrāṇi śabdenāpūrayitvā, mahāśrāvaka-

(3)

5 sannipātaś ca te bhaviṣyanti yad utārdhatrayodaśair

bhikṣuśataiḥ; anupūrveṇa pañcatvāriṃśatibhir varṣair

evaṃrūpaṃ sakalaṃ buddhakāryaṃ paripūrayiṣyasi, yathā

(4)

praṇidhānaṃ kṛtaṃ/ yathā tasmin samaye 'yaṃ rājāmr̥ta-

(5)

śuddho 'mitāyur nāmāprameyaiḥ kalpaiḥ sakalaṃ buddha-

10 kāryaṃ kariṣyati, evaṃ eva tvaṃ Mahākāruṇika tatra Sahe

(6)

buddhakṣetre Bhadrake mahākālpe viṃśottaravarṣaśatāyāṃ

prajāyāṃ pañcatvāriṃśatibhir varṣair evaṃrūpaṃ sakalaṃ

(7) mahābuddhakāryaṃ kariṣyasi, Śākyamunir nāma tathāgato

(8)

(9)

bhaviṣyasi/ parinirvṛtasya ca te satpuruṣānuttarapari-

15 nirvāṇenādhikaṃ varṣasahasraṃ saddharmaḥ sthāsyate/

(10)

saddharṃe cāntarhite tava satpuruṣa te 'pi dhātavaḥ

(11)

(12)

janmaśarīre evaṃrūpaṃ buddhakāryaṃ kariṣyanti, yathā

svayaṃ praṇidhānaṃ kṛtaṃ, evaṃ ciraṃ sattvān vinayiṣyasi,

(1)B:-pannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathiḥ yāvad. (2)-āparyanta in Mss. (3)B:-daśa-. (4)ch2 T:mahā-. Ch:-Āmitaśuddho. (5)T:'mitābhā. T:rgyal po chen po bdud rtsi dag pa hdi hod dpag med ces bya bar hgyur zin(290b3). ch1:是無量淨王成佛時壽命無量. ch2:是大王無量淨當名阿彌陀. (6)T:lokadhātau. (7)T:bahu-. ch1 om. mahā-. (8)Ch om. from Śākyamunir to bhaviṣyasi. (9)ABE:-ānuttarāpari-. (10)ACE:dhātavataḥ. cp. T:lus las skye paḥi sku gduñ rnam. ch1:諸舍利. ch2:身舍利. (11)T:bahubuddhakāryaṃ sakalaṃ. (12)BE:kariṣyati.

yathā pūrvoktaṃ"//
(1) (2)

tatkāle Kaitapure brāhmaṇa āsīt, sa evaṃ āha/
(3)

"teṣu teṣv aprameyeṣv asaṃkhyeyeṣu kalpeṣu tava satpuruṣa

bodhicārikāṃ caramāṇasyāhaṃ nityopasthāyaka upakaraṇa-
(4) (5)

5 maitryānukūlaḥ sahāyako bhūtvā tvāṃ upasthiheyaṃ; carama-

bhavigasyāhaṃ tava pitā bhaveyaṃ/ bodhiprāptasya ca te
(6) (7)

satpuruṣa agraḍānapatir bhaveyaṃ; tvāṃ ca māṃ vyākuryā
(8)

anuttarāyāṃ samyaksaṃbodhau"/ aparā ca tatra Vinītabuddhir
(9)

nāma samudradevatā, sāpy āha/ "teṣu teṣu yāvac carama-

10 bhavigasyāhaṃ janetrī mātā bhaveyaṃ/ bodhiprāptaś ca
(10)

tvāṃ Mahākāruṇika māṃ vyākuryā anuttarāyāṃ samyaksaṃ-
(11)

bodhau"/ Varuṇacāritranakṣatrā devatā, sāpy āha/ "teṣu
(12)

teṣu yāvac caramabhavigasyāhaṃ kṣīradhātrī mātā bhaveyaṃ/
(13)

bodhiprāptaś ca māṃ vyākuryā anuttarāyāṃ samyaksaṃbodhau"/
(14) (15)

15 Sanemo nāma śakraḥ, aparas tu Pārācintī nāma śakraḥ, te
(16)

ubhaye 'py āhatuḥ/ "vayaṃ api bho Mahākāruṇika teṣu teṣu
(17)

yāvad; bodhiprāptasya ca te vayaṃ śrāvakayugaprajñāvanto

(1)ch2:大衆悲分陀利經大師立誓品第二十一(276b). (2)AE:-pūre. T:gnas groñ. ch1:相具足. ch2:螺髻 (Keśarin). (3)B:te. (4)ABE:-sthite-yaṃ. (5)C:carimaha-. D:carima-. (6)cp. T:sbyin bdag gi mchog. ch1:大檀越 ch2:第一檀越. (7)-yād in Mss. (8)T:śin tu dul baḥi blo. Ch:調意. (9)A:carita-. CDE:carima-. (10)A:kuryyā. B:mā kuryā. CD:kuryā. E:kuryyānuttarāyāṃ. (11)ACDE:-nakṣetrā. T:rgyu skar gyi lha mo chu lha spyod. ch1:水神. ch2:女地神名水儀. (Varuṇacāritrā nāma kṣetradevatā). (12)A:carimā-. C:carima-hā-. D:carita-. E:carimabhavavikāsyā-. (13)D:kuryyā. (14)T:mu khyud can. ch1:善念 (Sunemī). ch2:親近. (15)T:pha rol sems. ch1:寶念 (Ratnacintī). ch2:雲思念 (Himacintī). (16)B om. ubhaye. C:ubhev apy. D:ubhey apy. E:ubheye py. (17)cp. T:śes rab dañ ldan pa dañ rdzu ḥphrul dañ ldan paḥi ñan thos zuñ du gyur cig. ch1:當作智慧神足聲聞弟子. ch2:爲女神足智慧上首聲聞.

- (1)
 ṛddhimantaś ca bhavemaḥ"/ aparāś Cāritracaraṇasudarśa-
 yūthiko nāma śakraḥ, sa evaṃ āha/ "ahaṃ te Mahākāruṇika
 (2)
 teṣu teṣu yāvaca caramabhavikasya putro bhaveyaṃ"/ aparā
 (3)
 śikharadevatā Saurabhyākīṃśukā nāma, sāpy āha/ "ahaṃ te
 5 Mahākāruṇika tāsu tāsu jātiṣu bhāryā bhaveyaṃ/ bodhi-
 (4)
 prāptaś ca tvaṃ satpuruṣa mām vyākuryā anuttarāyāṃ samyak-
 (5)
 saṃbodhau"/ Kaduścaro nāmāsurendraḥ, so 'py āha/ "ahaṃ
 te Mahākāruṇika teṣu teṣv aprameyāsaṃkhyeyeṣu kalpeṣu
 satpuruṣa bodhicārikāṃ caramāṇasyāhaṃ upakaraṇamaitryā-
 (6)
 10 nukūlaḥ sahāyo dāsatvenopasthiheyaṃ, caramabhavikasyāhaṃ
 (7)
 te upasthāyako bhaveyaṃ/ bodhiprāptasya ca te satpuruṣa
 (8)
 dhārmikāṃ dharmacakraṃ pravartane 'dhyayeyaṃ, ahaṃ ca te
 dharmadeśanāṃ prathamāṃ sapthalāṃ kuryāṃ, dharmarasaṃ ca
 (9)
 piveyaṃ, amṛtaṃ cauṣadhiṃ gaccheyaṃ, yāvat sarvakleśa-
 (10)
 15 prahāṇād arhatvaṃ prāpnuyāṃ"/ peyālaṃ, gaṅgānadīvālikā-
 samāś ca tatra devanāgāsura Mahākāruṇikasyānupravṛtti-

(1)B:-sudarśana-. T:spyad spyod lta mdzes tshogs. ch1:善見足
 ch2:善現手. (2)CD:carima-. B om. E:cirama-. (3)T:ri rtsehi
 lha mo des pa kiñ su ka. ch1:須彌山神名善樂華. (Sumerudevatā ---).
 ch2:女山神名曰日臺. (--- Sūryakīṃśukā). (4)A:-kuryyānuttarāyāṃ.
 (5)C:kaduñcaro. D:kaducarō. T:mdzes spyod. ch1:胸臆行 ch2:釗行.
 (6)ACDE:carima-. DE:-āha. (7)A:bhaveye. (8)A:'dhyayaṃ. B:
 'dhyeṣayeyaṃ. C:'rdhyayeyaṃ. E:'dhyāṣeṃyaṃ. ch1 agrees.
 T=B. ch2 om. See next. (9)ACE:coṣadhi gaccheyaṃ. B:copa-
 gaccheyaṃ. D:bodhi gaccheyaṃ. ch1 agrees. T agrees with B.
 cp. T:skyes bu dam pa khyod kyis byañ chub thob nas kyañ
 chos dañ ldan pañi chos kyi ḥkhor lo bskor bañi phyir gsol
 ba ḥdebs par gyur cig, khyod kyis chos bstan pa bdag gis
 dañ por ḥbras bu dañ bcas par byed par gyur cig, chos kyi
 beud kyañ ḥthuñ bar gyur cig, ḥchi ba med pa yañ rtogs par
 gyur cig --- (291b3-4). ch1:汝成阿耨多羅三藐三菩提已轉正法輪我初解法得於寶果服甘露味.
 --- (219a). (om. dharmarasaṃ ca piveyaṃ). ch2:善丈夫以達菩提已轉正法輪初說法時.
 我先證果服法味得甘露--- (276c) (10)B:arhan tvaṃ.

- (1)
caryāya prañidhānaṃ kṛtavanto vaineyam upanyastā / ekaś
(2) (3)
ca tatra Saṃjñāvikaraṇabhīṣmo nāmājīvikāḥ, sa āha/ "ahaṃ
(4)
te bho mahābrāhmaṇa bahūpakaraṇasahāyako bhaviṣyāmi/
(5)
nityam ahaṃ te 'prameyeṣu kalpeṣu saphalacārikopajīvījñā-
5 tiko bhaveyaṃ; nityaṃ ca tvat sakāśam upasaṃkrameyaṃ vastu-
(6) (7)
yācanārthaṃ śayyāsanavāhanahastyaśvarathagrāmanigamanagara-
(8) (9)
kulaputraduhitṛmāṃsarudhiracarmāsthīhastapādajihvākaraṇanāsa-
nayanaśīrṣāṇi ca yāceyaṃ/ evaṃrūpo 'haṃ tava mahābrāhmaṇa
dānapāramitāsahāyako bhaveyaṃ, yāvat prajñāpāramitāsahāyako
10 bhaveyaṃ/ evaṃrūpo 'haṃ mahābrāhmaṇa bodhicārikāṃ cara-
(10)
māṇasya tava ṣaṭsu pāramitāsu sahāyako bhaveyaṃ; yāvat
(11)
tvaṃ bodhiṃ prāpnuyā ahaṃ ca te śrāvakaśthānaṃ āśādayeyaṃ,
(12) (13)
āśītidharmaskandhasahasrāṇy udgrhṇīyāṃ, prṣṭhaś ca dharma- 76
deśako bhaveyaṃ/ tvaṃ ca mām vyākuryā anuttarāyāṃ samyak-
(14)
15 saṃbodhau"/ śrutvā ca kulaputra Mahākāraṇiko brāhmaṇo
Ratnagarbhasya tathāgatasya pañcamaṇḍalena pādaśīrasā
(15)
vanditvā, taṃ Saṃjñāvikaraṇabhīṣmājīvikāṃ śabdāpayitvāha/

(1)B:-nyasya. (2)B:sajñāvikiraṇa-. AE:-bhiṣmo. T:htsho ba pa mi ḥgyur ḥjigs byed, chl:亂想可畏. ch2:壞想. (3)A:sāha.
(4)CD:bahuprakaraṇa-. T:bdag kyañ khyod la yo byad mañ po dag gis grogs byed par gyur cig. chl:我當從汝求索所須. ch2:我為汝友. 助成眾事. (5)AE:-opajīvi-. cp. T:khyod la ḥbras bu dan bcas par spyod ciñ ñe bar htsho bañi ñe dur gyur cig. chl om. ch2:為汝同師友及作親屬. (6)AB:saryyā-. E:sayyā-. (7)B:-nagaranigama-. T adds -grha-. (8)AE:-duhitaram mānsa-. CD:-duhitaramānsa-. (9)AE:-nāśa-. B:-nāsā-. (10)C:ṣaṭ-. (11)bodhi in Mss. (12)A:adgrhṇīyā. B:uta grhṇīyāṃ. C:udgrhṇīyā. D:udgrhṇīyāṃ. E:adgrhīyāṃ. (13)BCDE:sprṣṭhaś. (14)B ins. tata. T ins. taṃ. (15)ACDE:samjñāvatāra-. B:samjñāvatāraṃ bhīṣmājīvikam āha. Corrected by Ch T. v. 2.

- "sādhū sādhū satpuruṣa yas tvaṃ mama sahāyako bhaviṣyasi
 (1) (2)
 anuttaracaryāya, yāvac ca tvaṃ mamāprameyāsaṃkhyeyajanmā-
 (3)
 ntaranayutasahasreṣūpasamkramer vastuyācanārthāya/ tadā-
 (4)
 haṃ prasannacitto dadyāṃ, mā ca tvaṃ apuṇyabhāgī bhaveḥ"/
- 5 bhūyaś ca kulaputra Mahākāruṇiko bodhisattvo mahā-
 sattvo Ratnagarbhasya thāgatasya purata āha/ "sacen me
 bhadanta bhagavaṃs teṣu teṣv aprameyeṣv asaṃkhyeyeṣu
 kalpakotīnayaṭaśatasahasreṣv anuttarāyāṃ samyaksaṃbodhau
 (5)
 cārikāṃ caramāṇasya ye mama purato yācanakāḥ sthitvānnaṃ
 (6)
 10 yācanti, mṛduvacanena vā parūṣavacanena vā ullāṅghanavacanena
 (7) (8)
 vā spaṣṭavacanena vā yāceyuh; saced ahaṃ bhadanta bhaga-
 (9) (10)
 van yācanakasyāntike ekacittakṣaṇam api roṣaṃ utpādayeyaṃ
 (11)
 aprasādaṃ votpādayeyaṃ dānasya vā phalavipākāṃ kāṅkṣamāṇo
 dānaṃ dadyāṃ, viśaṃvāditā me bhaveyuh ye 'prameyāsaṃkhye-
 (12)
 15 yeṣu daśasu dikṣv anyeṣu lokadhātuṣu buddhā bhagavantas
 (13) (14)
 tiṣṭhanti dhriyanti yāpayanti dharmaṃ ca deśayanti, mā
 cāham anuttarāṃ samyaksaṃbodhim abhisambudhyeyaṃ/ saced

(1)B om. E:-caryāyā. (2)E:mayā-. (3)ABCE:-krame. (4)A:
 mānatvaṃ mama puṇyabhāgī. B:mā ca tvaṃ puṇyabhāgī. C:māra-
 tvaṃ apuṇyabhāgī. D:smaratvaṃ apuṇyabhāgī. E:māratvaṃ mama
 puṇyabhāgī. cp. T:khyod la yañ bsod nams ma yin paḥi cha
 dañ mthun par ma gyur cig. ch1:汝於是時亦無罪分. ch2:令汝永無罪分. (5)
 B om. E:cārikāṃ. (6)T:brñas paḥi tshig. ch1:輕毀皆. ch2:輕調言.
 cf. 318, 9. (7)sprṣṭa- in Mss. T:tshig gsal ba. ch1:真實言. ch2:
 正直言. v. 318, 9. (8)B:yyācanti. (9)AE:na yācanasyā-. B om. bhaga-
 van & na yācanakasyā-. C:ayācanakasyā-. (10)B om. -citta-.
 CD:-kaṇam. (11)B:prasādaṃ. (12)B:daśadigloka-. (13)dhriyanti
 in Mss. (14)AD:sā cāham. B:mā vyaham.

- (1)
- aham bhadanta bhagavan yācanakasya prasannacitto dānaṃ
(2)
dadyāṃ, tad api dānapratigrāhakasya śraddhādeyavinipātanam,
(3)
mākuśalair dharmair antarāyakaram bhavet; antaśo vālāgra-
koṭīpramāṇamātram api viśaṃvāditā me buddhā bhagavanto
(4)
5 bhaveyuh/ yadīdam pratigrāhakasya vālāgrakoṭīpramāṇa-
(5) (6)
mātram api kuśaleṣu dharmeṣv antarāyaṃ kuryuh, aham apy
(7) (8)
avīciparāyaṇo bhaveyaṃ/ yathānnasya tathā vastrasya/
yāvad ye mama yācanakāḥ śīrṣaṃ yāceyuh, mṛduvacanena vā
(9) (10)
paruṣavacanena vā ullāṅghyavacanena vā spaṣṭavacanena vā
(11)
10 śīrṣaṃ yācayeran; saced aham bhadanta bhagavan yācana-
(12)
kasyāntike ekacittakṣaṇam api roṣam utpādayeyaṃ, aprasāda-
cittam utpādayeyaṃ, dānaphalavipākam ākāṅkṣaṃ śīrṣaṃ
parityajeyaṃ, viśaṃvāditā me buddhā bhagavanto bhaveyuh;
yāvad aham apy avīciparāyaṇo bhaveyaṃ/ yathā dānam evaṃ
15 śīlaṃ yāvat prajñā parityāgo vācyaḥ"/

(1)ABCE:yācanakasyāprasanna-. D:yāvan ekasyāprasanna-.
Corrected by Ch T. (2)D:-ādeśaya-. (3)Ch T differ. T:bt sun
pa bcom ldan ḥdas gal te bdag gis sloṅs mo pa la sems daṅ
bas sbyin pa rtsol tam, sbyin pa de yaṅ len pa po la dad
pas byin par ḥgyur žiṅ chud za bar ḥgyur ram, gal te tha na
skraḥi rtse moḥi cha śas kyi tshad tsam žig dge baḥi chos
rnams la bar chad bgyid par gyur na bdag gis saṅs rgyas
bcom ldan ḥdas rnams bslus par gyur cig(292b3-5). ch1:世尊
我今當以歡喜之心。施於乞者。願令受者。無諸損益。於諸善根。亦無留難。乃至一毫。若我令彼受者。有一毫損益。善根留難者。
則為欺誑十方世界無量無邊阿僧祇等。現在諸佛(219-8)。 ch2:世尊。我以淨心。施與乞者。若受施者。於信施。墮障礙。
善法。乃至極毛德分者。令我永已不見諸佛(276c~277a)。(4)BCDE:yad idam. (5)-mātra- is
supplied by Ch T. (6)D:kuśaleṣu adharmeṣv. (7)AE:-āna.
B:-ānam. (8)AE:vastra. B:vastraṃ. (9)B:peyālaṃ & om. from
paruṣavacanena to śīrṣaṃ yācayeran. (10)ACDE:ca. E:sprṣṭī-
(11)CD:yāceran. (12)B:peyālaṃ & om. from aprasādacittam
to avīciparāyaṇo bhaveyaṃ.

- sa ca kulaputra Ratnagarbhas tathāgato Mahākāruṇika-
 (1)
 sya bodhisattvasya mahāsattvasya sādhuḥkāram adāsīt/
 (2)
 "sādhu sādhu satpuruṣa, mahākaruṇāpratiṣṭhitena manasā
 tvayā satpuruṣemaṃ praṇidhānaṃ kṛtaṃ"/ sā ca kulaputra
 5 sarvāvatī parṣā sadevagandharvamānuṣāsuraś ca lokāḥ prā-
 ṇjalībhūtaḥ sthitvā sādhuḥkāram prādāsīt/ "sādhu sādhu
 satpuruṣa, mahākaruṇāpratiṣṭhitena manasā tvayā satpuruṣa
 (3)
 praṇidhānaṃ kṛtaṃ/ tvam api sattvāṃ ṣaṭparāyaṇīyadharmāḥ
 (4)
 saṃtarpayīṣyasi"/ sa ca kulaputra yathā Saṃjñāvikāra-
 (5)
 10 bhīṣmājīviko bodhisattvo dānapratigrāhikayā praṇidhānaṃ
 kṛtavān, evam eva caturaśītibhiḥ prāṇisahasraiḥ praṇidhā-
 naṃ kṛtaṃ/ sa ca kulaputra Mahākāruṇiko bodhisattvo
 (6)
 mahāsattvas tāny evaṃrūpāṇi praṇidhānāni caturaśītīnāṃ
 prāṇisahasrāṇāṃ sakāśāc chrutvā Saṃjñāvikārabhīṣmeṇa pra-
 15 ṇidhānaṃ kṛtaṃ/ atha Mahākāruṇikaḥ paramaprītisaumanasya-
 (7)
 jātaḥ prāṇjalībhūtaḥ sthitvā sarvāvatīm parṣāṃ vyavalokya
 paramaprītamanā āha/ "aho āścaryaṃ, bhaviṣyāmy ahaṃ
 dharmadurbhikṣakṣīṇakāle mahākleśarāṇe kaliyuge pañca-
 (8)
 kaṣāye vartamāne loke 'nāyake sārthavāho 'vabhāsakaraḥ
 (9) (10)
 20 pradīpakaraḥ atrāṇānāṃ andhānāṃ mārganidarśakaḥ/ yatra

(1)B:adāt. DE:adāsīn. (2)B:mahāpuruṣa. (3)E:-dharmme. (4)AD:-tarpyayīṣyasi. (5)C:-grāhīkasyā. D:-grāhikayā. (6)A:caturśītītānāṃ. B:caturaśīti-. CD:caturaśītītānāṃ. E:caturśītītītānāṃ. (7)AE:prāṇjalībhūtvā. (8)ACDE:sārthe vāho. (9)D:gaṃdhānāṃ. E:anudhānāṃ. (10)B:mārgaṃ ni-. E:-nirdarśakaḥ.

- (1)
 hi nāmāhaṃ prathamacittotpādenaivam evaṃrūpām anuttarāyām
 (2) (3)
 bodhicaryāyām sahāyakāḥ pratilabdhā ye mama janmāntareṣu
 śīrṣapratigrāhakā bhaviṣyanti nayanakarṇanāsājihvāhasta-
 pādacarmāsthirudhiraṃ yāvad annasya pratigrāhakā bhaviṣ-
 5 yanti"/
- punar api kulaputra Mahākāruṇiko bodhisattvo mahā-
 sattvo Ratnagarbhasya tathāgatasya purato niṣaṇṇa āha/
 "ye ca mama bhadanta bhagavan teṣu teṣv aprameyāsaṃkhye-
 yeṣu kalpakotīnayutaśatasahasreṣu janmāntareṣu yācanakā
 10 upasaṃkrāmeyur yadi vānnaṃ yadi vā pānaṃ yāvac chiraḥ
 (4)
 pratigrhṇīyur, antaśo vālāgrakoṭīpramāṇamātram api mama
 (5) (6)
 hastadānaṃ pratigrhṇīyur, yāvad bodhiparyantena/ saced
 aham anuttarāṃ samyaksambodhim abhisambudhya na tām sat-
 (7) (8)
 tvāṃ saṃsārāt parimocayeyam, na ca punar vyākuryām chrāva-
 (9)
 15 kayānena vā pratyekabuddhayānena vā mahāyānena vā, vi-
 saṃvāditā me buddhā bhagavanto bhaveyuḥ ya etarhi daśasu
 (10) (11)
 dikṣu, yāvan, mā cāham anuttarāṃ samyaksambodhim abhisam-
 budhyeyam"/

- punar api kulaputra Ratnagarbhas tathāgato Mahā-
 (12)
 20 kāruṇikasya bodhisattvasya mahāsattvasya sādhu-kāraṃ prā-

(1)-otpādenevām in Mss. (2)A:bodhicaryyām. BE:samyaksam-
 bodhi-. (3)BE:-labdhāya. (4)-grhṇīyur in Mss. (5)A:hasta-
 pādaṃ. (6)-grhṇīyur in Mss. (7)D:tava. (8)ABE:vyākuryyāc.
 (9)pratyekabuddhayānena vā is supplied by Ch T. (10)AE:
 mācām. B:mām. (11)C:anuttarāyām samyaksambodhau. (12)B:
 adāsīt.

- dāsīt/ "sādhu sādhu satpuruṣa, evaṃrūpaṃ te satpuruṣa
 bodhicārikāpranidhānaṃ, yathā Meruśikharimdhareṇa tathā-
 gatena pūrvaṃ prathamacittotpādena Lokeśvarajyotiṣas
 tathāgatasya purataḥ evaṃrūpayā bodhisattvacaryayā pra-
 5 nidhānaṃ kṛtaṃ evaṃrūpā bodhisattvacārikā cīrṇā yathā
 pranidhānaṃ kṛtaṃ/ gaṅgānadīvālikāsamā mahākālpā ati-
 krāntā yathā tena satpuruṣeṇa purimāyāṃ diśīto koṭīśata-
 sahasrabuddhakṣetre Jvālapratisaṅkhyāyāṃ lokadhātau varṣa-
 śatāyusḥkāyāṃ anuttarāṃ samyaksaṃboddhim abhisambuddho,
 10 Jñānakusumavirajasamucchrayabodhīśvaro nāma babhūva tathā-
 gato 'rhan samyaksaṃbuddho bhagavān, pañcacatvāriṃśad-
 varṣāṇi buddhakāryaṃ kṛtvānupadhiśeṣe nirvāṇadhātau pra-
 viṣṭaḥ/ tasya khalu Mahākāruṇika Jñānakusumavirajasam-
 ucchrayabodhīśvarasya tathāgatasya parinirvṛtasya varṣa-
 15 sahasraṃ saddharmanetrī asthāsīt; saddharmasyāntarhitasya
 varṣasahasraṃ punaḥ saddharmapratirūpakam asthāsīt/ ye
 khalu Mahākāruṇika Jñānakusumavirajasamucchrayabodhīśvara-
 sya tathāgatasya parinirvṛtasya saddharmanetryavasthitāyāṃ

(1)B:-śikharaṃ-. T:lhun po rtse ḥdzin. ch1:須彌山寶 ch2:彌樓山.
 (2)T:hjig rten dbaṅ phyug hod zer. ch1:世間光明. ch2:世自在明. (3)
 A:-rūpāyā. (4)C:-caryāyā. (5)diśī in Mss. (6)ACDE:-sahasri-
 me. (7)T:hod zer so sor rtog pa. ch1:光明智燄. ch2:邊持熾然. (8)T:
 ye śes me tog rdul bral byaṅ chub dbaṅ phyug yaṅ dag mtho.
 ch1:智華無垢堅菩提尊王. ch2:智華無塵上勝菩提自在. (9)B:sa ca & om. tathā-
 gato'rhan samyaksaṃbuddho. (10)E:pratiṣṭhaḥ. (11)ABE ins.
 punar. (12)asthāsī in Mss. (13)B:tasya instead of mahā-
 kāruṇika Jñānakusumavirajasamucchrayabodhīśvarasya. (14)
 E:-netrāvasthitāyā.

- saddharmapratirūpakā vā bhikṣur bhikṣuṇī vā duḥśīlapāpa-
 (1) (2)
 dharmā viṣamasamudācārāḥ staupikavastugrāhakālaḥ jīkā vā
 dharmapūjācchedālaḥ jāsamsrṣṭā vā cāturdisasaṅghasya vā
 (3)
 saṃmukhībhūtasāṅghasya vā cīvarapiṇḍapātaśayanāsanaglāna-
 (4) (5)
 5 pratyayabhaiṣajyapariṣkāraṃ vā chinnaṃ paudgalikapari-
 grahe yāvad ātmanā paribhuktaṃ gr̥hasthānāṃ vā dattaṃ;
 (6)
 tena khalu Mahākāruṇika Jñānakusumavirajasamucchraya-
 (7)
 bodhīśvareṇa tathāgatena sarve 'nupūrveṇa vyākṛtās tri-
 bhir yānaiḥ/ ye kecin Mahākāruṇika tasya bhagavataḥ
 (8)
 10 śāsane raktakāśāyaprāvṛtāḥ sarve te avaiivartikā vyākṛtās
 tribhir yānaiḥ; ye 'pi kecin mūlāpattisamāpannā bhikṣu-
 bhikṣuṇyupāsakopāsikā vā pūrvam eva te tena tathāgatena
 śāstrsaṃjñākuśalamūlavipākena tribhir yānair avaiivartikā
 vyākṛtāḥ"/
 15 punar aparaṃ kulaputra sa Mahākāruṇiko bodhisattvo
 mahāsattvo Ratnagarbhasya tathāgatasya purata āha/ "eṣai-
 va me bhadanta bhagavan prañidhir yāvad evāham anuttarā-
 (9) (10)
 yāṃ bodhicaryāyāṃ caramāṇo yān sattvān ahaṃ dānapāramitā-
 (11) (12)
 yāṃ niyojayeyāṃ samādāpayeyāṃ pratiṣṭhāpayeyāṃ yāvat

(1)C:-dharmī. (2)B:-ālarjikā. (3)E:sam̐mukhibhūta-. (4)ABCE:-pariskāraṃ. (5)AD:yophalikaparugrahe. B om. C:yoddhalika-prarigrahe. E:pīdbhalikapaligrahe. cp. T:gañ zag gir yoṃs su bzuñ ste. ch1:取象僧物. 以為己有. ch2:而自入. (6)B ins. punar. (7)B:sarvena pūrveṇa. D:pūrve nupūrveṇa. (8)E:-kākhāya-. (9)T:samyaksambodhi-. (10)ABE:yāvat satvān. (11)AE:niyojayamāṇo. B:niyojaye māṇo. (12)D:sadā dāpayeyāṃ.

- (1)
- prajñāpāramitāyām, antaśo vālāgrakoṭīpramāṇamātram api
 kuśalamūle niyojayeyam; yāvad bodhiparyantena caryām⁽²⁾
 caramāṇo na tān sattvāms tribhir yānair avaiivartikabhūmau
 sthāpayeyam, antaśa ekasattvam api, viśamvāditā me buddhā⁽³⁾
 5 bhagavanto bhavyeṣu ye daśasu dikṣv aprameyāsaṃkhyeṣu⁽⁴⁾
 lokadhātuṣu tiṣṭhanti dhriyante yāpayanti dharmam ca
 deśayanti, mā cāham anuttarām samyaksaṃbodhim abhisam-
 budhyeyam/ anuttarajñānapratilabdhaś cāham bhadanta⁽⁵⁾
 bhagavan ye me sattvāḥ śāsane raktakāṣāyaprāvṛtā bhavyeṣu;
 10 yadi vā mūlāpattim āpannāḥ syur yadi vā drṣṭivyaśanam⁽⁶⁾
 saṃpratipannāḥ syur yadi vā triṣu ratneṣu skhalitāḥ⁽⁷⁾
 sāparādhā bhavyeṣu, bhikṣubhikṣuṇyupāsakopasikā ya eka-⁽⁸⁾
 kṣaṇam api mama sakāśe śāstrisaṃjñām vā gauravacittam vo-
 tpādayeyur, dharme vā saṅghe vā gauravacittam utpādayeṣu;⁽⁹⁾
 15 saced aham bhadanta bhagavaṃs tān sattvāms tribhir yānair⁽¹⁰⁾
 avaiivartikām na vyākuryām, antaśa ekasattvam api riṃceyur,
 viśamvāditā me buddhā bhagavanto bhavyeṣu, yāvan mā cāham
 anuttarām samyaksaṃbodhim abhisambudhyeyam/ bodhiprāpta-

(1)CD:-koṭi-. -pramāṇa- is left out in Mss. (2)ABE:caryyā.
 (3)B:daśadikṣv. (4)ABCE:dhriyanti. (5)rakta- is left out
 in Mss. v. 322, 10. cp. T:bdag gi bstan pa la chos gos
 nur smrig bgos par gyur pa. ch1:入我法中出家著袈裟者. ch2:於我法中著染
 袈裟者. (6)B:mūlāpattisamāpannāḥ. (7)BE:suvalitāḥ. cp. T:
 dkon mchog gsum la hkhrol bar gyur ciñ, noñs pa dan bcas
 par gyur pa. ch1:若於三寶輕毀不修集諸重罪. ch2:於三寶失犯眾過罪. (8)D:
 -cittam utpāda-. (9)A:dharmair vā sa gauravacittam. B:dharma
 vā sa gaurava-. C:dharme vā sa gaurava-. E:dharmar vā sa
 gaurava-. D om., so T, from dharme to utpādayeṣu. Corr. by
 Ch. ch1 adds bhagavati vā, 尊重世尊或於法僧. ch2:若於法僧起恭敬意者.
 (10)A:riṃceyu. C:riṃcayū. D:riṃcayur. E:riceyu.

- (1)
 sya ca me bhadanta bhagavan devamanuṣyasatkṛtaṃ gurukṛtaṃ
 mānitaṃ pūjitaṃ raktakāṣāyaciṅvaram bhavet/ sahadarśanena
 sattvāḥ kāṣāyakaṇṭhās tribhir yānair avaiivartikā bhaveyur/
 (2)
 ye sattvāḥ kṣuttarṣapīḍitā annapānavirahitā yakṣadāridrā
 5 vāntaśaḥ yāmalaukikāḥ sattvā ye kāṣāyam abhilaṣeyur anta-
 (3) (4)
 śas caturāṅgulaṃ api, sarve te 'nnapānasampannā bhaveyuh
 paripūrṇābhiprāyāḥ/ ye sattvāḥ parasparaviruddhavaira-
 bahulāḥ parasparayuddhasaṃgrāmagatā vā devā vā yakṣā vā
 rākṣasā vā nāgā vā asurā vā garuḍā vā kinnarā vā mahoragā
 10 vā kuṃbhāṇḍā vā piśācā vā manuṣyā vā saṃgrāmagatāḥ
 (5)
 kāṣāyam anusmareyuh, te sattvāḥ karuṇācittā mṛducittā
 (6) (7)
 avairacittāḥ karmaṇyacittā bhaveyur/ ye sattvāḥ saṃ-
 (8)
 grāme vā vivāde vā yuddhe vā kalahe vā kāṣāyakhaṇḍakaṃ
 (9) (10)
 rakṣārthaṃ pūjanārthaṃ gauravārthaṃ hareyus, te sattvāḥ
 (11)
 15 sadā aparājitā bhaveyur, askhalitā aviheṭhitā bhaveyuh,
 (12)
 svastinā tataḥ saṃgrāmād vā yuddhād vā kalahād vā vivādād
 vā parimucyeyuh/ yadi me bhadanta bhagavan nebhiḥ pañca-
 (13) (14)
 bhir āryaguṇai raktaṃ kāṣāyaṃ na samanvāgataṃ bhavet,
 viśamvāditā me buddhā bhagavanto bhaveyur ye daśasu dikṣu,

(1)AB:-saskṛtaṃ. CDE:-saṃskṛtaṃ. (2)-dāridrevāntaśaḥ in
 Mss. (3)A:sarvaite. (4)A:-samāpanno. D:-saṃpanno. E:-sa-
 pannā. (5)D:anusāreyuh. E:anusmṛreyuh. (6)ch1 ins.寂滅之心
 (=śāntacittāḥ), ch2 ins.淨心 (=pariśuddhacittāḥ). (7)AE:
 karmaṇecittā. B:karmacittā. C om. cp. T:las su ruṇ baḥi
 sems. ch1:調伏善心. ch2:隨用作心. (8)-khaṇḍaka in Mss. (9)AD:
 pūjānā-. C om. pūjanārthaṃ. (10)C:hereyus. E:hasteyus. (11)
 A:aviheṭhikā. (12)C:kalāhād. (13)B:-bhiḥ kāmaguṇai. (14)
 Can be read āryaguṇair aktaṃ.

- (1)
yāvan, mā cāhaṃ śaktaḥ sakalaṃ buddhakāryaṃ pariniṣpāda-
yituṃ, dharmā me saṃmoṣaṃ gaccheyur, mā cāhaṃ śaktaḥ
(2) (3)
(4)
anyatīrthikāṃ parigrhītum/ ye ca bhadanta bhagavan
mamābhisambuddhasya yāvat parinirvṛtasya vā namaskāraṃ
(5)
5 kariṣyanti, "namaḥ Śākyamunaye tathāgatāye"-ti vācaṃ
(6) (7)
bhāṣiṣyante, teṣāṃ sarvakarmāvarāṇakṣayo bhaviṣyati,
ante cānuttareṇa buddhaparinirvāṇena parinirvāsyantī"-ti/
sa ca punaḥ kulaputra Ratnagarbhas tathāgato dakṣiṇaṃ
(8)
bāhuṃ prasārayitvā karatalena Mahākāraṇikasya bodhisat-
(9)
10 tvasya śiraḥ parimārjayitvāha/ "sādhu sādhu satpuruṣa,
kalyāṇaṃ te praṇidhānaṃ bhadraprativimarśa; evaṃ eva
(10)
te satpuruṣa pañcabhir āryaguṇaiḥ raktakāṣāyaṃ sattvānāṃ
upajīvyāṃ bhaviṣyati"/
(11)
sa bho punaḥ kulaputra Mahākāraṇiko bodhisattvo mahā-
(12)
15 sattvas tena vyākaraṇena sādhu-kāraprāmodya prasādena tathā-
(13)
gatapūṇyadīrghāṅguliparicchāditena dakṣiṇena mṛdutaruṇa-
(14) (15)
karatalasaṃsparśena kumārabhūtaḥ saṃvṛto viṃśadvarṣa-
(16)
sadrśo jātipramāṇena/

(1)C:-kāyaṃ. (2)E:cāhemaṃ. (3)C:śaktāḥ. (4)Ch om. from
ye ca bhadanta bhagavan to parinirvāsyantīti. Prob. later,
but before T, addition. (5)B:-muneya. (6)B:bhāviṣyante.
E:bhaviṣyante. (7)A:sarvākarmā-. E:sarvakaraṇā-. (8)A:
-tareṇa. (9)AE ins. mahāsatvasya. (10)It is possible to
read āryaguṇair aktakāṣāyaṃ. v. 324, 18. (11)B:sa bhu.
D:sa bhā. (12)AB:-prāmodya. (13)E:-mahāpūṇya-. ch2:-śata-
pūṇya-. (14)A:-tarasaṃsparśena. (15)AB:-bhūtena. E:-bhū-
tenaḥ. (16)B:jātikramāṇena. cf. 344, 16-9.

punar api kulaputra sarvāvatī sā parṣā sadeva-
(1)
gandharvamānuṣā prāñjalībhūtā tasthau, Mahākāruṇikasya
pūjākarmaṇe udyuktāḥ puṣpair vādyair Mahākāruṇikasya
(2)
bodhisattvasya mahāsattvasya pūjām kṛtvā vicitravarṇaiḥ
(3)
5 ślokais tuṣṭāva//

(4) (5)
iti śrīKarunāpūṇḍarīke mahāyānasūtre bodhi-
(6)
sattvavyākaraṇaparivartaś caturthaḥ//4//

(1)ch2=Skt. But chl:-mānuṣāmānuṣā, 人及非人. T:-mānuṣāsurā,
mi dañ lha ma yin. (2)A:-vastraiḥ. C:-varṇeḥ. E:-kaṇaiḥ.
(3)AE:tuṣṭāvaḥ. (4)CD om. iti śrī-. So T om. (5)E:mahā-
jānasūtre. (6)D:bodhisatve. T om. bodhisattva-.

V DĀNA-PARIVARTO NĀMA PAÑCAMAḤ

(1)

sa ca punaḥ kulaputra Mahākāruniko bodhisattvo mahā-
(2)

sattvo Ratnagarbhasya tathāgatasya pañcamaṇḍalena pāḍau

śīrasā vanditvā Ratnagarbhasya tathāgatasya purato ni-
(3)

5 śasāda Ratnagarbhaṃ tathāgataṃ paripṛcchat/ "samādhāna-
(4)

mukhanirdeśasambhāraviśuddhimukho dharmaparyāyo bodhi-
(5)

sattvānāṃ mārgo bhagavatā nirdiṣṭaḥ; kiyatā bhadanta
(6) (7)

bhagavan samādhānamukhanirdeśasambhāraviśuddhimukho
(8) (9) (10)

dharmaparyāyo bodhisattvānāṃ mārgo bhagavatā nirdiṣṭaḥ?;

10 kiyatā bhadanta bhagavan samādhānamukhanirdeśasambhāra-
(11)

viśuddhimukho dharmaparyāyaḥ paripūrṇo bhavati?; kiyad-

rūpeṇa vā bhadanta bhagavan sambhāreṇa samanvāgataḥ kula-

putro vā kuladuhitā vā dṛḍhapraṭiṣṭhito bhavati?; kiyad-

rūpeṇa samādhānamukhanirdeśanālaṅkrto bhavati?"/ sa bhoḥ
(12) (13)

15 punaḥ kulaputra Ratnagarbhas tathāgato 'rhan samyaksaṃ-

buddho Mahākārunikaṃ bodhisattvam etad avocat/ "sādhu

(1)ch1:悲華經檀波羅蜜品第五之一 (220b). ch2:大乘悲分陀利經卷第七莊嚴品第二十二 (278a). T:bam po bcu gsum pa(296b4). (2)B ins. praṇamya. (3)ACDE:nisasāda. B:viśasāda cāsyā pṛcchat & om. Ratnagarbhaṃ tathāgataṃ paripṛcchat. (4)ACDE:-paryāyaḥ. (5)E: bodhisattvo mahāsattvānāṃ. (6)E:bhagavān. (7)ABE:samavādhāna-. (8)AE:-paryāyaḥ. B:-paryāyā. (9)A:-satvā. (10)ABC: nirdiṣṭiḥ. (11)ABE:kiyatā yad rūpeṇa. (12)ACD:puraḥ. B: puras & om. kulaputra Ratnagarbhas. E:pura. cp. T:de nas. ch1:爾時. ch2:彼時. (13)B:tathāgatas tam āha & om. from 'rhan to etad avocat.

- (1) (2) (3)
sādhu Mahākārunika bhadraḥ praśnaḥ kalyāṇaṁ te prati-
bhānaṁ/ bhūyasyā mātrayā tvaṁ Mahākārunikāprameyāsaṁ-
khyeyānāṁ bodhisattvānāṁ mahāsattvānāṁ hitakaro bahu-
karaś cotpanno, yatra hi nāma tvaṁ Mahākārunika tathā-
gatam idam evaṁrūpaṁ praśnaṁ paripraṣṭavyaṁ manyase/
tena hi Mahākārunika śṛṇu sādhu ca suṣṭhu ca manasikuru
ca/
mahāyānasamprasthitānāṁ kulaputrāṇāṁ asti Mahā-
kārunika śūraṅgamo nāma samādhir, yatra samādhau sthito
bodhisattvaḥ sarvasamādhiṣv anupraviṣṭo bhavati/ asti
ratnamudro nāma samādhir yena sarvasamādhayo mudritā
bhavanti/ asti siṃhavikrīḍito nāma samādhir yatra sthi-
taḥ sarvasamādhibhir vikrīḍati/ sucandro nāma samādhiḥ
sarvasamādhīn avabhāsayati/ candradhvajaketuḥ samādhiḥ
sarvasamādhīnāṁ dhvajam dhārayati/ sarvadharmodgataḥ
samādhiḥ sarvasamādhayo 'ntargacchanti/ vilokitamudro
nāma samādhiḥ sarvasamādhīnāṁ mūrdhānaṁ vyavalokayati/
dharmadhātuvigatasamādhau sthito bodhisattvaḥ sarvadharmā-

(1)B ins. kṛtaḥ. (2)A:kalpānam. (3)B:praṇidhānaṁ. (4)E:
mātram yā. (5)CD:bodhisattvāṁ & om. mahāsattvānāṁ. AE om.
mahāsattvānāṁ. So chl om. T has only sattvānāṁ. (6)B:pari-
prṣṭavyaṁ. (7)B:manyasa. C:manyese. (8)A:-kuruṣu & om. ca.
B om. ca. CE:-kuruṣva & om. ca. D:-kuruṣ ca. (9)T:bodhi-
sattvānāṁ mahāsattvānāṁ instead of kulaputrāṇāṁ. chl adds
kuladuhitānāṁ. (10)E:śūlaṅgamo. (11)BC:-mudrā. (12)C:
-samādhāyā. (13)ADE:-samādhīnāṁ. B:-samādhīnā. (14)BC:
-mudrā. T:phyag rgya rnam par ita ba. chl:觀印. But ch2:觀頂.
(=vilokitamūrdhā). (15)E:-samādhīnāṁ. (16)A:mūdhna. CDE:
mūrdhna. B:mūrdhānaṁ.

- (1) dhātuviniścayāya gacchati/ (2) niyatadhvajaketau samādhau
 sthitaḥ sarvasamādhīnām dhvajam dhārayati/ (3) vajre samādhau
 sthitaḥ sarvasamādhīn nirbhinatti/ (4) dharmapraveśamudre
 samādhau sthitaḥ sarvadharmān mudrayati/ (5) samādhirāja-
 5 supraṭiṣṭhitena samādhinā sarvasamādhiṣu rājatvena prati-
 ṣṭhito bhavati/ (7) rāśmimuktena samādhinā sarvasamādhiṣu
 rāsmayo 'vasaranti/ (8) (9) balavīryeṇa samādhinā sarvasamādhiṣu
 balavīryatām kārayati/ (10) samudgatena samādhinā sarva-
 samādhiṣūdgacchati/ (11) niruktinirdeśeṇa samādhinā sarva-
 10 samādhivacanapraveśam praviśati/ adhivacanapraveśeṇa
 samādhinā sarvasamādhīnām nāmadheyāny anupraviśati/
 digvilokena samādhinā sarvasamādhīn avalokayati/ (12) sarva-
 dharmaprabhedena samādhinā sarvadharmaprabhedatām anu-
 praviśati/ (13) dhāraṇīmudreṇa samādhinā sarvasamādhīnām
 15 mudrān dhārayati/ (14) sarvadharmaviviktena samādhinā sarva-
 samādhiṣu vivekadharmatām anupraviśati/ (15) asaṃpramoṣeṇa
 samādhinā sarvasamādhayo na muṣyanti/ sarvadharmācalena
 samādhinā sarvasamādhiṣv acalatāyai saṃtiṣṭhate/ sarva-

(1)ADE:gacchamti. (2)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (3)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (4)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (5)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (6)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (7)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (8)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (9)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (10)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (11)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (12)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (13)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (14)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-, (15)AE:-tetau. B:-ketu. T:ñes paḥi rgyal
 mtshan tog. But chl:vigata-,

dharmasamavasaraṇasāgaramudre samādhau sarvasamādhayaḥ
 saṃgrahaṃ samavasaraṇaṃ gacchanti/ sarvadharmāmanyane
 samādhau sarvasamādhaya udayavyayāmanyanaṭāṃ gacchanti/
 ākāśaspharaṇena samādhinā sarvasamādhaya ākāśe sphuranti/
 sarvadharmācchedanena samādhinā sarvasamādhayo 'nupa-
 cchedaṃ gacchanti/ vajramaṇḍalena samādhinā sarvasamādhī-
 nāṃ maṇḍalaṃ dhārayati/ sarvadharmāikarasena samādhinā
 sarvasamādhīnāṃ rasaṃ dhārayati/ raṇaṃ jahena samādhinā
 sarvopakaraṇakleśāṃ jahāti/ sarvadharmānutpādena samādhi-
 nā sarvadharmānutpādānirodhaṃ darśayati/ vairocanena sam-
 ādhinā sarvasamādhīn bhāvayati tapati virocāti/ sarva-
 dharmānirodhena samādhinā sarvasamādhīn vibhajati/ ani-
 miṣeṇa samādhinā sarvasamādhayo na kadācit samādhidharmā
 eṣante/ aniketena samādhinā sarvasamādhiṣu na kadācid

(1)A:udayamanyanaṭāṃ. B:udayapayamanyatāṃ. C:urayavyaya-.
 D:ubhayavyaya-. E:udayavyaya-. Corr. by Ch T. T:ḥbyuñ ba
 dañ ḥjug paḥi rlom sems med par byed. ch1:無有生滅. ch2:不輕生滅.
 (2)E:sarvasamādhidhāraya. (3)AB:spharanti. D:spharati. cp.
 T:khyab par byed. Ch:遍覆. (4)AE:-ācchedena. B:-ācchedana-.
 (5)AE:-samādhinā. B:-sadhīnāṃ. CD:-samādhīnā. (6)E:raṇaṃ
 jayena. T:ratnajayena, rin chen rgyal ba. ch1:raṇajahena,
 離樂愛 ch2:ratnajahena, 捨寶. (7)ADE:-ānutpādaṃ nirodhaṃ. B:
 -ānutpādānirodhaṃ. C:-ānutpārdānirodhaṃ. Corr. by Ch T. T:
 chos thams cad skye ba med pa dañ ḥgag pa med par ston par
 byed. ch1:示一切三昧無生無滅(=sarvasamādhyanutpādānirodhaṃ). ch2:
 能現諸法無生滅. (8)C:deśayati. (9)cp. T:tiñ ñe ḥdzin thams cad
 lam me lhan ne lhañ ñer byed do. ch1:能照一切三昧令其熾明. ch2:能以光明
 顯照諸三昧. (10)-dharmmanirodhena in Mss. Corr. by Ch T. T:chos
 thams cad ḥgag pa med pa. ch1:不滅一切法. ch2:諸法無滅. (11)T:tshol
 ba med paḥi tiñ ñe ḥdzin gyis ni. ch1:不求三昧. =aparyeṣeṇa ---.
 ch2:無是非三昧. (12)sarva- is left out in Mss. (13)ABDE:niketana-.
 C:niketena. Corr. by Ch T. T:gnas la brten pa med paḥi tiñ
 ñe ḥdzin gyis ni. ch1:不住三昧. ch2:無住相三昧.

- dharmasthitim samanupaśyati/ gaganakalpena samādhinā
 (1) (2)
 sarvasamādhīn gaganasvabhāvāsāratvāya samanupaśyati/
 niścittena samādhinā sarvasamādhiṣu cittacaitasikā dharmāḥ
 prahīyante/ rūpāparyantena samādhinā rūpam avabhāsayati/
 5 vimalapradīpena samādhinā sarvasamādhīnām pradīpaṃ karoti/
 sarvadharmāparyantena samādhinā sarvasamādhiṣv aparyanta-
 jñānaṃ darśayati/ vidyudunmiṣeṇa samādhinā sarvasamādhiṣv
 (3) (4)
 aparyantaṃ jñānaṃ darśayati/ sarvaprabhaṅkareṇa samādhinā
 (5) (6)
 sarvasamādhiṣu prabhaṅkaramukhaṃ upadarśayati/ dhātu-
 (7)
 10 paryantena samādhinā sarvasamādhīn aparyantavijñāpanāyo-
 (8)
 padarśayati/ samādhiśuddhasāreṇa samādhinā śūnyatām
 samādhidharmēṣv anuprāpnoti/ merucitreṇa samādhinā sarva-
 (9)
 dharmēṣu r̥kṣatām saṃdarśayati/ vimalaprabhena samādhinā
 (10) (11)
 sarvasamādhīnām malam apakarṣayati/ sarvadharmāsaṃpra-
 15 bhedenā samādhinā sarvasamādhīnām vyupakr̥ṣṭatām saṃdarśa-

(1)AE:-samādhi. CD:-samādhī. (2)ABCD:gagana-. B:-svabhāva-sāra-, so chl. T:nam mkhaḥ lta buḥi tiñ ñe ḥdzin gyis ni tiñ ñe ḥdzin thams cad nam mkhaḥi ño bo ñid lta bur sñiñ po med pa ñid du yañ dag par rjes su mthoñ bar byed do. chl:有虛空憶想三昧入是三昧今諸三昧皆如虛空見其實. ch2:虛空相三昧能見諸三昧如虛空無堅實. (3) B:aparyantajñāna. (4)E:-karaṇa-. (5)B:upadeśayati. (6)Ch:dhātvparyantena. (7)ADE:-samādhin. (8)AE:-opadadarśayati. cp. T:khamṣ kyī mthaḥi tiñ ñe ḥdzin gyis ni tiñ ñe ḥdzin mthaḥ med pa thams cad rnam par śes par bya baḥi phyir ñe bar ston par byed do. chl:有諸界無邊三昧入是三昧於諸三昧示現無量無邊智慧. ch2:性無邊三昧能現諸三昧無邊通三昧. (9)cp. T:chos thams cad gsog ñid du kun tu ston par byed. chl:於諸三昧示現虛空. ch2:能現諸法空. (10)E:-samādhinām. (11)T:-dharmasaṅketena, Ch:-dharmābhayena. T:chos thams cad kyī rdaḥi tiñ ñe ḥdzin gyis ni tiñ ñe ḥdzin thams cad ma ḥdres pa ñid du yañ dag par ston par byed do. chl:有一切法中無畏三昧入是三昧於諸三昧示現無畏. ch2:諸法無畏三昧能於諸三昧現無著.

- (1)
yati/ ratikareṇa samādhinā sarvasamādhiṣu ratim prati-
labhate/ sarvadharmasvabhāva-vikrīḍitena samādhinā sarva-
(2)
samādhiṣu rūpānupalabdhim darśayati/ vidyudvikarāṇena
(3)
samādhinā sarvasamādhiṣv alakṣaṇatvaṃ darśayati/ sarva-
(4)
5 dharmānikṣepavirajena samādhinā sarvasamādhīnām virajaṃ
jñānam upadarśayati/ akṣayavatena samādhinā sarvasamā-
(5)
dhīnām na kṣayaṃ nākṣayaṃ darśayati/ sarvadharmācintya-
śuddhena samādhinā sarvadharmām pratibhāśopamām darśayati/
(6)
tejovatā samādhinā sarvasamādhiṣu jñānaṃ jvālayati/
(7)
10 kṣayāpagatena samādhinā sarvasamādhīn akṣayānupagatām
(8)
darśayati/ anījitenā samādhinā sarvadharmeṣu neñjati
(9)
na vepati na prapañcayati/ vivardhanena samādhinā sarva-
samādhisamāpattiṣu vivardhamānām jñeyaṃ samanupaśyati/
sūryapradīpena samādhinā sarvasamādhiṣu raśmimukhāny
(10)
15 avakirati/ candravimalena samādhinā sarvasamādhiṣv ālokaṃ

(1)B:-karaṇa-. E:-kara-. (2)T:tiñ ñe ḥdzin thams cad la
ño bo ñid mi dmigs pa ston par byed. ch1:於諸三昧示現融有一切諸色. ch2:
--- rūpān upalabdhim ---, 能得現諸三昧中色. (3)cp. ch1:於諸三昧示現放光.
ch2:---akṣaṇatvaṃ---, 能現諸三昧中難諸法. T:---akṣayatvaṃ---, tiñ ñe
ḥdzin thams cad la mi zad pa ñid ston par byed. (4)CD:
-samādhīnā. E:-samādhinā. (5)B:-dharmacityaṃ śuddhena. T:
-viśuddhena, chos thams cad bsam gyis mi khyab ciñ rnam
par dag pa. (6)E:jvālāyati. (7)ABE:-ānugatām. C:-ānupagatī.
(8)AE:nījati. B:vījati. CD:nāmjati. cp. T:g'yo bar mi byed
ḥgul bar mi byed ḥphro bar mi byed. ch1:不動不受無有輕戲. ch2:
無想無受無掉. (9)ABCE:vividhena. cp. T:rnam par ḥphel ba. ch1:
增長. ch2:增長. (10)A:avakirayati. C om.

- (1)
karoti/ śuddhapratibhāṣena samādhinā sarvasamādhiṣu
(2) (3) (4)
catasraḥ pratisamvidāḥ pratilabhate/ kārākāreṇa samādhinā
(5)
kāravihāraḥ karoti jñānaketuṃ samanupaśyati/ vajro-
(6) (7)
pamena samādhinā sarvadharmān nirvedhīkaroti yasya
(8)
5 vedham api na samanupaśyati/ cittasthitena samādhinā
cittam na calati na vedhati na pratibhāṣati na vighātam
āpadyate, na cāśyaivaṃ bhavati "cittam etad" iti/
samantālokena samādhinā sarvasamādhiṣv ālokaṃ samanupaś-
yati/ supratīṣṭhitena samādhinā sarvasamādhiṣu supra-
10 tiṣṭhitatve pratiṣṭhati/ ratnakūṭeṇa samādhinā sarva-
(9)
samādhiṣu ratnakūṭa iva saṃdṛśyate/ varadharmamudreṇa
(10) (11)
samādhinā sarvasamādhayo mudritā bhavanti, dharmaśamatayā
(12)(13) (14)
na kaṃcid dharmam śamatānirmuktaṃ samanupaśyati/ ratim

(1)E:-bhāṣana-. (2)A:-saṃpradāḥ. B:-saṃvidāḥ. (3)BE:kārā-
kāraṇa-. CD:kārākāreṇa. (4)ch1 ins. sarvasamādhiṣu. ch2
ins. sarvadharmeṣu. (5)Ch T:kārākāraṃ karoti. cp. T:bya
ba dañ mi bya baḥi tiñ ñe ḥdzin gyis ni bya ba dañ mi bya
ba byed ciñ ye śes rtog kyañ yañ dag par rjes su mthoñ
bar byed do. ch1:有作不作三昧入是三昧於諸三昧作與不作示現智相, ch2:作不作三昧能於諸法
見作不作智相. (6)E:-dharmam. (7)AB:nivedhī-. C:nirveṣī. D:
nirvebhī-. E:nirvedhi-. cp. T:rdo rje lta buḥi tiñ ñe
ḥdzin gyis ni chos thams cad ñes par ḥbyed par byed ciñ
gañ la ḥbyed pa yañ yañ dag par rjes su mi mthoñ bar byed
do. ch1:有金剛三昧入是三昧悉得通達一切諸法,乃至不見如微塵等障礙. ch2:如金剛三昧能於諸法
作歇亦不見歇者. (8)ch2 ins. sarvadharmeṣu. (9)E:ive śaṃ-. (10)
AE:bhavati. (11)T:sarvadharmā-. (12)Ch:samādhinā instead
of na. cp. T:chos dam paḥi phyag rgyaḥi tiñ ñe ḥdzin gyis
ni tiñ ñe ḥdzin thams cad la phyag rgya ḥdebs par byed ciñ
chos thams cad mñams pa ñid kyi phyir mñams pa ñid ma gtogs
paḥi chos ḥgaḥ yañ yañ dag par rjes su mi mthoñ bar byed
do. ch1:有勝法印三昧入是三昧能印諸三昧. 有勝法性三昧入是三昧見一切法悉皆隨順. ch2:妙法印三昧
能印諸三昧. 法等三昧能見諸法無離等者. (13)B:kiṃcid. C:kaṃścid. D:kaścid.
E:kaṃci. cf. 335, 7; // (14)B:sammatāvimuktaṃ.

- (1)
jahena samādhinā sarvadharmeṣu ratiṃ jahāti/ dharmolkena
(2) (3)
samādhinā sarvadharmeṣv asamākrātām pratilabhate/ akṣarā-
(4)
pagatena samādhinā sarvadharmeṣv ekākṣaram api nopalabhate/
(5) (6)
ālaṃbanacchedena samādhinā sarvālaṃbanām vyupacchinatti/
5 avikāreṇa samādhinā sarvadharmāṇām vikāraṃ nopalabhate/
prakṛtiviśuddhena samādhinā sarvadharmāṇām upakāraṃ nopa-
labhate/ aniketacareṇa samādhinā sarvadharmeṣu niketaṃ
nopalabhate/ timirāpagatena samādhinā sarvasamādhicaraanāṃ
(7)
na samanupaśyati, tamoviśayaṃ samatikrāmati/ sarvagūṇa-
10 saṃcayagatena samādhinā sarvadharmeṣu sannicayaṃ jahāti/
(8)
sthitaniścittena samādhinā sarvadharmeṣu cittam iti nopa-
labhate/ bodhyaṅgatena samādhinā sarvadharmām budhyati/
(9) (10)
smṛtivilāpanena samādhinā sarvadharmeṣv asaṃkhyeyapra-
ti-

(1)gatiṃ in Mss. Corr. by Ch T. T:chos thams cad la dgaḥ
ba spoñ bar byed. chl:於一切法得離樂著. ch2:能捨諸法中喜樂. (2)B:asamāra-
dvetām. T:asamākṣaratām. Ch:andhakāraṃ varjati. T:chos kyi
sgron mañi tiñ ñe ḥdzin gyis ni chos thams cad la yi ge
mi mñam pa ñid rab tu ḥthob par byed do. chl:有法炬三昧入是三昧,
除諸法闇. ch2:法炬三昧能除諸法中闇. (3)Ch ins. two more. chl:有法雨三昧入是
三昧於諸三昧能雨法雨破壞著相 (dharmavarṣaṇena samādhinā sarvasamā-
dhiṣu dharmavarṣṭiṃ varṣati, saktākāraṃ ca bhinatti),有
等言語三昧入是三昧於諸法中悉得眼目 (samākṣareṇa samādhinā sarvadharme-
ṣv akṣaṃ pratilabhate). ch2:散相三昧能散諸法破壞諸法中著 (vikiraṇākāreṇa
samādhinā sarvadharmāṇaṃ vikirāti, saktam ca sarvadharmeṣu
bhinatti),字相三昧能諸法中得字相. (akṣarākāreṇa samādhinā sarva-
dharmeṣv akṣarākāraṃ pratilabhate). (4)ABD:akā-. E:
-dharmekā-. (5)CD:āraṃvaṇa-. (6)AD:-āraṃvaṇā. B:-ālaṃvaṇā.
C:-āraṃvaṇām. E:-āraṃvaṇā. chl:sarvadharmālaṃbanām,斷諸法緣
ch2:sarvadharmeṣv ālaṃbanām,能斷諸法中作. T=ch2, chos thams cad
la dmigs pa rnam par gcod par byed. (7)B:samāti-. (8)chl:
cittacaitasikam. (9)B:-vikiraṇena. cp. T:dran pa rnam par
hphro ba. chl:念分別. ch2:無量辯 (=apramāṇapratibhānena).
(10)asaṃkhyeprati- in Mss.

- bhānaṃ pratilabhate/ tatkarajñānaviśuddhena samādhinā
(1)
sarvadharmeṣv asamasamatāṃ pratilabhate/ jñānaketu-
samādhinā sarvatraidhātukam atikrāmati/ jñānopaccheda-
(2)
samādhinā sarvadharmavyavacchedaṃ samanupaśyati/ jñāna-
(3) (4) (5)
5 vikaraṇena samādhinā sarvadharmavikaraṇatāṃ anuprāpnoti/
niradhiṣṭhānena samādhinā sarvadharmām anāśrayabhūtāṃ
(6)
samanupaśyati/ ekavyūhena samādhinā na kaṃcid dharma-
(7)
dvayaṃ samanupaśyati/ ākāranirhāravatā samādhinā sarva-
(8) (9)
dharmāṇāṃ anākāranirhāraṃ samanupaśyati/ sarvādhikāra-
(10)
10 sarvabhavatalavikaraṇena samādhinā sarvadharmeṣu nirvedha-
jñānaṃ praviśati, yasyānupraveśān na kaṃcit pratilabhate/
saṅketarutapraveśena samādhinā sarvarutasāṅketeṣv anu-
(11)
praviśati/ ghoṣavāgbhir akṣaravimuktena samādhinā sarva-

(1) ABE: asamatāṃ. (2) D: sarvaṃ. E: -dharmāvyavacchedavya-
ccheda. (3) chl: jñānavarṣaṇena. ch2: dharmavikalpanena. (4)
A: -dharmavikaraṇenatāṃ. E: -dharmāvikaraṇenatāṃ. chl:
-dharmavarṣaṇāṃ. ch2: -dharmavikalpanāṃ. (5) A: anupaśyati.
cp. T: ye śes rnam par hphro baḥi tiñ ñe ḥdzin gyis ni chos
thams cad kyi rnam par hphro ba ñid rjes su thob par byed
do. chl: 有智爾三昧入是三昧得一切法爾. ch2: 分別諸法三昧能速分別諸法. (6) CD: kaścid.
(7) T: chos ḥgaḥ yañ gñis. ch2: 二法. But chl: 法幢 (=dharma-
dhvajam). (8) ch2: -dharmeṣu nākāra-, 能諸法中不見作相. But T:
-dharmāṇāṃ ākāra-, chos thams cad kyi rnam par bsgrub pa
yañ dag par ejes su mthoñ bar byed. chl: 能見諸法悉寂靜行. (9)
A: sarvākāra-. (10) E: -bhagavatala-. cp. T: srid paḥi gñi
thams cad rnam par sel ba thams cad du gtogs paḥi tiñ ñe
ḥdzin gyis ni chos thams cad la ñes par byed paḥi ye śes
ḥjug ciñ gañ la ḥjug pa ḥgaḥ yañ mi rñed par byed do. chl:
有一切行離一切有三昧入是三昧於諸法中通達解了. ch2: 一切作一切處散三昧能入一切法作相智所可入
無所受. (11) AE: avimuktena. B: adhimuktena. cp. T: sgra dbyaṅs
kyi yi ge dañ bral ba. chl: 離語言無字. ch2: 音聲多解脫.

- (1)
 dharmeṣv akṣaravimuktiṃ samanupaśyati/ jñānolkāmātā
 (2)
 samādhinā sarvasamādhiṣu tena bhāṣati tapati virocati/
 (3)
 varajñānalakṣaṇavijṛṃbhitenā samādhinā sarvadharmeṣv a-
 (4)
 pariśuddhaṃ lakṣaṇaṃ darśayati/ anabhijñālakṣaṇavatena
 (5)
 5 samādhinā sarvadharmeṣv anabhilakṣaṇārthaṃ samanupaśyati/
 (6)
 sarvākāravāropetena samādhinā sarvadharmasamādhiṣu sarvā-
 (7)
 (8)
 kāravāropeto bhavati/ sarvaduḥkhasujahena samādhinā
 (9)
 sarvadharmeṣv anīśriyaṃ samanupaśyati/ akṣaya-kāraṇena
 (10)
 samādhinā sarvadharmeṣv akṣayaṃ na samanupaśyati/
 (11)
 10 dhāraṇapadena samādhinā sarvasamādhīṃ sarvadharmāṃś ca
 dhārayati, samyaktvamithyātvaṃ na samanupaśyati/ nirodha-
 (12)
 (13)
 vidhāprasāmena samādhinā sarvadharmānurodhavirodhāṃ na

(1)ACD:-olkāmanya samādheḥ. B:-olkāmanya samādhiḥ. E:-olkā-
 mamanya samādhyeḥ. Corr. by T. (2)D om. from tena to sarva-
 dharmaśamādhiṣu. T:tejasā. Prob. so in ch2. cp. T:ye śes
 kyi sgron ma dañ ldan paḥi tiñ ñe ḥdzin gyis ni tiñ ñe
 ḥdzin thams cad la gzi brjid kyis lam me lhan ne lhañ ñer
 byed do. ch1:有智炬三昧入是三昧於諸法中能作照明.ch2:智炬相三昧能以光明照諸三昧.
 (3)Ch T:-ṣu pari-. T:yoñs su dag paḥi mtshan ñid. Ch:淨相.
 (4)E:-jñāna-. ch1:abhi-jñā-jñāna-. (5)B:anabhi-jñā-. C:-lakṣa-
 ṇaṃ. So T om. artha. ch1:jñānalakṣaṇaṃ. T:mñon par śes pa
 med paḥi mtshan ñid dañ ldan paḥi tiñ ñe ḥdzin gyis ni chos
 thams cad la mñon par rig pa med par yañ dag par rjes su
 mthoñ bar byed do. ch1:有通智相三昧入是三昧於諸法中悉見智相.ch2:破相三昧能見
 諸法破相.(6)ch1:sarvadharmeṣu. (7)AE:-ākāropeto. B om. (8)A:
 -duḥkhabhūjahena. T:sdug bñal thams cad śin tu spoñ ba.
 But ch1:離苦樂, ch2:捨諸苦樂=duḥkhasukhajahena. (9)ch1:akṣaya-
 kāreṇa. ch2:akṣayākāreṇa. (10)A:te. B om. na, So ch1 om.
 But ch2 T:-ṣu kṣayaṃ na. T:byed rgyu mi zad paḥi tiñ ñe
 ḥdzin gyis ni chos thams cad la zad par yañ dag par rjes
 su mi mthoñ bar byed do. ch1:有無盡行三昧入是三昧見諸法無盡.ch2:無盡相三昧
 能不見諸法中盡.(11)A:-dhīm. B om. C:-dhī. E:-dhi. (12)B:-vidhi-
 cp. T:-virodha-, ḥgag pa dañ ḥgal ba rab tu ži ba. ch1:
 無憎愛.ch2:除逆順.(13)E:sarvadharmeṣv akṣayan. T:chos thams
 cad dañ mthun pa dañ ḥgal ba yañ dag par rjes su mthoñ bar
 byed. ch1:於諸法中不見憎愛.ch2:能諸法中不見逆順.

- samanupaśyati/ vimalaprabhāsenā samādhinā sarvasamādhiṣu
 (1)
 saṃskṛtavimalaṃ na samanupaśyati/ sārānugatena samādhinā
 sarvadharmeṣv asāraṃ nopalabhate/ pūrṇacandravimalena
 samādhinā sarvasamādhiṣu guṇaparipūrṇo bhavati/ mahā-
 (2)
 5 vyūhena samādhinā sarvasamādhiṣu mahāvyūhasamanvāgato
 (3)
 bhavati/ sarvalokaprabhedena samādhinā sarvadharmeṣu
 (4)
 jñānenāvabhāsayati/ samādhisamatāvirocanena samādhinā
 (5)
 sarvasamādhiṣv ekāgratāṃ pratilabhate/ araṇena samādhinā
 (6)
 sarvadharmeṣu na raṇati/ anilaniketena samādhinā sarva-
 (7) (8) (9)
 10 dharmeṣv ālayaṃ na karoti/ tathāsthitanīścittena samā-
 (10) (11)
 dhinā sarvadharmeṣu tathatā na vinivartate/ kāyakali-
 sampramathanena samādhinā sarvadharmeṣu satkāyaṃ nopa-
 labhate/ vākkalividhvaṃsanagaganapratilabdhenā samādhinā

(1) T: tiñ ñe ḥdzin thams cad la ḥdus byas kyi dri ma dañ
 bral ba yañ dag par rjes su mi mthoñ bar byed. But chl om.
 sarvasamādhiṣu & saṃskṛtadharmeṣu tad malaṃ na ---, 於有為法
 不見是垢. ch2: sarvasamādhiṣu saṃskṛtamalaṃ na ---, 能諸三昧中不見有為垢.
 (2) B: mahāvyūho bhavati. (3) T: sarvāloka-, snañ ba thams cad
 rab tu ḥbyed pa. Ch: sarvalokaprabhāsenā; chl: 一切世光明. ch2:
 一切世光. (4) chl has sarva- instead of samādhi-, 一切等照. ch2: 三昧等
 照. T om. samādhi-, mñam pa ñid rnam par snañ bar byed pa.
 (5) T: sarvāraṇaṇasaṃvasaraṇena, ñon moñs pa med pa dañ
 ñon moñs pa dañ bcas pa thams cad yañ dag par ḥdu ba. Ch:
 araṇaṇaṇena; chl: 淨無淨. ch2: 淨無淨. (6) ACE: -niketanitena. D:
 -niketa. cp. T: rluñ gi gnas. chl: 無宅. ch2: 無住處樂. (7) B:
 alayaṃ. (8) A: yathā-. (9) ACDE: -niścitenā. B: -niścayena. cp.
 de bžin ñid la gnas śiñ sems med pa. chl: 如爾. ch2: 如住無心. (10)
 AE: tathāgatā. B: tathāgato. (11) ABC: vinirvarttate. E: nivar-
 ttate. cp. T: chos thams cad kyi de bžin ñid las phyir mi
 ldog par byed. chl: 於諸法中不見作與不作. ch2: 能諸法中如住不退.

- (1)
 bodhisattvaḥ sarvadharmeṣu vākkarma nopalabhate/ ākāśa-
 (2) (3) (4)
 saṃgativimuktinirupalepasamādhisthito bodhisattvaḥ
 (5)
 sarvadharmeṣv ākāśasaṃgatām anuprāpnoti/ ayaṃ samāधि-
 (6)
 mukho mahāyānasamprasthitānām bodhisattvānām nirveśaḥ/
 (7)
 5 tatra katamo bodhisattvānām mahāsattvānām saṃbhāra-
 viśuddhimukhasaṃgraho dharmaparyāyaḥ?/ dānasam̐bhāro
 (8)
 bodhisattvānām sattvapari-pācanatayā saṃvartate/ śīla-
 (9)
 saṃbhāro bodhisattvānām praṇidhānapūryā saṃvartate/
 (10)
 kṣāntisaṃbhāro bodhisattvānām lakṣaṇānuvyañjanaparipūryā
 10 saṃvartate/ vīryasaṃbhāro bodhisattvānām sarvakāryapari-
 pūryā saṃvartate/ dhyānasam̐bhāro bodhisattvānām ājāneya-
 cittatayā saṃvartate/ prajñāsaṃbhāro bodhisattvānām
 (11)
 sarvakleśaparijñayā saṃvartate/ śrutasam̐bhāro bodhi-
 (12)
 sattvānām asaṅgapratibhānatayā saṃvartate/ puṇyasaṃbhāro
 (13)
 15 bodhisattvānām sarvasattvopajīvyatayā saṃvartate/ jñāna-
 (14)
 saṃbhāro bodhisattvānām asaṅgajñānatayā saṃvartate/

(1)AE:bodhisatvena. B om. (2)T:ākāśasaṅgavimukti-. (3)ACD:-nirūpalepa-. (4)D:-samādhisthito. (5)T:ākāśasaṅgatām. cp. nam mkhaḥ ltar chags pa med la rnam par grol žiñ gos pa med paḥi tiñ ñe ḥdzin la gnas paḥi byañ chub sems dpaḥ ni chos thams cad la nam mkhaḥ ltar chags pa med pa ñid rjes su thob par ḥgyur te. ch1:猶如虛空無有障礙. ch2:菩薩住虛空無染著三昧能速諸法虛空無數. (6)B:niveśaḥ. T:nirdeśaḥ, bstan pa yin no. (7)ch2:悲華經卷第九 檀波羅蜜品第五之二 (222a). (8)T:sarvasattva-. (9)T:-paripūryā. (10)T:mtshan dan dpe byad bzañ po yoñs su rdzogs par byed par ḥgyur ro. ch1:具足三十二相八十隨形好故. But ch2:得諸開心. (11)B:-parijñayā. CD:-parijñāyā. (12)B:-tāyai & om. saṃvartate. (13)B:-tāyai & om. saṃvartate. (14)B:-tayaiḥ & om. saṃvartate.

śamathasambhāro bodhisattvānām karmaṇyacittatayā sam-
vartate/ vipaśyanāsambhāro bodhisattvānām vigatakatham-

(2)

kathayā samvartate/ maitrīsambhāro bodhisattvānām

(3)

āpratihatācittatayā samvartate/ karuṇāsambhāro bodhi-

(4)

5 sattvānām paripākākhedatāyai samvartate/ muditāsambhāro

(5)

bodhisattvānām dharmārāmaratiramaṇatāyai samvartate/

upekṣāsambhāro bodhisattvānām anumayapratighaprahāṇāya

samvartate/ dharmaśravaṇasambhāro bodhisattvānām

(6)

vivaraṇaprahāṇāya samvartate/ niṣkramaṇasambhāro bodhi-

(7)

10 sattvānām sarvaparigrahotsargāya samvartate/ arāṇyavāsa-

(8)

sambhāro bodhisattvānām kṛtakarmāvipraṇāśatayā samvartate/

(9)

smṛtisambhāro bodhisattvānām dhāraṇīpratilābhatayā sam-

(10)

vartate/ matisambhāro bodhisattvānām buddhiprabhedanatayā

samvartate/ gatisambhāro bodhisattvānām arthagatyanu-

(11)

15 budhyanatayā samvartate/ smṛtyupasthānasambhāro bodhi-

(12)

sattvānām kāyavedanācittadharmānubudhyanatayā samvartate/

samyakprahāṇasambhāro bodhisattvānām sarvakuśaladharmā-

(13)

prahāṇatāyai samvartate, sarvakuśaladharmabhāvanāya ca/

(1)B:-tāyai & om. samvartate. (2)E:maitri-. (3)E:aprahita-
ta-. (4)D:payiyākā-. (5)AD:dharmmarāma-. cp. T;chos kyi
kun dgaḥ la dgaḥ zin dgaḥ bar byed par hgyur ro. ch1:愛樂法故
ch2:得樂法喜. (6)CD:vicaraṇa-. (7)CD:arāṇya-. A:-vāśa-. (8)
T:kuśalamūlakṛta-. A:-karmmavipra-. B:-taya & om. samvar-
tate. T:byañ chub sems dpaḥ rnam kyi dgon par gnas paḥi
tshogs ni dge baḥi rtsa baḥi las byas pa chud mi za bar
byed par hgyur ro. ch1:阿蘭若即是助菩提法離諸惡務故 ch2:菩薩閑居資用得不失作業.
(9)A:-lābhayatayā. B:-lābhāya & om. samvartate. E:-lābha-
yatiyā. (10)B:-tāyai & om. samvartate. (11)B:-tāyai & om.
samvartate. (12)B:-taya. (13)B:-bhāvanāyai ca.

(1)

rddhipādasambhāro bodhisattvānām kāyacittalaghutvatayā

saṃvartate/ indriyasambhāro bodhisattvānām sarvasattve-
(2)

ndriyaparipūryā saṃvartate/ balasambhāro bodhisattvānām
(3)

sarvakleśān avamardanatayā saṃvartate/ bodhyaṅgasam-
(4)

5 bhāro bodhisattvānām dharmasvabhāvānubudhyanatayā saṃ-
(5)

vartate/ mārgasambhāro bodhisattvānām sarvakumārgasam-
(6)

atikramatāya saṃvartate/ satyasambhāro bodhisattvānām
(7)

akuśaladharmāpasaraṇasvargopapattipratilābhāya saṃvartate/

pratisaṃvitsambhāro bodhisattvānām sarvasattvasaṃśaya-
(8) (9)

10 cchedanatayā saṃvartate/ pratisaraṇasambhāro bodhisattvā-
(10)

nām aparādhīna jñānatayā saṃvartate/ kalyāṇamitrasambhāro
(11)

bodhisattvānām sarvagunāya dvāratayā saṃvartate/ āśaya-
(12) (13)

sambhāro bodhisattvānām sarvalokāviśaṃvādanatayā saṃ-
(14)

vartate/ prayogasambhāro bodhisattvānām sarvasambhāro-
(14)

15 ttaraṇatayā saṃvartate/ adhyāśayasambhāro bodhisattvānām

viśeṣagāmitayā saṃvartate/ pratisaṃlānasambhāro bodhi-
(15) (16)

sattvānām yathāśrutadharmapratipatyā saṃvartate/ saṃ-
(15) (16)

grahavastusambhāro bodhisattvānām sattvapariṇāśanatayā

(1)AE:-laghutvayā. B:-laghutvāyā & om. saṃvartate. (2)AE:-paripūryyā. B:-paripāpāya.& om. saṃvartate. (3)B:-tāyai & om. saṃvartate. (4)B:-tāyai & om. saṃvartate. (5)ch2 om. mārga- and satya-. (6)A:-kramatāyā. B:-kramatāyai & om. saṃvartate. D:-kramatāyaṃ. E:-kramatāyāṃ. (7)D:-āpaśaraṇa-. (8)B:-tāyai & om. saṃvartate. (9)D:pratiśaraṇa-. (10)B:-tāyai & om. saṃvartate. (11)B:-guṇāddā dvāratāyai & om. saṃvartate. (12)A:-lokaviśaṃ-. (13)B:-tāyai & om. saṃvartate. (14)B:-tāyai & om. saṃvartate. (15)T:sarvasattva-. (16) B:-tāyai & om. saṃvartate.

samvartate/ saddharmaparigrahasaṃbhāro bodhisattvānāṃ
 (1)
 triratnavamśānupacchedanatayā samvartate/ pariṇāmanā-
 (2)
 vidhijñakauśalyasaṃbhāro bodhisattvānāṃ buddhakṣetra-
 (3)
 pariśuddhyā samvartate/ upāyakaśalyasaṃbhāro bodhisat-
 (4)
 5 tvānāṃ sarvajñajñānaparipūryā samvartate/ ayaṃ kulaputra
 (5)
 bodhisattvānāṃ saṃbhāraviśuddhimukhasaṅgraho dharma-
 paryāyaḥ"/

punar api kulaputra Ratnagarbhas tathāgato mahā-
 bodhisattvaparaśadaṃ vyavalokya Mahākāruṇikaṃ bodhisattvaṃ
 10 mahāsattvaṃ āmantrayitvāha/ "tatra Mahākāruṇika kiyad-
 (6)
 rūpeṇa vaiśāradyālaṅkāreṇālaṅkrto bodhisattvo mahāsattvaḥ
 kṣāntiṃ paripūrayati?/ paramārthadarśino bodhisattvasya
 mahāsattvasyāmoghavyāyāmaparigrahacittaḥ sarvatraidhātuke
 yo 'parigrahacittaḥ sarvasattvebhyaḥ sa ucyate mahā-
 (7)
 15 vaiśāradyaśramaṇadharmaḥ yasyākāśapāṇisamacittam sarva-
 (8)
 dharmeṣu/ ayaṃ Mahākāruṇika bodhisattvasya vaiśāradyā-
 laṅkārah/

kathaṃ ca punaḥ kṣāntyā paripūrīr bhavati?/ anur

(1)B:-tāyaiḥ & om. samvartate. (2)D:-vividhijñā-. cp. T:
 yōns su bsdo baḥi chog śes pa la mkhas paḥi tshogs. chl:
 善願即是助菩提法. ch2:菩薩解方便迴向資用. (3)E:-kṣatraparivuddhyā. B:
 -śuddhyai & om. samvartate. (4)B:-paripūrvāya & om. sam-
 vartate. (5)-mulcho in Mss. Corr. by Ch T. v. 338,6. (6)
 AE:-ālaṅkāleṇā-. (7)B:na vaiśāradyaśravaṇadharmaḥ. D:
 -praśamaṇa-, E:-śravaṇa- instead of -śramaṇa-. cp. T:de ni
 dge sbyon gi chos mi h̄jigs pa chen po ḥes bya ba. chl:是謂
 三昧無畏沙門之法. ch2:是無畏三昧沙門法. (8)AC:vaiśāladyā-.

- (1) (2)
 api tatra dharman nopalabhate yad anubudhyeya pratibudh-
 (3)
 yeyur vā avipākadharmān adhimucyate; yad uta maitryā cai-
 (4)
 va nairātmyaṃ ca, karuṇā ca niḥsattvatā ca, muditā ca nir-
 (5) (6) (7)
 jīvitā copekṣā ca niṣpudgalatā ca, dānaṃ ca dāntacittatā
 5 ca, śīlaṃ ca śāntacittatā ca, kṣāntiś ca kṣamācittatā ca,
 (8)
 vīryaṃ ca vivekacittatā ca, dhyānaṃ ca nidhyapticittatā ca,
 (9)
 prajñā cāpy udāracittatā ca, smṛtyupasthānatā ca smṛty-
 amanasikāracittatā ca, samyakprahāṇaṃ cānutpādanirodha-
 (10)
 cittatā ca, ṛddhipādās cāpramāṇacittatā ca, śraddhā cā-
 10 saṅgacittatā ca, smṛtiś ca svayaṃbhūcittatā ca, samādhiś
 (11)
 ca samāpadyanucittatā ca, prajñendriyaṃ cātīndriyacittatā
 (12)
 ca, balaṃ cānavamardacittatā ca, bodhyaṅgās ca buddhipra-
 bhedanacittatā ca, mārgas ca bhāvanācittatā ca, śamathas
 (13) (14)
 copasamacittatā ca, vipaśyanā cāsaṃmohacittatā ca, ārya-
 15 satyabhāvanā cātyantaparijñābhāvanācittatā ca, buddha-

(1)B:dharma. C:dharma. (2)ABC:-labhete. E:-labhyate. (3)
 B:api pāka-. C:-dharman. (4)ACDE:nissatvatā. (5)AE:nirjivi-
 tā. C:nijīvitā. ch1:無有命. ch2:無命. But T:codvignatā, yid byuñ
 ba. (6)B:niḥpūṅgalatā. D:niṣpūṅgalatā. (7)dāntaṃ in Mss.
 Corr. by Ch T. T:sbyin pa dan̄ dul baḥi sems űid dan̄. ch1:
 難行布施不見施物. ch2:施調心. (8)A:nipti-. cp. T:bsam gtan dan̄ űes
 par sems dpah̄i sems űid dan̄. ch1:難行禪定無除惡心. ch2:禪滅心. (9)
 cp. T:cāsmṛtyamanasi-, dran pa med pa dan̄ yid la byed pa
 med pah̄i sems. ch1:cāmanasi-,不見思惟. ch2:cāsmṛtimanasi, 無念
 思惟心. (10)cāpramāṇacittatā is supplied by Ch. ch1:難行如意足不見
 無量心. ch2:神足無量心. But T:sarvadharmāprayānacittatā, rdzu
 ḥphrul gyi rkañ pa dan̄ chos thams cad ḥgro ba med pah̄i
 sems űid dan̄. (11)B:samāpattyanu-. See samāpadyana. cp. T:
 tiñ űe ḥdzin dan̄ sñoms par ḥjug par byed pah̄i sems űid dan̄.
 Ch:cāsamā-. ch1:難行於定不見入定心. ch2:三昧無三昧心. (12)-marghā- in
 Mss. (13)AE:-opasama-. (14)vipaśyatā in Mss.

- (1)
 manasikāraś cāsvakāracittatā ca, dharmamanasikāraś ca
 dharmadhātusamacittatā ca, saṅghamanasikāraś cāpratiṣṭhi-
 (2)
 tacittatā ca, sattvapariṣkāśaś cādiviśuddhicittatā ca,
 (3) (4)
 saddharmapariṣkāśaś ca dharmadhātvasambhedacittatā ca,
 5 kṣetrapariśuddhiś cākāśasamacittatā ca, lakṣaṇapariṣkāśaś
 cālakṣaṇacittatā ca, kṣāntipratilābhaś cānupalambhacitta-
 (5)
 tā ca, avaiivartikabhūmiś ca saṃvartānivartacittatā ca,
 (6)
 bodhimāṇḍālāṅkāracittatā ca traidhātukamaṇḍalacittatā ca,
 (7)
 mārānigrahacittatā ca sarvasattvebhyaḥ sarvasattvānugraha-
 (8)
 10 cittatā ca, bodhiś ca sarvadharmasamatā ca bodhicittatā
 (9) (10)
 ca, dharmacakrapravartanaṃ ca sarvadharmāpravartanacitta-
 tā ca, mahāparinirvāṇasaṃdarsanaṃ ca saṃsārasvabhāva-
 cittatā ca"//

(1)T:cānandhakāra-, saṅs rgyas yid la byed pa dan mun pa
 med paḥi sems ṅid dan. Ch:cāpramāṇākāra-, ch1:難修念佛不見無量行心.
 ch2:思念佛無量相心. (2)ADE:-pācanādiviśuddhi-. BC:-pācanādivi-
 śuddha-. T:sems can yoṅs su smin par bya ba dan gdod ma nas
 rnam par dag paḥi sems ṅid dan. ch1 om. ādi, 教化衆生心得清淨. ch2:
 cāti-, 化衆生極淨心. (3)sarvadharmā- in Mss. Corr. by Ch T. (4)A:
 -dhātusambheda-. B:-dhātvsambhadā-. E:-dhātusambhamda-. T:
 dam paḥi chos yoṅs su ḥdzin pa dan chos kyī dbyiṅs dbyer
 med paḥi sems ṅid dan. ch1:難持正法於諸法界心不分別. ch2:攝正法法性無破心.
 (5)T:ca saṃvartānivarta-, ḥjug pa dan ldog paḥi sems. Ch:
 cāsaṃvartānivarta-. ch1:不見退樂不退. ch2:無退不退心. (6)T om. -citta.
 cp. T:byaṅ chub kyī sñiṅ poḥi rgyan dan kham gsum gyi
 sñiṅ po len paḥi sems ṅid dan. ch1:難行道場解了三界無有異相. ch2:莊嚴
 道場心三界場心. (7)C:cāmāra-. D:-vighraha-. (8)T:-samatāparyāpanna-
 bodhi-, byaṅ chub dan chos thams cad mñam pa ṅid du gtogs
 paḥi sems ṅid dan. ch1:-dharmaśūnyatābodhi-, 難行菩提觀諸法空無菩提心.
 ch2:-samatābodhi-, 菩提一切法等無覺心. (9)ACDE ins. sarvadharmā ca.
 (10)-dharmapravartana- in Mss. Corr. by Ch T. T:chos kyī
 ḥkhor lo bskor ba dan chos thams cad bskor ba med paḥi
 sems ṅid dan. ch1:難轉法輪於一切法無轉無還. ch2:轉法輪一切法無轉心.

- asmin dharmaparyāye bhāṣyamāṇe catuḥṣaṣṭīnām bodhi-
 (1) (2)
 sattvaśatasahasrāṇām ye daśabhyo digbhyo Gṛdhrakūṭe
 parvate Śākyamunes tathāgatasyāntike pūrvayogasamādhāna-
 (3)
 mukhanirdeśaṃ saṃbhāra-viśuddhimukhadharmaparyāyaṃ śravaṇā-
 5 rtham āgatās tair anutpattikebhyo dharmebhyaḥ kṣāntiḥ
 pratilabdhaḥ/ Śākyamunis tathāgata āha/ "asya khalu
 punaḥ kulaputra dharmaparyāyasya Ratnagarbhasya tathā-
 gatasyārhatāḥ samyaksaṃbuddhasya bhāṣamāṇasyaṣṭacatvāriṃ-
 (4)
 śatīnām gaṅgānadīvālikāsamānām bodhisattvānām mahāsattvā-
 (5)
 10 nām anutpattikadharmakṣāntipratilābho 'bhūt/ catur-
 (6)
 dvīpikalokadhātuparamāṇurajaḥsamair bodhisattvair mahā-
 (7)
 sattvair avaiivartikabhūmiḥ pratilabdho babhūva/ gaṅgā-
 (8)
 nadīvālikāsamānām bodhisattvānām mahāsattvānām asya samā-
 (9)
 dhānamukhanirdeśasya saṃbhāra-viśuddhimukhadharmaparyāyasya
 (10) (11)
 15 sakalaparipūrṇaṃ viśuddhajñānādhigamo babhūva"//

sa ca kulaputra Mahākāraṇiko bodhisattvo mahāsattvas
 (12)
 tena prāmodyaprasādena viṃśativarṣasadrśaḥ kumārabhūtaḥ
 samvṛtto, Ratnagarbhasya tathāgatasya prṣṭhataḥ saman-
 (13) (14)
 baddho 'sthāt/ sa ca kulaputra rājāmrtaśuddhaḥ sārđhaṃ

(1)B:daśadigbhyo. (2)A:gṛdha-. (3)CD:samsāra-. (4)BE:
 -nadi-. B:-vālukā-. (5)ABE:catur-. (6)ABE:-dhātau. (7)B:
 bhūta. (8)B:-vālukā-. (9)B:-nirdarśasya. E:-niddeśasya.
 (10)BCD:-paripūrṇa. (11)AB:viśuddhi-. (12)ACD:pramodya+.
 AE:-prāsādena. (13)AB:-vuddho. CDE:-vaddho. cp. T: de
 bzin gsegs pa rin po chehi sñiñ pohi žabs hbrin du hbrañ
 bar gyur to. ch1:追隨如來猶影隨形 ch2:從覺藏如來後如影隨形 (14)T:bdud
 rtsi dag pa. But ch2:無量壽王. (=rājāmrtaśuddhaḥ). ch1:轉輪聖王

putrasahasrenāśītibhiś ca koṭṭarājasahasrair anyaiś ca
(1) (2)
dvānavatibhiḥ prāṇakoṭibhiḥ sārdham niṣkramya pravrajitaḥ
(3) (4)
śīlaśrutasamādhisauratyair abhiyogakṛtavān/

sa ca kulaputra Mahākāruṇiko bodhisattvo mahāsattvo

- 5 'nupūrveṇa caturaśītidharmaskandhasahasrāṇi Ratnagarbhasya
(5)
tathāgatasya sakāśāc chrāvakayānakathām paṭhitavān pary-
avāptavāṃś ca; navatidharmaskandhasahasrāṇi pratyeka-
(6)
buddhayānakathām uddiṣṭavām paṭhitavān paryavāptavān;
(7)
tataḥ śatasahasram anuttaramahāyānakathāyām tathā kāya-
(8)
10 smṛtyupasthānakathāyām uddiṣṭavān paṭhitavān paryavāpta-
vāṃś ca, śatasahasram vedanāsmṛtyupasthānakathāyām, śata-
sahasram cittasmṛtyupasthānakathāyām, śatasahasram dharma-
(9)
smṛtyupasthānakathāyām uddiṣṭā paṭhitā paryavāptāś ca;
śatasahasram dhātuskandhakathām, śatasahasram āyatana-
(10)
15 skandhakathām, śatasahasram rāgasamyojanaprahāṇaskandha-
(11)
kathām, śatasahasram dveṣasamyojanaprahāṇaskandhakathām,
(12)
śatasahasram mohaprahāṇapratītyasamutpādaskandhakathām,
śatasahasram samādhivimokṣaskandhakathām, śatasahasram

(1)B:prāṇi-. (2)B:niṣkramya. (3)D:śīle śruta-. (4)B:-yogaḥ
kṛtavāna. (5)B:sakāśā śrāvaka-. (6)CDE:-kathāyām. (7)ABDE:
sahasram. (8)CD:-kathām. ch2:śatasahasram anuttaramahāyāna-
kathām, śatasahasram kāyasmṛtyupasthānakathām uddiṣṭavān ---,
誦百千部說無上大乘. 百千身念處. (9)-upakaraṇa- in Mss. Corr. by Ch T.
T:chos dran pa ñe bar gzag paḥi gtam. Ch:法念處. (10)D:-roga-.
(11)ACDE:doṣa-. B:udveṣa-. (12)T:mohasamyojana-, gti mug
gi kun tu sbyor ba spoñ baḥi rten ciñ ḥbrel bar ḥbyuñ baḥi
tshogs kyi gtam ḥbum(304b6). chl om. -pratītyasamutpāda-,
斷除愚癡十萬法聚(明)ch2:百千部捨愚癡因緣生(279c)

balavaiśāradyāvenīkabuddhadharmaskandhakathām uddiṣṭavān
 paṭhitavān paryavāptavāms ca/ yāvad daśadharmaskandha-
 śatasahasraṃ Ratnagarbhasya tathāgatasya sakāśād udgrhīta-
 vān paryavāptavāms ca/

- 5 yāvad apareṇa kālasamayena Ratnagarbhas tathāgato
 'rhan samyaksaṃbuddho 'nupadhiśeṣe nirvāṇadhātau parinir-
 vṛtaḥ/ sa ca kulaputra Mahākāraṇiko bodhisattvaḥ nānā-
 (1) (2) (3)
 vidhāprameyāsaṃkhyeyā vādyapuṣpacūrṇāmālyagandhavilepana-
 (4)
 cchatradhvajapatākāratnaiḥ pūjāṃ kṛtavān, nānāgandhaiś ca
 (5)
 10 snāpanaṃ kṛtavān, śarīrapraṭiṣṭhāpanaṃ ca saptaratnamayaṃ
 (6) (7)
 stūpaṃ kṛtavān pañcayojanam uccatvenārdhayaṃ vistāre-
 (8)
 ṇa/ tataḥ saptadivasāny aprameyāsaṃkhyeyā vādyapuṣpa-
 (9)
 mālyagandhavilepanacchatradhvajapatākāratnaiś ca pūjāṃ
 kṛtvā, punar api tatrāprameyāsaṃkhyeyās triṣu yāneṣu
 15 samādāpitā niveśitāḥ praṭiṣṭhāpitāḥ/ sa teṣāṃ saptānāṃ
 (10)
 divasānāṃ atyayena caturaśītibhiḥ prāṇasahasraiḥ sārdhaṃ
 (11) (12)
 niṣkramya keśaśmaśrūṇy avatārya kāṣāyāṇi vastrāṇy ācchādya
 samyag eva śraddhayāgārād anāgārikāṃ pravrajya Ratnagarbha-
 sya tathāgatasya parinirvṛtasya śāsanam jvālitavān; daśa-

(1)E:-vidhān apra-. (2)B-khyeyavādyā-. (3)B:-cūrṇa-. E:-
 -cūrṇa-. (4)ABE:-pratākā-. C:-pattākā-. (5)T:spōs chu sna
 tshogs kyis bkruś nas. But Ch:聞維*=jhāpana (cremation),
 which is more appropriate in this context. (6)A:pañca-
 jojanam. (7)ACDE:-tvena adho-. B:-tvenādho-. (8)B:aprameya-
 vādyā-. (9)A:-pratākā-. E:-pratā-. (10)B:prāṇi-. (11)B:
 niṣkramya. (12)AD:-śmaśrūṇy. C:-śmaśraṇy. E:-śmaśrūṇy.

(1)

varṣasahasrāṇi saddharmadhārako babhūva/ tatra cāpra-
 (2) meyāsaṃkhyeyāṃ sattvāṃs tribhir yānaiḥ samādāpayām āsa
 (3) niveśayām āsa pratiṣṭhāpayām āsa, trīśaraṇagamane ca
 (4) pratiṣṭhāpayām āsa, upāsakasamṃvare ca śrāmaṇerasamṃvare
 5 upasamṃpadāyām bhikṣubhāve brahmacāryavāśasamṃvare niveśitāḥ
 (5) pratiṣṭhāpitāḥ/ sa bahūni prāṇakoṭīnayutaśatasahasrāṇi
 abhijñārdhikaśālye ca niyojayitvā sauratyabrahmacārya-
 (6) vāse niyojayitvā śatrubhūteṣu ca skandheṣu pariññāyām
 niyojayitvā śūnyagrāmāyatana-pariññāyām niyojayitvā pra-
 (7) 10 tītyasaṃutpannāḥ sarvadharmāḥ saṃskṛtajñāna-pariññāyām
 niyojayitvā pratibhāśopamān marīcyupamān dakacandropamān
 sarvadharmān darśayitvānutpādānirodhāpratisaṃdhinirodha-
 śāntaprasāntopasāntaparamapraṇītanirodhanirvāṇa-pariññānaṃ
 (8) darśayitvā āryāṣṭāṅge mārga pratiṣṭhāpayitvā kālāṃ kṛta-
 (9) 15 vān/ evaṃ eva ca te sattvās tasya Mahākāruṇikasya mahā-
 (10) śramaṇasya śārīreṣu śārīrapūjāṃ kṛtavanto, yathā rājñāś
 (11) cakravartināḥ śārīreṣu śārīrapūjā kriyate/ evaṃ eva
 (12) tasmin samaye te sattvā Mahākāruṇikasya mahāśramaṇasya
 śārīreṣu śārīrapūjāṃ kṛtavanto/ yasmiṃś ca divase Mahā-

(1)AC:-kārako. (2)ACDE:-khyeyā. (3)B:-gamanena. (4)B:
 śrāvaṇeraka-. (5)B:prāṇi-. BE:-niyuta-. (6)AE:śatra-. (7)
 T ins. -darśana-, ḥdus byās śes pa mthoñ ba yoñs su śes
 pa la. (8)B ins. kṛtvā. cp. T:ḥchi baḥi dus byas par gyur
 to. ch1:即使命終. ch2:即使命終已. (9)T ins. bodhisattvasya mahā-
 sattvasya. (10)C ins. gatasya. (11)AB:-pūjāṃ. (12)B:-śrava-
 maṇasya. E:-śravaṇakasya. After this T ins. tasya.

- (1) (2)
 kāruṇiko mahāśramaṇaḥ kālagatas tasmin divase Ratnagarbhasya
 tathāgatasya saddharma 'ntarhitas/ taiś ca bodhisattvair
 mahāsattvaiḥ praṇidhānavaśenānyatra lokadhātuṣūpapattiḥ
 pariḡrhitāḥ; kecit praṇidhānavaśena tuṣitabhavana upa-
 5 pannāḥ, kecin manuṣyeṣu kecin nāgeṣu kecid asureṣu kecit
 (3)
 praṇidhānena vividhāsu tiryagyoniṣūpapannāḥ//
 (4) (5)
 kālagataś ca kulaputra Mahākāruṇiko mahāśramaṇaḥ
 (6)
 praṇidhānavaśena dakṣiṇāyāṃ diśāyāṃ ito buddhakṣetrād
 (7)
 daśabuddhakṣetrāṇy atikramya tatra Saṃkarṣaṇo nāma loka-
 10 dhātur, aśīttivarṣāyusḥkāś ca tatra manuṣyā akuśalamūla-
 (8)
 samavadhānā raudrā lohitaṇḍāyāḥ pāpaniviṣṭā adayāpannaḥ
 sarvasattveṣu amātrjñā apitrjñā aparalokabhayādarśinaḥ/
 praṇidhānavaśena Mahākāruṇiko mahāśramaṇas tatra Saṃ-
 (9)
 karṣaṇe buddhakṣetre caṇḍālakula upapanno 'bhūt/ sa
 (10) (11)
 15 cātīvadīrghaśarīro 'bhūd, atīvabalavān atīvavegavān
 atīvasmṛtimān atīvapratibhānavān atīvajavasamanvāgato
 (12)
 'bhūt/ sa dṛḍhena balavegena sattvān saṃḡrhitvāha/
 "yadi yūyaṃ bho sattvā adattādānāt prativiramata, kāma-

(1)E:-śravaṇa. (2)cp. T:hchi baḥi dus byas par gyur ba.
 Ch:命終. (3)T:praṇidhānavaśena. (4)ch2:大悲心陀羅尼經. 眼施品第二十三.
 (280a). (5)ACE:-śravaṇaḥ. (6)B:diśi ito. (7)T:yaṅ dag ḥdren.
 ch1:歡喜. ch2:樂城. (8)AB:-niṣṭiṣṭā. B:-niṣṭā. (9)B:-varṣaṇe.
 (10)ABE:sarvāvatī bodhilabdhaśarīro. C:sa cātī bodhi-
 sarīro. D:sa cātī bodhiḥśarīro. Corr. by Ch T. T:de yaṅ
 lus śin tu riṅ bar gyur ciṅ. ch1:身體長大端正. ch2:巨身甚長. (11)
 atīvavegavān is supplied by Ch T. T:śin tu śugs daṅ ldan pa.
 ch1:威猛勇健. ch2:所為迅速. (12)B:samḡrhyāha.

(1)

mithyācārād yāvan mithyādr̥ṣṭyāḥ prativiramata, tad ahaṃ
yuṣmākaṃ jīvitam prayacchāmi jīvitopakaraṇāni ca dāsyāmi/

(2)

atha ca punar na prativiramata, ahaṃ jīvitād vyaparopayi-
tvā prakramiṣyāmi"/ tatas te sattvā añjalim praṅṛhyāhuḥ/

(3)

5 "vayam idānīm tava nāthasya vacanenādyāgreṇa yāvaj jīvam
adattādānād yāvan mithyādr̥ṣṭyāḥ prativiramāmaḥ"/ sa

balacaṇḍālo gatvā rājño vā rājabhaṭṭānām vā nivedayati/

(4)

"jīvitopakaraṇena me prayojanam annena vā pānena vā

(5)

(6)

khādyena vā bhojyena vā peyavastraśayyāgandhahiraṇya-

(7)

(8)

10 suvarṇamaṇimuktavaiḍūryaśaṅkhaśilāpravāḍarajatajātarūpeṇa
vā prabhūtāni jīvitopakaraṇāni dadata mama"/ sa bala-

caṇḍālaḥ sattvān yāvaj jīvam daśasu kuśleṣu karmapatheṣu

(9)

pratiṣṭhāpayām āsa/ tatas te manuṣyāḥ pañcavarṣaśatā-

yuṣkā babhūvuḥ/ yaś ca tatra rājā sa kālagataḥ tatas

(10)

15 tai rājāmātyaiḥ sa balacaṇḍālo rājābhiṣekenābhiṣicya

(11)

rājye pratiṣṭhāpitaḥ Puṇyabalo nāma saṃskṛtaḥ/

(12)

atha kulaputra rājā Puṇyabalo na cireṇaiva taṃ

viṣayam anuśāsitaṃ, dr̥ḍhaviṛyaparākrameṇa dvitīyaṃ

(1)B:-dr̥ṣṭā. (2)ACE:dhyaparopa-. B:vāvaropa-. cp. T:kye
gal te mi spoñ na ñas srog dan phral te ḡgroḥo(306a7).
ch1:若不受者,我今要當斷汝命根,然後乃去(223c). ch2:若不止者,我當斷汝等命,斷已更坐鉢盧(280d). (3)
B:-ādyāśreṇā. D:-ādyagreṇa. cp. T:da deñ slan chad nas
for idānīm --- adyāgreṇa. (4)CD:yānena. (5)AB:-vastu-. C:
-vasta-. (6)E:-śaryā-. T:mal cha. (7)B:+muktā-.
CD:-mukti-. (8)A:-pravāta-. B:-prakapra-. (9)AB:āsu. E:
āsuḥ. (10)D:valaḥ caṇḍālo. (11)T adds rājā, rgyal po bsod
nams stobs. ch1:功德力. ch2:福力. (12)B:cireṇa.

- (1) viṣayaṃ samanúśāsitaṃ/ (2) yāvad rājā Puṇyabalo na cireṇa
 sarvajambūdvīpe rājā balacakravartī babhūva/ yadā ca
 (3) rājñā Puṇyabalena sarvajambūdvīpe rājatvaṃ pratigṛhītaṃ
 (4) tataḥ paścāt sattvāḥ prāṇātipātaviraṃṣe samādāpitā ni-
 5 veśitāḥ pratiṣṭhāpitāḥ/ evaṃ adattādānād yāvan mithyā-
 (5) drṣṭivairamaṇye samādāpitāḥ samyagdrṣṭyāṃ pratiṣṭhāpitā,
 yathābhiprāyāḥ sattvās triṣu yāneṣu samādāpitā niveśitāḥ
 (6) pratiṣṭhāpitāḥ/ atha rājā Puṇyabalaḥ sarvajambūdvīpikāṃ
 sattvāṃ daśakuśaleṣu karmaṣatheṣu pratiṣṭhāpayitvā triṣu
 10 yāneṣu saṃniyojya sarvajambūdvīpe ghoṣaṃ anuśrāvayāṃ āsa/
 "ye kecid yācanakā annārthikā yāvad ratnārthikā vā te
 sarva āgacchantu/ ahaṃ sarvadānāni dāsyāmi"/ tato
 (7) 'pareṇa kālasamayena sarvajambūdvīpikāḥ sattvā āgatvā
 rājānaṃ puṇyabalaṃ yācitavantāḥ; rājāpi Puṇyabalas tāny
 15 ārabhya vividhāni dānāni dattavān/
 (8) tatra Pāṃśughoṣo nāmājīviko rājānaṃ Puṇyabalaṃ upa-
 (9) saṃkramyāha/ "yadi tvaṃ mahārāja vividhaṃ mahādānapari-
 tyāgaṃ parityajasi, anuttarāṃ samyaksaṃbodhim ākāṅkṣasi/
 (10) yadi tvaṃ mahārāja mamāśāṃ paripūrayiṣyasi, bhaviṣyasi
 20 tvaṃ mahārāja lokapradīpo jina" iti/ rājāha/ "kena te

(1) B:viṣayaṃ anu-. C:viṣamaṃ samanu-. (2) A:jātad. E:jāvad.
 (3) C:mājñā. D:yājñā. (4) B:prāṇaḥ tipāta-. CD:prāṇātipāta-.
 (5) ABE:-vairamaṇe. (6) B:sarvān jāvūdvīpakān. (7) B:kālena
 samayena. (8) T:rdul dbyaṅs. ch1:灰者, ch2:土鳴. (9) A:-rājāna
 puṇyavividhaṃ. B:-rāja puṇyavividhaṃ. E:-rājānaṃ puṇya-
 vividhaṃ. (10) A:mahāśā.

- 'rthaḥ"/ Pāṃśughoṣa ājīvika āha/ "ahaṃ mahārāja vidyā-
dharatvam icchāmi mahāsurasamgrāmapramardanakalpaṃ sādha-
yitum/ tenāham tava purataḥ sthitvā vijñāpayāmi jīvataḥ
(1)
puruṣasya carmaṇā prayojanaṃ cakṣuṣā ca prayojanaṃ"/
(2)
- 5 atha kulaputra rājā Puṇyabala evaṃ cintayati/ "prati-
(3)
labdham mayā balacakravartirājatvaṃ/ gaṇanātikrāntās ca
sattvā daśakuśaleṣu karmapathēṣu pratiṣṭhāpitās, triṣu
(4)
ca yāneṣu niyojitā, aprameyaṃ ca me dānaṃ dattaṃ/ ayaṃ
ca me kalyāṇamitro 'sārāt kāyāt sāram ādadāmi"/ sa rājā-
(5)
- 10 ha/ "tuṣṭo bhava dadāmi te imaṃ prākṛtamāṃsacakṣus,
(6)
tenāham labheyānuttaraṃ dharmacakṣuḥ/ dadāmi te imaṃ
(7)
svakaṃ carma prasannacittena, tena cāhaṃ lapsye 'nuttarāṃ
(8)
samyaksaṃbodhiṃ"/ atha kulaputra rājā Puṇyabalo dakṣiṇena
hastenobhau netrāv utpādyājīvikasya datvā rudhiramrakṣi-
tena mukhenāha/ "śṛṇvantu me iha devayakṣamaharddhikā
(9)
ye kecinnarā ye 'surā ye ca bhūtā ihāgatāḥ khecarā bhūmau #
sthitā ye narā, bodhāya mayā dānaṃ nāmitaṃ śubhaṃ prāpsyē
'haṃ śāntaṃ padaṃ, sattvāṃs tārayeyaṃ, ghorāt saṃsārā-
(10)
rṇavāt pāre 'nuttare nirvāṇe śive sthāpayeyaṃ"/ punar

(1)B:carmaṇāṃ. (2)A:eka. E:eva. (3)AE:-rājā-. B om. -rāja-.
So T:stobs kyi hkhor los bsgyur ba ñid. cf. 353, 219. (4)A:
jāneṣu. (5)A:prakṛta-. B:prākṛtaṃ. cp. T:śaḥi mig tha mal
pa hdi. chl:此凡夫肉眼. ch2:此凡肉眼. (6)A:dadāti me. B:tadāmi te.
(7)-cittas in Mss. Corr. by Ch T. T:rab tu dan baḥi sems
kyis. Ch:以歡喜心. (8)E ins. khalu. B om. 'kulaputra. (9)Ch T:
kinnarā. T:miḥam ci. chl:緊那羅. ch2:緊那. (10)C:pāra. D:pore.

- āha/ "yady aham anuttarāṃ samyaksambodhiṃ prāpnuyāṃ,
 tāvac ciraṃ māma jīvitendriyaṃ mā nirudhyeta mā ca me
 (1) (2)
 smṛtir naśyeta mā ca me vipratissāro bhaved, yāvac ciraṃ
 (3)
 asyājīvikasya sā vidyā na siddhā bhavet"/ āha/ "grhṇāhi
 5 carma"/ sa ca kulaputra Pāṃśughosājīvikas tīkṣṇaṃ
 (4) (5)
 śāstraṃ grhītvā rājño dhriyataḥ kāyāc carmam apānetvā
 carma grhītvā vidyāṃ sādhayitvā, tathā saptadivasāni
 rājñāḥ Puṇyabalasya jīvitendriyaṃ na niruddhaṃ, na ca
 (6)
 smṛtiḥ pramuṣṭā, na ca tāṃ duḥkhāṃ vedanāṃ vedayati, na
 10 cāśyaikakṣaṇam api vipratissāro jātaḥ/
 tat kiṃ manyadhve kulaputrānyaḥ sa tena kālena tena
 (7)
 samayena Mahākāruṇiko nāma babhūva, na cānyo draṣṭavyo
 (8)
 'haṃ sa tena kālena tena samayena Mahākāruṇiko nāma
 babhūva Ratnagarbhasya tathāgatasya pitā/ ayaṃ me
 15 prathamacittotpādo 'bhūt anuttarāyāṃ samyaksambodhau/
 prathamacittotpādena ca me gaṇanātikrāntāḥ sattvāḥ samā-
 dāpitā anuttarāyāṃ samyaksambodhau/ ayaṃ me prathamāḥ
 śūrabhāvaḥ śūrakāryaṃ ca/ so 'haṃ praṇidhānavaśena tataś
 (9)
 cyavitvā Saṃkarṣaṇe buddhakṣetra upapannaś caṇḍālakule
 (10)
 20 dvitīyaḥ śūrabhāvaḥ śūrakāryaṃ ca/ tadā me caṇḍālavaṃśe

(1)AE:smṛti. (2)D:na śrotaṃ. (3)grhṇāhi in Mss. (4)A:
 kāyāś. B:kāyāc. E:kāyāc. (5)A:apānetvā. B om. carmam apa-
 netvā. E:apānetvā. (6)ABE:smṛti. (7)ACE:cānyā. (8)B:-vyaḥ
 ahaṃ. D:-vyo 'rhaṃ. (9)B:-pure. (10)A:-vaśe. C:caṇḍālaṃ
 vaśe. E:cāṇḍālaśe.

- sthitvā sattvām kuśale niyojya svabalaparākrameṇa yāvad
balacakravartitvaṃ prāptaṃ, sarvajambūdviṇṇe ca kalikaluṣa-
(1)
kalahāḥ praśamitā, āyus ca vardhāpitāḥ/ ayaṃ ca me
(2)
prathama ātmaparityāgaḥ, yadā ca me svanetrāḥ parityaktāḥ
(3)
5 svacarmaparityāgaś ca/ so 'haṃ tataś cyutas tatraiva
(4)
Saṃkarṣaṇe kṣetre dvitīye dvīpe praṇidhānavaśena caṇḍāla-
(5)
kula upapannaḥ/ peyālaṃ, tatra ca mayaivamrūpeṇa dṛḍha-
vīryaparākrameṇa sattvān niyojayitvā kuśaleṣu karṇeṣu,
yāvad balacakravartitvaṃ me prāptaṃ/ tatra ca kalikaluṣa-
(6)
10 kalahavairavigrahāḥ praśamitā, āyus ca vardhāpitaṃ/ tatra
ca svaśarīrāt jihvā karṇau ca parityaktau, yāvat sarvan
(7)
tat Saṃkarṣaṇaṃ mahāsāhasraṃ buddhakṣetraṃ sarvadvīpeṣu
(8) (9)
evaṃ puruṣakāraṃ kṛtaṃ/ praṇidhānadṛḍhavīryaparākrameṇā-
nuprabandhena praṇidhānavaśena gaṅgānadīvālikāsameṣu
15 pañcakaṣāyeṣu buddhakṣetreṣu evamrūpaṃ mahāpuruṣakāraṃ
(10)
kṛtaṃ, sattvās ca kuśaleṣu niyojitāḥ, triṣu ca yāneṣu
(11) (12)
samādāpitāḥ, kalikaluṣakalaharaṇavigrahāḥ śamitāḥ/
ity arthaṃ kulaputrānyeṣāṃ buddhānāṃ bhagavatāṃ buddha-
kṣetraṃ pariśuddhaṃ/ yadā te buddhā bhagavantaḥ pūrve
20 'nuttarāṃ samyaksaṃbodhicaryāṃ caramāṇā na parāṃ āpattyā

(1)E:-samitāḥ. (2)sva- is left out in Mss. (3)B:cyutvā.
(4)T:buddhakṣetre. (5)ABCD:-kule. E:caturṇākula. (6)ACD:-
gamitā. E:-gamitātā. (7)Ch adds trisāhasra-. (8)ACDE:eva.
B:avaṃ. (9)D:-kālaṃ. (10)T:teṣu kuśalamūleṣu, dge baḥi rtsa
ba de dag la. ch1:kuśaleṣu dharmeṣu, 於善法. ch2:kuśaleṣu karṇe-
ṣu, 善業. (11)T ins. ñon moṃs pa=kleśa. (12)T:praśamitāḥ,
rab tu ḥi bar byas śiṃ.

- codayanti, na ca parasya bhayaṃ darśayanti, na śrāvaka-
 pratyekabuddhayāne sattvāṃ samādāpayanti/ ity arthaṃ
 (1)
 teṣāṃ buddhānāṃ bhagavatāṃ paripūrṇābhiprāyānāṃ pari-
 (2)
 śuddhaṃ buddhakṣetram bhavati/ na ca tatra buddhakṣetre
 (3) (4)
 5 āpattināma, na śikṣāgrahaṇasya, na ca parūṣavacanāṃ
 (5) (6)
 śrūyate, na cākuśalaśabdaḥ; anyatra dharmaśabdena tad
 (7)
 buddhakṣetram apagatāmanāpaśabdena sphuṭaṃ bhavati/
 (8)
 tatra ca sattvā yathākāmakaraṇīyā bhavanti, na ca tatra
 śrāvakapratyekabuddhayānasya nāma prajñaptiprādurbhāvo
 10 'sti/ yadā ca mayā gaṅgānadīvālikāsameṣu mahākālpeṣu
 gaṅgānadīvālikāsameṣu śūnyeṣu pañcakaṣāyeṣu buddhakṣetreṣu
 (9)
 parūṣavacanabhayena sattvāḥ prāṇātipātavairamaṇye samādā-
 (10)
 pitā yāvat triṣu yāneṣu samādāpitā niveśitāḥ pratiṣṭhā-

(1)E:--ābhiviprāṇāṃ. (2)BC om. buddha-. (3)A:āpattināmā.
 C:āpattī nāmā. D:āpattī nāma. E:āparttināmā. (4)CE:puruṣa-.
 (5)BCDE:śrūyate. (6)AE:nācākuśala-. CD:nācākuśale. (7)ACDE:
 sphuṭāṃ. B:sphuṭa. (8)yathākāmakaraṇīyā ca tatra śrāvaka---
 in Mss. tatra ca sattvā & bhavanti, na are supplied by Ch T.
 T:de na sems can rnam kyañ ji ltar ḥdod pa bzin du byed pa
 yin te, de na ñan thos dan rañ sañs rgyas kyi theg pañi
 miñ du gdags pa tsam yañ mi srid do (308b8). ch1:於諸衆生而得自在
 無有聲聞辟支佛名 (224c). ch2:其中衆生隨意所欲無聲聞辟支佛名 (281a). (9)E:puruṣa-.
 (10)In Mss na ca instead of yāvat, but it does not fit
 the context. Ch T support us. T:---tshig rtsub po dan
 ḥjigs su ruñ bas sems can rnam srog gcod pa spoñ ba yañ
 dag par ḥdzin du bcug ciñ btsud de rab tu bkod pa nas,
 theg pa gsum po dag kyañ yañ dag par ḥdzin du bcug ciñ
 btsud de rab tu bkod pañi bar du byas pas na. ch1:以惡言斷命
 因緣恐怖衆生然後勸令安住善法及三衆中. ch2:---以惡言勸衆行善隨衆生意令住三衆.

- (1)
- pitāḥ/ tena karmāvaśeṣeṇa ma etarhy evaṃ parikliṣṭaṃ
 buddhakṣetraṃ akuśalaśabdenāpūritaṃ akuśalamūlasamava-
 dhānagataiḥ sattvaiḥ paripūrṇaṃ, tribhiś ca yānair dharmaṃ
 deśayāmi/ yathā ca me pūrvaṃ praṇidhānaṃ kṛtaṃ tathā-
 5 rūpaṃ buddhakṣetraṃ parigrhītaṃ/ yādṛśās ca me sattvā
 vaineyāḥ parigrhītās tādṛśenaiva balavīryodyogena bodhi-
 cārikāḥ cīrṇāḥ, yādṛśaṃ caiva bījaṃ prakṣiptaṃ tādṛśaṃ
 buddhakṣetraṃ pratilabdhaṃ/ yathārūpaṃ mayā praṇidhānaṃ
 kṛtaṃ/
 (4)
- 10 saṃkṣiptena te kulaputra dānapāramitāṃ kathayiṣyāmi
 yathā mayā bodhisattvacārikāṃ caramāṇena dānaparityāgaḥ
 parityaktaḥ, na kenacit pūrvaṃ bodhisattvenaivamrūpaḥ
 dānaparityāgaḥ parityaktaḥ, na ca punaḥ kaścid bodhi-
 sattvo bhaviṣyati ya evamrūpaṃ dānaparityāgaṃ bodhicārikāṃ
 caramāṇaḥ parityajati, yathā mayā bodhisattvacārikāṃ
 caramāṇena dānaṃ parityaktaṃ, anyatrāṣṭau satpuruṣāḥ/
 Dharanīdatto nāma satpuruṣo babhūva, dakṣiṇāyāṃ diśāyāṃ

(1)ACD:me tahaivaṃ. B:me tarhy evaṃ. E:me tarhyaivaṃ.
 Corr. by Ch T. T:da ltar. Ch:今 (2)B:-pūrṇa. C:-pūrṇe.
 (3)E:valaviyogena. (4)T:bam po bcu bži pa(309a5). (5)B:
 dānaparityāgaḥ kṛtaḥ. D:dānaṃ parityaktaṃ & om. from na
 kenacit to dānaṃ parityaktaṃ. E:dānapāramityāgaḥ parityak-
 taḥ. (6)dānaparityāgaḥ is left out in Mss. (7)Ch T:kaścit
 paścād. T adds physis. chl adds 來來之世. ch2 adds 後. (8)AB:
 -tyajyati. C:-tyakṣyati. D om. (9)B:caramāṇaṃ. (10)T:
 dānaparityāgaḥ parityaktaḥ. (11)B:de dharanīdatto. T:sas
 byin. chl:地得. ch2:持與. (12)B:diśi. E om. diśāyāṃ.

- (1)
Sarvaghoṣāyāṃ lokadhātāv anuttarāṃ samyaksaṃbodhim abhi-
(2)
saṃbuddhaḥ Saṃkaramardārcir nāma tathāgato varṣaśatā-
yuṣkāyāṃ prajāyāṃ dharmaṃ deśayati/ sa saptame divase
(3)
parinirvāsyati/ evaṃ Vīryasaṃcodano nāma babhūva bodhi-
(4)
5 sattvaḥ, yaḥ purimāyāṃ diśāyāṃ Ajayavatyāṃ lokadhātāv
(5)
anuttarāṃ samyaksaṃbodhim abhisambuddhaḥ, varṣaśatā-
(6)
yuṣkāyāṃ prajāyāṃ buddhakāryaṃ kṛtavān gaṅgānadīvālikā-
(7) (8)
samā kalpātīkrāntāḥ/ yadā sa tathāgato 'nuttaraparinir-
vāṇena parinirvṛtaḥ, adyāpi tasya Mahākāruṇikasya śarīrāṇi
10 śūnyeṣu buddhakṣetreṣu pañcakaṣāyeṣu buddhakāryaṃ kur-
(9)
vanti/ evaṃ ca vadanti Sāraḥkūsumito bodhisattvo dṛḍha-
vīryasaṃmādhāno balavegaparityāgena bodhisattvacārikāṃ
carati/ daśagaṅgānadīvālikāsamair mahākālpair atīkrān-
(10)
taiḥ paścāt sa tatrottarāyāṃ diśāyāṃ Sahetusamkarṣaṇo
15 nāma bhaviṣyati pañcakaṣāye buddhakṣetre tatrāsau sat-
puruṣo 'nuttarāṃ samyaksaṃbodhim abhisambhotsyati, Sa-
(11)
hetukṛṣṇavidhvamsanarājo nāma bhaviṣyati tathāgato 'rhan
(12)
samyaksaṃbuddho yāvad buddho bhagavān/ Prajñārciḥsaṃ-

(1) T: kun dbyaṅs. But ch1: 一切遇惠 ch2: 一切護 (2) A: sakaramardac-
ccir. B: -mardarcir. C: -mardarcci. D: -marddarcir. E: -marda-
rccir. T: ḥdres spoṅ ḥod zer. ch1: 破煩惱光明 ch2: 除煩惱 (3) T:
brtson ḥgrus yaṅ dag skul. ch1: 精進清淨 ch2: 進覺 (4) T: mi ḥpham
can. ch1: 炎熾 ch2: 阿闍跋提 (5) ch1 ins. Sataguṇo nāma bhaviṣyati
tathāgato 'rhan samyaksaṃbuddho yāvad buddho bhagavān, 號自功德
如來應正遍知明行足善逝世間解無上士調御丈夫天人師佛世尊 (6) C: -kāyaṃ. (7) C: yathā.
(8) Here ch2 gives the name, 舍提如來 = Sata(guṇas) tathāgataḥ.
(9) T: sñiḥ po me tog rgyas. ch1: 堅固華 ch2: 堅華 (10) T: rgyur
bcas yaṅ dag ḥdren. ch1: 歡樂 ch2: 因緣 (11) T: rgyur bcas
nag po rnam par ḥjoms paḥi rgyal po. ch1: 斷發王 ch2: 因緣發王 (12)
A: prajñāvisamkyopita-. BDE: prajñāvisamkopita-. C: prajñā-
visamkyepita-. T: śes rab ḥod zer kun ḥkhrugs ḥdzin. ch1:
慧熾攝取歡喜 ch2: 慧明照畏喜. v. 36°, 7-8.

- kopitadaṣṭo nāma bodhisattvaḥ satpuruṣa ekasya mahākalpa-
 (1)
 syātyayena paścimāyāṃ diśi Bhairavatī nāma lokadhātur
 bhaviṣyati pañcakaṣāye varṣaśatāyusṣkāyāṃ prajāyāṃ anuttarāṃ
 (2)
 samyaksaṃbodhim abhisambhotsyate, Sūryagarbhārcivimale-
 5 ndro nāma bhaviṣyati tathāgato 'rhan samyaksaṃbuddho
 (3)
 bhagavān/ ayaṃ punaḥ Saṃrocanaṃ gaṇanātikrāntaiḥ kalpair
 (4)
 nirdiṣṭitair uparimasyāṃ diśi Kṣāravarcanikuñjitāyāṃ
 (5) (6)
 lokadhātau pañcakaṣāye Tivṛakaluṣasaṃkṣobhaṇe kalpe, 'sau
 Saṃrocanaḥ pūrvapraṇidhānena pañcāśadvarṣāyusṣkāyāṃ pra-
 10 jāyāṃ tatra Kṣāravarcanikuñjite buddhakṣetre 'nuttarāṃ
 (7)
 samyaksaṃbodhim abhisambhotsyate, Acintyarocanaṃ nāma
 tathāgato bhaviṣyati yāvad buddho bhagavān/ sa pūrva-
 (8)
 praṇidhānena daśavarṣāṇi sakalaṃ buddhakāryaṃ kṛtvā pari-
 nirvāsyati/ tatraiva divase tasya tathāgatasya saddharmo
 15 'ntardhāsyati, daśavarṣāṇi punas taṃ buddhakṣetraṃ śūnyaṃ
 (9)
 bhaviṣyati/ tataḥ paścād asau Prahasitabāhur bodhi-
 (10)
 sattvas tatra ca Kṣāravarcanikuñjite buddhakṣetre 'nuttarāṃ

(1)B:bharavatī. T:hjigs ldan. ch1:可畏. ch2:三畏羅婆帝. (2)D:-garbhā ca vimale-. T:ñi maḥi sñiñ poḥi ḥod zer dri ma med paḥi dbaṅ po. ch1:日藏光明無垢尊王. ch2:日藏明無垢主王. (3)T:legs dgah. ch1:日光. ch2:等樂. But Ch adds one other name, 喜臂. =Prahasita-bāhu. (4)T:hgyur byed mi gtzaṅ bstags. ch1:灰霧. ch2:灰集曲. (5)CE:-karuṣa-. (6)T:mahākalpe. (7)T:bsam yas rnam par snaṅ mdzad. ch1:不思議日光. ch2:不可思議樂. (8)D:sakala-. (9)T:rab tu lag brkyaṅ. Ch:喜臂. (10)Ch T ins. pūrvapraṇidhāna-vaśena triṃśadvarṣāyusṣkāyāṃ prajāyāṃ.

- (1)
samyaksaṃbodhim abhisambhotsyate, Vairocanadharmo nāma
(2)
bhaviṣyati tathāgato 'rhan samyaksaṃbuddho/ so 'pi
daśavarṣāṇi sakalam buddhakāryaṃ kṛtvānupadhiśeṣe nir-
vāṇadhātau parinirvāsyati/ tasya ca parinirvṛtasya
(3)
5 pūrvapraṇidhānena saptavarṣāṇi saddharmaḥ sthāsyati/
(4)
atra dvau satpuruṣau labdhapūrvavyākaraṇau labdhāsvādāv
anuttarāyāṃ samyaksaṃbodhau bhagavataḥ purataḥ pāḍau
śirasā vanditvā prītisaumanasyaprāmodyena saptatālamātra-
(5)
pramāṇam upary antarīkṣe 'bhyudgamyā prāñjalībhūtau
10 sthitvā bhagavantam ekasvareṇa gāthābhir adhyabhāṣatām/
"virocase buddha yathaiva sūrya
(6)
abhyudgato Merur imasmiṃ loke/
(7) (8)
viśuddhacakṣur virajā vināyakā
(9)
ālokabhūtā sugatā namo 'stu te//
(10)
15 bahūni kalpāna ti vīryabhāvitā
paryeṣamāṇena ti agrabodhi/

(1)ACDE:-dharmā. T:chos rnam par snañ mdzad. ch1:勝日光明. ch2:
照明伏. (2)Ch T ins. pūrvapraṇidhānavaśena. (3)Ch:saptati-.
(4)A:labdhāś cāsaunuttarāyāṃ. BC:labdhāś cāsau anuttarāyāṃ.
D:labdhās vāsau anuttarāyāṃ. E:cāsau'nuttarāyā. Corr. by T:
ro myañ ba thob nas. (5)E:prāñjali-. (6)A:merūparim asmiṃ.
C:merur imasmi. (7)E:viraja. (8)B:vināyaka. (9)
T:sañs rgyas ñi ma bzin du lhañ he žiñ,
ḥjig rten ḥdi na mñon ḥphags lhun po ḥdra,
rnam ḥdren rdul bral rnam dag spyān mñañ ba.
snañ gyur bde g̣segs khyod la phyag htshal lo.
ch1:如來光明 殊於日月. 能於惡世 演大智慧. 調御目淨 無有垢穢. 以外論議. 摧伏外道.
ch2:佛照世間 尊如日. 上智勇於此時. 目淨無塵 尊師. 明能降伏諸異學.
(10)E:vīrya-. D:-bhāṣitā.

(1) (2)
 bahujinā pūjita pūrve ye tvayā (3) (4) (5)
 na caiva te vyākaraṣīm atītanāyakāh//
 (6)
 prahīṇarāgā parimuktacittā (7) (8) (9)
 kṛtaṃ ti kāryam iha sarvaloke/
 (10)
 prapaṣṭamārgāṇa deśesi dharmam (11) (12) (13)
 (14) sattvāmś ca uttārayase bhavārṇavāt//
 (15)
 vayaṃ pi pravrajya svayaṃbhūśāsane (16) (17)
 yā prātimokṣa jina śikṣa deśitā/
 (18)
 vayaṃ pi śikṣitva samāhitendriyā (19) (20) (21)
 tavaiva āsanna sadā bhavemaḥ//

(1)E:bahujita. (2)ABCE:pūrvi. (3)B:-karaṣīm. (4)ABE:-kā. (5)
 T:khyod ni byañ chub dam pa ḥtshol ba na,
 bskal pa mañ por khyod kyis brtson ḥgrus bsgoms,
 khyod kyis shon gyi rgyal mañ gañ mchod pa,
 ḥdas pañi ḥdren pa de yis luñ ma bstan.
 ch1: 我無量劫 修無相定 以求無上 勝妙菩提 供養諸佛 數如恒沙 而過去佛 不授我記。
 ch2: 於多劫中 修無相 為求微妙上菩提 供養諸佛如恒沙 過去導師 未記我。
 (6)A:prahīna-. E:prahīna-. (7)B:kṛtāmi. (8)BC:kārya. (9)E:
 iha. (10)E:dharmām. (11)B:uttārayese. (12)ACDE:-vān. (13)
 T:ḥdod chags spañs pa yonś grol thugs mñah ba,
 khyod ḥdir ḥjig rten kun tu mdzad pa mdzad,
 lam stor rnams la chos kyañ ston mdzad ciñ,
 sems can rnams kyañ srid pañi mtsho las bsgral.
 ch1: 世尊離欲 心得解脫 於黑闇世 善為佛事 尚諸失道 眾生說法 悉令得出 生死漂流。
 ch2: 心善解脫無貪欲 能使盲世修善行 為失道者說妙法 於生死河度眾生。
 (14)A:vayaṃ api. (15)B:svayaḥbhū-. CE:svayaṃbhu-. (16)A:
 prati-. (17)E:deśitāḥ. (18)C:śitva. D:śikṣatva. (19)B:
 taveva. (20)B:bhavema. (21)
 T:rañ byuñ bstan la bdag cag rab byuñ žiñ,
 dbañ po mñam gžag rgyal bas bstan pa yi,
 so sor thar pañi bslab pa de bslabs nas,
 bdag cag rtag tu khyod dañ ñer gyur cig.
 ch1: 我今所願 於此自在 清淨佛法 出家修道 解脫淨戒 如說而行 定心隨佛 如影隨形。
 ch2: 我於自然法出家 世尊所說解脫戒 我等已學及三昧 隨從世尊猶如影。

(1) anisritā jīvitakarmakāmā

(2) śāstāram ājñāya śruṇitva dharmam/

(4) āsvāda lapsyāmy abhiṣekabhūmi

(5) jino 'bhivvyākārṣī idam eva artham"// (6) (7)

- 5 bhagavān āha/ "tau ca kulaputra dvau anutpādita-
(8)
bodhicittau; imau ca Saṃrocanaḥ Prahasitabāhuḥ, te catvāro
(9) (10) (11)
Dharaṇidatto Vīryasaṃcodanaḥ Sārakusumitaḥ Prajñārciḥ-
saṃkopitadaṣṭaḥ, ime saṣṭsatpuruṣā mayā prathamam bodhāya
(12)
samādāpitās; tām śṛṇu/
(13)
10 bhūtapūrvam kulaputrātīte 'dhvany asaṃkhyeyair apra-
mānaiḥ kalpair atikrāntaiḥ, yadāsīt tena kālena tena
(14) (15)
samayenedam buddhakṣetram Arajam erujugupsitam nāmābhūt,
tadāham mahākalpe vartamāne varṣasatāyuskāyām prajāyām
(16)
Gandhapadmasya tathāgatasya śāsane saddharmapratirūpake

(1)C:-śrito. (2)Ch T:-dharmakāmā. (3)A:śrutitva. B:śraṇi-
tva dharma. C:śruśī & om. dharmam. (4)A:āsvāda. (5)B:
-vyākārṣi. C:-vyākāṣī. (6)C:artha. (7)

T:srog la brten pa ma mchis chos ḥtshal žiñ,
ston par ḥdu śes chos rnam mñan bgyis nas,
rgyal bas mñon par luñ bstan don de yi,

ro myon dbaṅ bskur sa yañ thob gyur cig.

ch1:不為利養。但求正法。得聞法已。服甘露味。是故世尊。與我授記。於未來世。得無上道。

ch2:樂法自造無所依。聞法生心如尊想。我今現前得職地。佛授我等菩提記。

(8)prahasitaḥ in Mss. Corr. by Ch T. T:rab tu lag brkyañ.

Ch:喜臂. (9)B:dharaṇī-. (10)-saṃkocanaḥ in Mss. v. 356, 4.

(11)A:prajñāciṣṣampita-. (12)AD:śṛṇuḥ. C:śṛṇutha. (13)ch2:

大乘悲分陀利經身施品第二十四(281c). (14)BCDE:ajara-. -guptam in Mss. T:
-gandham:rdul med lhun po spos. ch1:無垢須彌 (om. -jugupsita).

ch2:無塵須彌殿. v.366.8-9 (15)AE:-ābhūtaḥ. BC:-ābhūta. (16)

(16)T:spos kyi pad ma. ch1:香蓮華. ch2:蓮華香.

(1) (2)

vartamāne 'haṃ ca kulaputra tena kālena Durdhano nāma
(3) (4)

babhūva balacakravartī jambūdvīpavijayī sahasraṃ putrāṇāṃ

babhūva/ tān apy aham anuttarāyāṃ samyaksambodhau samā-
dāpitavān/ te 'py apareṇa samayena niṣkramya Gandha-

5 padmasya tathāgatasya śāsane pravrajitās, te ca bhūyasyā
(5) (6)

mātrayā Gandhapadmasya tathāgatasya śāsanam jvālitaavantah,

sthāpayitvā śaṭputrāṃ ye na pravrajitā na cecchanti bodhi-
cittam utpādayitum/ ahaṃ ca punaḥ punar vijñāpayāmi/

"ko yuṣmākaṃ abhiprāyo yad yūyaṃ bodhicittam notpādayatha,

10 na ca pravrajatha?"/ te āhuḥ/ "na vayaṃ pravrajāmaḥ/
(7)

tat kasmād dhetoh?, yaḥ kṣayāntakāle saddharmapratirūpake

vartamāne pravrajito 'śaktaḥ sakalam śīlaskandham ārādha-

nitum, sa ca saptadhanavirahito bhavati, magnaḥ saṃsāra-
(8)

paṅke, punaś ca sa devamanuṣyaśrīḥ kadācil labhati, nityaṃ

15 triṣv apāyeṣu paribhramati, buddhaśikṣāyāṃ na samādāya
(9)

vartate/ ity arthaṃ vayaṃ na parivrajāmaḥ"/ tān ahaṃ
(10)

punaḥ prṣṭavān/ "kiṃ punar yūyaṃ bodhau cittam notpādaya-
(11)

tha?"/ ta āhur/ "yady asmākaṃ sarvaṃ jambūdvīpaṃ dadyād,

(1)T adds tena samayena. (2)A: durjano. T: nor ṇan. ch1: 難沮壞. ch2: 無勝 (Durjaya). (3)B: -āvarttī. E: -vartti. (4)C: -vijayāṃ. (5)T: Bala-, stobs kyi pad ma. (6)B: jvālitaavantah. (7)cp. T: zad paḥi dus kyi mthar dam paḥi chos gzugs brñan du gyur pa du. ch1: 若於末世像法. ch2: 於像法弊惡時. (8)D: labhāti. T: des slar res ḡgaḥ zig lha daṅ miḥi dpal thob par bas kyi. But Ch: kadācin na labhati, ch1: 不能得生天上人中. ch2: 彼當復失人天功德. (9)D: vartatā. (10)CD: nātpāda-. (11)C: jamvūjayaṃ.

evaṃ vāyam anuttarāyāṃ samyaksaṃbodhau cittam utpādayemaḥ"/

- tad ahaṃ kulaputra śrutvā paramaprītamāṇā evaṃ⁽¹⁾
cintayāmi/ "mayā sarvaṃ jambūdvīpakā manuṣyās triśaraṇa-⁽²⁾
gamane pratiṣṭhāpitā, āryāṣṭāṅge upoṣadhavāse samādāpitās,
5 triṣu ca yāneṣu samādāpitā/ yan nūnam ahaṃ imaṃ jambū-⁽³⁾
dvīpaṃ ṣaḍbhāgaṃ kṛtvā ṣaṇṇāṃ putrāṇāṃ dadyāṃ; datvā
cānuttarāyāṃ samyaksaṃbodhau samādāpayeyāṃ/ ahaṃ ca niṣ-
krāmya pravrajeyāṃ"/ evaṃ sarvaṃ jambūdvīpaṃ ṣaḍbhāgaṃ⁽⁴⁾
kṛtvā⁽⁵⁾ putrāṇāṃ dattaṃ/ ahaṃ ca niṣkrāmya pravrajitas/
10 te ca ṣajjambūdvīparājānaḥ parasparaviruddhāḥ kalaha-⁽⁶⁾
bhaṇḍanavigraharogaparacakrasaṃkṣobhavivīdam āpannāḥ/ [?]
yataḥ sarvajambūdvīpe durbhikṣaṃ saṃvṛttaṃ, śaṣpāni na
saṃpadyante, varṣaṃ na pravarṣati, vṛkṣebhyaś ca patra-⁽⁷⁾
puṣpaphalāni na niṣpadyante, oṣadhitṛṇāni ca na saṃ-⁽⁸⁾
padyante, mṛgapakṣiṇo 'pi kṣuttrṣṇāprajvālita-gātrā vi-⁽⁹⁾
hanyante/ tadāham evaṃ cintayāmi/ "mayā caitarhi ātma-
parityāgaḥ kartavyaḥ, sattvāḥ svamānsarudhireṇa saṃtarpa-⁽¹⁰⁾
yitavyāś"/ tato 'ham āśramaṃ parityajya madhyameṣu jana-
padeṣu gatvā Dagapālaṃ parvatam abhiruhya praṇidhānam
20 akarot/

(1)B:save. (2)CE:-saraṇa-. (3)AB:sarṇā. C:sanḍāṃ. D:san-
nām. E:sarṇām. (4)T ins. ṣaṇṇāṃ. (5)B:niḥkrāmya. (6)A:ṣaḍ-
(7)ABE:-saṃbhāḁkṣa-. CD:-saṃbhokṣa-. Corr. by T:pha rol kyi
ḥkhor gyis ḥkhrug pa. (8)śaṣpāni in Mss. (9)AD:-vārṣati.
B:-vārṣanti. C om. (10)E:sa padyate. (11)AC:-hanyate. (12)
B:-tyājya. (13)daga=daka-. T:chu skyoṃ. ch1:水燒護 ch2:降水

(1)
"yathā tyajāmi svaśarīrajīvitam

kāruṇyahetor na ca svargahetor/
(2) (3)
arthāya lokasya sadevakasya
(4) (5) (6)
bhaved ihāparvatamātram ucchrayam//
(7)

5

yathā tyajāmi priyarūpasampadam

na śakrabrahmāṇa na mārakāraṇāt/
(8) (9)
artham karo bheṣyasi devaloke
(10) (11)
bhaveyam mahyam bahumānsaśonitam//
(12) (13)
śṛṇvantu nāgā naradevayakṣā
(14) (15)

10

ye devatā śailagirau nivāsinah/
(16)
krpā mamotpannaya sattvahetoḥ
(17) (18)
tarpaṣya sattvām svakamāṃsaśonitaiḥ"// (19)

(1)E:śvaśarira-. (2)B:athāye. (3)C repeats sadevakasya.
E:sadavasyakasya. (4)B:iha parvata-. (5)AE:uccheyam. (6)
T:ḥdi ltar rañ gi lus srog gtoñ ba ni,

sñiñ rjeñi phyir te mtho ris phyir ma yin,

ri ḥdiñi ḥphañ tsam dag tu gyur nas ni,

lhar bcas ḥjig rten don du ḥgyur bar śog.

ch1: 如我自捨 所有身命 為大悲心 不求果報 但為利益 諸天及人 願作肉山 給施眾生。

ch2: 如我今看捨身命 但因悲念不為天 為利世人及諸天 今成肉山給眾生。

(7)A:-rūpaṃ sam-. B:-sampade. C:-samdam. (8)B:karomi. (9)

CD:bheṣyi sadeva-. (10)C:-śonim. (11)

T:ḥdi ltar gzugs mdzes phun sum gtoñ ba ni,

bdud phyir ma yin brgya byin tshañs phyir min,

bdag gi śa khrag mañ por gyur nas ni,

lhar bcas ḥjig rten don ni byed gyur cig.

ch1: 我今所捨 妙色端嚴 不求帝釋 天魔梵王 但為利益 未來人天 以此血肉 施諸眾生。

ch2: 如我捨身受妙色 不求釋梵及魔王 為益世人及諸天 令我肉血成彌樓。

(12)D:śṛṇvatu. (13)C:māgā. (14)E:yā devatā. (15)A:śelagiro.

B:śailagiro. (16)B:krpām. (17)B:tarpīṣye. C:tapaṣya. E:

parvaṣya. (18)E:soka-. (19)

T:gañ dag ri ḍaṅ brag la gnas pa yi,

lha klu gnod sbyin lha min mi rnams ñon,

sems can phyir ni bdag gis brtse bskyed de,

rañ gi śa khrag dag gis chim par bya.

ch1: 諸天龍神 人及非人 住山林者 今聽我言 為諸眾生 我起大悲 自以血肉 而給施之。

ch2: 聽我人天龍夜叉 有在於此山樹神 我因眾生起憐愍 以身血肉濟群生。

- (1) (2)
 yadā ca mayā kṛtaṃ praṇidhānaṃ, kṣubhitās trayo
 (3) (4) (5)
 lokāḥ, kampaṭā dharanī, calito Meruḥ, rudanti devagaṇās/
 (6)
 tato 'ham ātmānaṃ Dagapālāt parvatāt pātayām āsa/ pra- (8)
 (7)
 ṇidhānavaśena mama parvatapramāṇaṃ ātmabhāvaḥ saṃvṛttaḥ,
 5 yojanaśataṃ vistāreṇa yojanaṃ uccatvena; yāvan manuṣya-
 (9)
 mṛgapakṣiṇaḥ ārabdhā mānsarudhiraṃ bhakṣayituṃ/ mama ca
 (10)
 kulaputra sa kāyaḥ sattvaiḥ paribhuḥjyamānaḥ pratidinaṃ
 (11)
 vardhate, yojanaśatasahasraṃ vistāreṇa saṃvṛttaḥ yojana-
 (12)
 sahasraṃ uccatvena/ sarvatra mānuṣasirāḥ prādurbhūtāḥ
 10 sakeśakarnaṇayanānāsausthadāntāḥ sajihvā anekamukhaśata-
 (13)
 sahasrāḥ prādurbhūtāḥ/ te ca mukhā manuṣyaśabdena ghoṣa-
 (14) (15)
 yanti/ "bhoḥ sattvā bho gṛhṇatha yenārthaṃ, mānsaṃ
 (16)
 paribhuñjatha, rudhiraṃ pivatha, nayanāṃ gṛhṇatha, karna-
 (16)
 nāsāṃ keśausthadantajihvāṃ gṛhṇatha/ yasyārthaṃ yenā-
 15 rthaṃ yāvad arthaṃ saṃtarpitaśarīrāḥ paripūrṇābhiprāyā
 anuttarāyāṃ samyaksaṃbodhau cittam utpādayatha, śrāvaka-
 yānena vā pratyekabuddhayānena vā/ ayaṃ yuṣmākaṃ upa-
 (17)
 bhogaparibhogo na kṣīyate, na ca yuṣmākaṃ śraddhādeyaṃ
 (18)
 bhaviṣyati, mā vaḥ kṣipram eva jīvitakṣayo bhavatu"/

(1)T ins. evaṃrūpaṃ. (2)A:triyo. E:-tāṣu yo. (3)A:cari. CD:calitā. E:calitaṃ. (4)Ch ins. calitaḥ samudraḥ. chl:大海皆六種動 ch2:海水波踊 (5)E:devanāgās. (6)D:dāsa-. (7)CDE:-māṇa. (8)T ins. bahuśīrṣaśatasahasrāṇi bhūtāni, mgo ḥbum phrag du ma yod par gyur la. (9)A:ālābdhā. E:prārabdhā. (10)A:-mānaiḥ. (11)Ch om. -śata-. (12)AD:-sirāḥ. (13)B:-sahsrāṇi prādurbhūtāni. (14)A:gṛhṇārtha. BCDE:gṛhṇatha. (15)B ins. yasya. (16)gṛhṇatha in Mss. (17)T:khyod la dad pas byin par yaṅ mi ḥgyur gyis. chl om. ch2:不便汝等作信施罪. (18)AE:mānavah. B:mānavah.

- ye ca tatra vijñāḥ sattvās te keciḥ chrāvākayāne cittam
 utpādayanti, keciḥ pratyekabuddhayāne, keciḥ anuttarāyām
 samyaksambodhau cittam utpādayanti, keciḥ punar deva-
 manuṣyopapattau cittāny utpādayanti; mānsam bhakṣayanti,
 rudhiram pivanti, kecin nayanāni grhṇanti, keciḥ karṇau,
 kecin nāsām, keciḥ oṣṭhau, keciḥ dāntām grhṇanti; grhitvā
 prakramanti; prañidhānavaśena cānyonyam prādurbhavati,
 mānsam na cāpacayam bhavati, na parikṣayam gacchati/
 yāvad daśavarṣasahasrāṇi sarvajambūdvīpakā manuṣyā yakṣa-
 mṛgapakṣiṇo 'pi svaśarīreṇa saṃtarpayām āsa/ taiś ca
 daśabhir varṣasahasrair gaṅgānadīvālikāsamāni mayā netrāṇi
 parityaktāni, catuḥsamudrodakapramāṇam mayā rudhiram
 parityaktam, Sumerusahasrapramāṇam mayā mānsam parityaktam,
 Cakravādaparvatapramāṇā mayā jihvā parityaktā, Yugandhara-
 merupramāṇā mayā karṇāḥ parityaktāḥ, Vipulāsumerupramāṇā
 mayā nāsāḥ parityaktāḥ, imam Grdhrakūṭaparvatapramāṇā
 mayā dāntāḥ parityaktāḥ, kṛtsnam Saham buddhakṣetram pra-
 jñāpanapramāṇam me tatra svacarma parityaktam/

(1)B:udayaṃti. (2)C:cittām. (3)C:yān sambhakṣayati. (4)
 ABDE:grhṇaṃti. C:grhṇati. (5)ADE:grhṇaṃti. B:pratigrhṇanti.
 C:grhṇati. (6)ACE:-bhavaṃti. (7)AE:cāni. B:nonī. C:conī.
 D:cānī. Corr. by Ch T:śa bri bar yaṇ ma gyur yoṅs su zad
 par yaṇ ma gyur la. ch1:身無損滅. ch2:不盡不滅. (8)ABE:gacchaṃti.
 (9)A:sama. C om. E:yamā. (10)B:jihvāḥ. (11)T:lhun po dan
 gñāḥ śiñ ḥdzin. ch1:純陀羅山. ch2:中彌樓. (12)AE:-pramāṇam. B:
 -pramāṇam. (13)ACDE:karṇā parityaktā. (14)ch1:所捨鼻如毘富羅山.
 ch2:施鼻猶若大彌樓山. But T:vipulāḥ Sumeru---, ḥas ri rab tsam
 gyi sna rgya chen po dag yoṅs su btañ ḥo. (15)B om. D:iyam.
 (16)Instead of prajñāpana-(mat) ch1 T have bhūmi-, T:ḥas

- (1)
 paśya kulaputra daśavarṣasahasrāṇi evam aprameyā-
 (2)
 saṁkhyeyāparimāṇāḥ svaśarīraparityāgāḥ parityaktā eka-
 (3) (4)
 jīvitena; evam aprameyāsaṁkhyeyāparimāṇāḥ sattvāḥ saṁ-
 tarpitāḥ; ekacittakṣaṇam api me vipratīśāro notpannaḥ/
 5 evam ca me tatra praṇidhānaṁ kṛtaṁ/ yady aham anuttarāṁ
 (5) (6)
 samyaksaṁbodhim abhisambudhyeyaṁ, iyaṁ me āśā paripūryatu,
 yathā mayaikadvīpe svaśarīreṇa sarvasattvāḥ saṁtarpitāḥ,
 (7)
 evam eva gaṅgānadīvālikāsamā varṣasahasrā asmin nArāja-
 (8)
 merujugupsite buddhakṣetre sarvadvīpeṣv evamrūpo mamā-
 (9)
 10 tmabhāvaḥ prādurabhavat, yathaikadvīpe daśavarṣasahasrāṇi
 (10)
 evaṁ sarvadvīpeṣu sattvāṁ svamānsarudhiracarmanayana-
 (11)
 karṇanāsaustḥajihvākeśaiḥ saṁtarpayitvā triṣu yāneṣu
 (12)
 samādāpayeyaṁ, manuṣyāṁ yakṣarākṣasāṁ sarvatiryagyonikān
 ye kecin mānsarudhirabhojanāhārāḥ prthagyaḥ yāvad
 (13)
 15 antaśaḥ yāmalaukikāḥ tāmś cāhaṁ saṁtarpayeyaṁ/ yathā
 cāham ekasmin buddhakṣetre svaśarīreṇa sarvasattvāṁ saṁ-
 (14)
 tarpayeyaṁ/ evam eva samantād daśasu dikṣu gaṅgānadī-

der saṁs rgyas kyi zin mi mjed mthah dag gi sa gzi tsam
 gi pags pa yan yons su btañ ho (313a4). ch1: 所捨身皮猶如三千大千世界
 所有地等(226a) But ch2: 我以肉施遍沙訶剎(282e).

- (1)yasya in Mss. (2)B:-tyāgā kṛtā. (3)ABE:-jīvena. (4)B:-
 -āsaṁkhyeyāḥ satvāḥ. ACDE om. sattvāḥ. (5)AE:-yeyaḥ. CD:-
 -yeya. (6)ACDE:ayaṁ. (7)najara- in Mss. As for Ch T, v.
 360, 12. (8)A:-rūpā. B:-rūpa. E:-rūpām. (9)AB:-abhavet.
 (10)T:sarvasattvām. (11)B:-nāsaustḥa-. (12)ACDE:-yonikā.
 (13)B:-kām dvāś. (14)B:daśadikṣu.

- (1) vālikāsameṣu buddhakṣetreṣu svamānsarudhiracarmanayanām (2)
 (3) yāvaj jihvābhir evaṃrūpeṇātmabhāvena gaṅgānadīvālikā- (4)
 samān mahākālpān teṣu teṣu buddhakṣetreṣu svakāyajīvitena
 sattvām saṃtarpayeyam, evaṃrūpaṃ ātmabhāvaṃ pratilabhya/ (5)
 5 viśaṃvāditā me buddhā bhagavanto bhaveyur ye daśasu (6)
 dikṣv anyeṣu buddhakṣetreṣu pravartitadharmacakrāḥ (7)
 tiṣṭhanti yāpayanti dharmam ca deśayanti, māham anuttarām
 samyaksambodhim abhisambudhyeyam, mā cāham saṃsāre saṃ- (8)
 saramāṇo buddhaśabdaṃ śṛṇuyām mā ca dharmāśabdaṃ mā saṅgha- (9)
 10 śabdaṃ mā pāramitāśabdaṃ mā mārabalaparāśayaśabdaṃ mā (10)
 vaiśāradyaśabdaṃ yāvat kuśalaśabdaṃ api saṃsāre mā śṛṇu-
 yām, nityam cāvīcau narake sambhaveyam; yadi me evaṃ-
 rūpaṃ svaśarīraparityāgaḥ sattvasaṃtarpapārthe na saṃ- (11)
 padyata, naivaṃrūpaṃ ca me prapīdhānam paripūri syād yathā (12) (13)
 15 me āśā cintitā/ ye 'pi cemasmiṃ buddhakṣetre sarvatra (14)
 dvīpeṣv ekaikasmīṃ dvīpa evaṃrūpā ātmabhāvāḥ parityaktāḥ (15)
 sattvāṃś ca mānsarudhireṇa saṃtarpitā, evaṃ daśasu dikṣu
 gaṅgānadīvālikāsameṣv anyeṣu buddhakṣetreṣu sattvā evaṃ- (16)
 rūpeṇātmabhāvena svamānsarudhireṇa saṃtarpitāḥ/ (17) paśya

(1)B:-vālukā-. (2)B:-nayanāni. (3)B:jihvā. (4)B:-vālukā-.
 (5)T ins. te. (6)T:anyonyeṣu, gzan dañ gzan dag na. (7)E:
 mahām. (8)ABE:samśaramāṇo. (9)C om. mā ca, D:mās ca. (10)
 B om. -parāśaya-. Das's edition:-parājaya-(113, 9). T:bdud
 kyi dpun pham pañi sgra yañ mi thos. chl:カ (bala- in com-
 pound with vaiśāradya-). ch2:カ聲 (balaśabdaṃ). (11)C:-yate.
 (12)C:-dhāne. (13)B:-pūriḥ. D:-pūra. (14)T:yathāpi. (15)T:
 svamānsa-. (16)T ins. parityaktena. (17)yasya in Mss.

- kulaputra tathāgatasya dānapāramitā ātmabhāvaparitṛyāgam
 ye mayānuprabandhena tatkālāṃ netrāḥ paritṛyaktāḥ teṣāṃ
 punar ayam jambūdvīpe yāvat trāyastriṃśaddevaparyanta-
 pramāṇe rāsīr bhavet/ (1)
 5 kṣiptena ātmaparitṛyāgadānapāramitā/ (2)
 punar aparaṃ kulaputra tataḥ paścād aprameyānāṃ
 kalpānāṃ atyayena ayam buddhakṣetraś Candravidyuto nāma
 babhūva; tam api pañcakaṣāyaṃ babhūva/ ahaṃ cāsmiṃ
 jambūdvīpe rājā babhūva Pradīpapradyoto nāma balavāṃś
 10 cakravartī/ evaṃ ca mayā sarvajambūdvīpakāḥ sattvāḥ
 kuśaleṣu niyojitā, yathā pūrvoktaḥ/ paścād ahaṃ udyāna-
 bhūmiṃ niryātaḥ svabhūmidarśanāya; tatra cāhaṃ puruṣaṃ
 adrākṣaṃ, paścād bāhuṃ gāḍhabandhanaṃ badhyamānaṃ drṣṭvā
 mayāmātyāḥ prṣṭāḥ/ (3) (4) "kim anena puruṣeṇa kṛtaṃ?" / amātyā
 15 mām pratyūcur/ (5) "ayam puruṣo devasya sāparādhiko; yad
 etasya puruṣasya saṃvatsare śaṣpaṃ dhānyaṃ cotpadyate
 tato devasya ṣaṭkāṃśo deyaḥ, yathānye kuṭumbino dadanty
 āyadvāraṃ ye devasya nagaragrāmajanapadakarvateṣu prati-
 (6) (7) (8) (9) (10) (11)

(1) A:-triṃśaddevaputra-. B:-triṃśaddevaputra-. CE:-triśad-
 devaputra-. (2) A:rāsī. C:rāsīva. (3) ch2:大乘悲分陀利經發施品第二十五.
 (282c). (4) AE:catra-. B:cadravivyuto. T:zla ba rnam par
 snaḥ ba. ch1:月電. ch2:月明. (5) A:yamvūdviṇe. (6) C-pradyātā.
 D:-pradyāto. T:sgron ma snaḥ ba. ch1:燈光明. ch2:燈明. (7)
 sprṣṭāḥ in Mss. (8) D:enena. (9) A:-arūr. BD:-ucur. E om.
 (10) śasyaṃ in Mss. v. 393, 11. (11) C:-kavarṣateṣu. E:-karkateṣu.

- vasanti karmāntena jīvikām kalpayanti; taṃ ca iṣa puruṣo
 na dadāti"/ tān ahaṃ etad avocaṃ/ "utsrjata etaṃ
 puruṣaṃ/ mā kasyacid balād dhanadhānyaṃ grhṇīta"/ te
 kathayanti/ "deva na kaścīt suprasannacitto dadāti,
 5 yad devasya divasedivase 'nmapānabhojanaparibhogo
 devīnām devasya cāntaḥpuradevasya putrāṇām duhitṛṇām
 upabhogaparibhogaḥ sarvaṃ tat paraḥ sakāśād uddhriyate/
 na ca kaścīt prasannaḥ prayacchati"/ tac cāhaṃ parama-
 durmanās cintayāmi/ "kasyāhaṃ imaṃ sarvaṃ jambūdvīpaṃ
 10 rājyaiśvaryaṃ dadyām?"/ mama pañcaputraśatāni babhūvus;
 tāṃś ca bodhau samādāpayitvā, imaṃ jambūdvīpaṃ pañca-
 bhāgaśatāni kṛtvā putrāṇām pradattaṃ/ ahaṃ ca tapovanaṃ
 gatvā riṣipravrajyena brahmacaryaṃ cacāra; vanakhaṇḍe
 uḍumbaramūle dakṣiṇasya mahāsamudrasya nātidūre nava-
 15 mūlaphalāhāro viharāmi dhyāyī anupūrveṇa pañcābhijñāḥ
 saṃvṛttaḥ/
 tena khalu punaḥ samayena pañcaśatā jambūdvīpakānām
 vāṇijānām mahāsamudram avatīrṇās, tais tataḥ prabhūto
 ratnaskandha āsāditāḥ/ tatra ca Candro nāma sārthavāhaḥ

(1)B:etam. CD:ahaṃ me tad. (2)AD:evam. B:-srjāṃ tairam.
 E:eta. (3)AB:grhṇīta. CDE:grhṇīta. (4)B:divasya divase. CD:
 divasadivase. E:divasadivasya. (5)AE:kasmim. (6)T:-sanna-
 cittaena, sems rab tu dad pas. (7)C:cintamā. (8)ABE:dattam.
 C:pravadattaṃ. (9)E:rṣi-. (10)ABC:-caryya. E:-carye. (11)
 ACD:-śaṇḍe. (12)B:udumvā-. C:dudumvara-. (13)AD:-dūreṇa ca
 mūla-. C:-dūre na ca mūla-. T:-dūre vanamūla-, lho phyogs
 kyi rgya mtsho chen po dan ha cañ yañ mi riñ bañi nags
 khrod cig na nags kyi rtsa ba dan hbras bu za žiñ śiñ u dum
 ba rañi druñ na. ch1:至南海邊醫頭摩樹大林之中食諸果子. ch2:南近大海桑聚波羅林中坐禪
 食果草根. 用漸身命. (14)B:-śataṃ. D:-śatāni. (15)B:-tīrṇas. (16)A:
 āsāditāḥ. (17)T:zla ba. ch1:滿月. ch2:宿王.

- (1)
 tena bhāgyavatā vijñāpuruṣeṇa cintāmaṇiḥ samāsāditāḥ/
 (2)
 sa tato ratnadvīpād vipulaṃ ratnadhanaskandhaṃ taṃ ca
 (3)
 cintāmaṇiṃ grhītvā samprasthitaḥ, tataḥ kṣubhitaḥ samudro
 nāgā ākulā rudanti devatā yās tatra nivāsinyas/ tatra
 (4) (5)
 5 cāśvasto nāma riṣir bodhisattvaḥ pūrvapraṇidhānena tatro-
 (6)
 papannaḥ; tena mahāsattvena sa sārthaḥ svastinā kṣemeṇa
 ca mahāsamudrād uttāritas/ tasya ca sārthavāhasyānyataro
 duṣṭarākṣasaḥ pratyarthiko 'vatāraprekṣī vivaragaveṣī
 (7) (8)
 prṣṭhataḥ prṣṭhataḥ samanubaddhaḥ/ tena saptadivasāni
 (9)
 10 paramakaluṣā vātavrṣṭir avasṛtā; yatas te vaṇijaḥ praṇaṣṭa-
 (10)
 mārḡā paramabhītād uccasvareṇa krandanti rudanti pari-
 (11) (12) (13)
 devanti, devatām āyācanti ŚivaVaruṇām yāvan mātāpitaram
 (14) (15)
 ākrandanti priyaputrām/ yāvad aśroṣīd ahaṃ divyena śrotre-
 (16)
 ṇa yāvat tatrāgatvā vaṇijaḥ samāśvāsītāḥ, "samāgato 'haṃ;
 (17)
 15 mā bhāyatha; ahaṃ yuṣmākaṃ mārḡāṃ upadarśayiṣyāmi, yāvaj

(1)A: bhāgetā. E: bhāgevatā. cp. T: skyes bu skal ba dan ldan
 žiñ ḥdzañs pa žig yod pa des. ch1: 此人先世福德緣故 ch2: 以福力故. (2)A:
 vipuraṃ. B om. (3)AB: bhikṣutaḥ. (4)T: dbugṣ ḥbyin. ch1: 馬堅.
 ch2: 馬藏. (5)BC: riṣi. (6)AE: kṣemeṇa. CD: kṣameṇa. (7)C has
 one prṣṭhataḥ. So T. cp. T: srin po gdug pa phyir rgol žiñ
 klags blta la skabs tshol ba žig kyañ ḥdron po de dag gi
 phyir bžin rjes su ḥbrañ bar gyur nas (315a3-4). ch1: 爾時復有
 大惡羅刹. 隨逐商人. 如影隨形. 欲為危害 (226c). ch2: 隨彼商客. 有惡羅刹. 恒逐於後. 伺求其便 (283a) (8)Ch: tad-
 divāse. (9)ABE: -vrṣṭitāvasṛtā. cp. T: de nas žag bdun gyi
 bar du rluñ dmar drag po dan char pa chen po babs nas. ch1:
 是惡羅刹. 即於其日. 放大惡風. ch2: 彼於晝日. 於暴風雨. (10)B: kradanti. (11)AE: āvācan-
 ti. (12)B: -varuṇād. (13)B: -pitarāv. (14)AB: ākradanti. cp.
 T: lha dan gu lan dan chu lha dan lus nan la gsol ba ḥdebs
 pa nas, pha dan ma dan sdug pañi bu rnams śes bya bañi bar
 du ḥu ḥbod par byed pa. ch1: 稱喚諸天. 摩醯首羅. 水神. 地神. 火神. 風神. 復稱父母. 妻子. 眷屬.
 願求濟拔. ch2: 求諸天神. 風神. 水神. 乃至稱喚父母. 所愛兒. (15)A: śrotena. CE: śrotre-
 na. (16)ACE: -śvāsītā. D: -śvāsīḥ. (17)B: bhītha. CD: bhāyaḥ.
 T: ma ḥjigs śig, ma ḥjigs śig dan. ch1: 莫生怖畏. ch2: 勿得恐怖.

- (1)
jambūdvīpaṃ svastinā kṣemeṇa ca prāpsyatha"/ (3) tadāham
(2)
paṭṭaṃ tailena mrakṣayitvā svahastaṃ veṣṭya agninā pra-
(4)
jvālya satyavacanam akarot/ "yadi mayā śaṭtriṃśadvarṣā
(6) (7)
caturbhir brāhmair vihārair vanakhaṇḍanivāsināṃ sattvānāṃ
(8)
5 arthāya hitāya navamūlaphalāhāreṇa caturaśītīnāṃ nāga-
yakṣasahasrāṇāṃ cittasantatiḥ paripācitā avaiivartikāś ca
sthāpitā anuttarāyāṃ samyaksaṃbodhau/ tena satyena
satyavacanena kuśalamūlaparipākena jvalatu me hastaṃ;
(9)
labhantu mārgaṃ vaṇijaḥ svastinā kṣemeṇa jambūdvīpaṃ
10 prāpayantu"/ yāvat saptarātridivasāḥ svahastaṃ jvālita-
(10)
vān, te vaṇijo jambūdvīpe sthāpitās/ tatra mayā praṇi-
(11)
dhānaṃ kṛtaṃ: yadā jambūdvīpaṃ ratnaparihīṇaṃ bhavet,
tad yadāham anuttarāṃ samyaksaṃbodhim abhisambudhyeyaṃ,
tadā iyaṃ me āśā paripūryatu, sārthavāho bhaveyaṃ jambū-
(12)
15 dvīpe saptavārāṃ cintāmaṇim ānayitvā vividhaṃ ratnavarṣaṃ
(13)
abhipravarṣayeyaṃ; yāvat sarvadvīpeṣv asmin buddhakṣetre
(14) (15)
evam eva daśasu dikṣu gaṅgānadīvālikāsamesu śūnyeṣu buddha-
(16) (17)
kṣetreṣu pañcakaṣāyeṣu ratnaṃ pravarṣayeyaṃ, yāvat pūrvo-

(1)E:kṣameṇa. (2)ACDE:paṭṭa. (3)AE:veṣṭyā agninā. B:veṣṭyā-
gninā. (4)ACD:prajvalya. (5)CD:śaḍviṃśadvarṣā. So T:lo Ńi
śu rtsa drug tu. ch2 supports us:三十六年. But chl om. śaṭ-,
三十年中. (6)B:vrahmavihārair. (7)CD:vanaṣaṇḍa-. v. 369, 13.
(8)T:vana-, nags kyi rtsa ba dañ hbras bu za žiñ. chl:食嗽
果子. ch2:食象果實及諸草根. v. 369, 14+5. (9)E:kṣameṇa. (10)B:
-dvīpaṃ. (11)BE:bhaveta. (12)B:-vārāṃ. (13)AE:-varṣayaṃ.
C om. abhipravarṣayeyaṃ. D:-varṣeyaṃ. (14)B:-vāluka-.
(15)E:śūnya-. (16)T:vividhaṃ ratnavarṣaṃ. (17)C:-yeya.

- ktam/ evaṃ ca me ⁽¹⁾ āśā ⁽²⁾ paripūrṇā ⁽³⁾ gaṅgānadīvālikāsamānām
mahākālpānām antareṇa sārthavāho 'bhūvan, gaṅgānadīvālikā-
sameṣu śūnyeṣu pañcakaṣāyeṣu buddhakṣetreṣu ratnāni pra-
varṣitāni; ⁽⁵⁾ ekaikadvīpe ⁽⁶⁾ saptavarām ⁽⁷⁾ vividhaṃ ratnavarṣam
5 pravarṣitam/ evaṃ aprameyāsaṃkhyeyāḥ sattvā ratnaiḥ
paripūrṇābhiprāyāḥ kṛtās, triṣu ca yāneṣu niyojitāḥ/
⁽⁸⁾ paśya kulaputra tathāgatasya ratnaparityāgalakṣaṇam
vipākakuśalamūlam/
⁽⁹⁾ punar aparaṃ kulaputrāprameyāṇām ⁽¹⁰⁾ kalpānām ⁽¹¹⁾ atyayenā-
10 ntareṇāyaṃ buddhakṣetras Timiraṃ nāmābhūt; saṃtoṣaṇe
kalpe vartamāne pañcakaṣāye pañcavarṣasahasrikāyām pra-
jāyām ⁽¹²⁾ prapīdhānenāham asmin jambūdvīpe Sūryamālagandho
nāma brāhmaṇo 'bhūvan vedapāṭhakaḥ/ ⁽¹³⁾ tat ⁽¹⁴⁾ kālam ca sattvā
bhūyasā śāśvatadr̥ṣṭayo 'bhūvan savairaparākramāḥ sakalahā-
15 dhiṣṭhānāḥ/ teṣāṃ cāhaṃ mahābalavegaparākrameṇa sattvā-
nām śatrubhūtaṃ skandhaprayogena dharmam deśayāmi, śūnya-
⁽¹⁵⁾ grāmāyatanapratyavekṣaṇāpratyayasamanubaddhaṃ sotpāda-
vyayam ānāpānasmṛtīmanaskāram darśayāmi/ te 'nuttarāyām

(1)E:ākāśā. (2)D:-pūrṇānām. (3)B:-vālukā-. (4)T:ratnavarṣā-
ni. (5)B:eke vā dvīpe. CE:ekaike dvīpe. (6)AE:-vālām. B:
-vāram. (7)D:-garbham. (8)yasya in Mss. (9)ch2:大乘悲分陀利經
醫方施品第二十(283a). (10)B:tira. T:rab rib can. ch1:網. ch2:
曉味. (11)CD:sam̐tāṣaṇe. T:mgū byed. ch1:知果足 ch2:喜悅. (12)
E:-mālā-. T:ñi phreñ spos. ch1:日須者 ch2:日覺者. (13)śāsvata-
in Mss. (14)B:sarve aparākramāḥ. (15)B:-pratyavenā-. E om.
-pratyavekṣaṇā-. cp. T:---phuñ po dgra lta bur gyur paḥi
rab tu sbyor bas chos bstan to, skye mched groñ stoñ pa lta
bur so sor brtags pa dañ, rkyen gyis rjes su hbrel ba skye
ba dañ ḥjig pa dañ bcas pa dañ, dbugs phyi nañ du rgyu ba
rjes su dran paḥi yid la byed pa yañ bstan te (316a4-5).

- (1) (2)
- sanyaksambodhau cittotpādanakuśalamūlapariṇāmanābhiyojitāḥ,
 svayam eva cāhaṃ pañcābhijñāḥ saṃvṛttāḥ; tena ca samayenā-
 prameyāsaṃkhyeyāḥ sattvā mamāvavādānuśāsanena pañcābhi-
 jñāḥ saṃvṛttāḥ/ (3) (4) (5)
 (6) (7) (8)
 5 vigrahavairān avasṛjya vanakhaṇḍam āśṛtya vanakhaṇḍe mūla-
 phalāhārā dhyāyantaś, caturbhir brāhmair vihārai rātri-
 divasam atināmitavantāḥ/ tataḥ kṣīyamāṇe kalpe yadā
 tair dakṣiṇīyaiḥ kṛtsnam jambūdvīpaṃ sphuṭam abhūt/ te (10)
 ca kalikalaharaṇavairavigrahavivādāḥ praśāntāḥ, akāla-
 10 vātavarṣāḥ praśamitāḥ, praṇītā ojavatīprthivīsaṃniśritāḥ
 (11)
 śaṣpā babhūvuḥ/ kevalaṃ vividharogopahatā babhūvuḥ
 kalpadoṣeṇa/
 (12) (13)
 tadāham evaṃ cintayāmi, "yady ahaṃ sattvānāṃ vyādhiṃ
 (14) (15)
 na śaktaḥ śamayitum"/ tasya mamaitad abhavad, "yan nūnam
 (16) (17)
 15 ahaṃ Śakraṃ mahābrāhmaṇaṃ lokapālān anye ca devarṣayo vā

chl: 說五受陰猶如怨家. 說十二入如空聚落. 說十二緣其性生滅. 開示分別阿那波那. 令其修學 (2276).
 ch2: 示陰如怨. 入如空聚. 因緣相續生滅. 現阿那波那念思惟 (2836).
 (1)B:-mūlā-. D:-mūle. (2)ABE:-bhir yojitā. CD:-bhir
 yojitāḥ. Corr. by T:---sems bskyed paḥi dge baḥi rtsa ba
 yons su bsno ba la mñon par sbyar nas. chl:---所作善根應生迴向.
 ch2:---善根迴向. 皆悉在中. (3)B:mamānuvādānu-. C:mamāvavādā anu-.
 (4)sattvāḥ is supplied by Ch T. (5)B:kakala-. (6)E:ava-
 srje. (7)ACD:-ṣaṇḍam. (8)ACD:-ṣaṇḍe. (9)B:brahmavihārai.
 T:tshaṅs paḥi gnas pa bñi po dag gis ñin mtshan ḥdah bar
 byed do. But chl:晝夜修集四無量心. ch2:遊四賢處. 日夜無諍. (10)A om. pra-
 śāntāḥ. C:praśantā. (11)śasyā in Mss. (12)C:cindayāmi.
 (13)T:ḥdi ltar, evaṃ, instead of yady. (14)The rest of the
 sentences, including the apodosis, is extent only in Ch.
 See note. (15)A:abhagavad. B:abhagavatā. (16)B:-brahmāṇa.
 (17)AC:devarṣayo. B:devarṣīn. D:devārṣayo. E:devarṣiyo.

- (1) nāgarṣayo vā śakrarṣayo vā manuṣyarṣayaś ca sannipāta-
 yeyam, bhaiṣajyopakaranaśāstram sattvānām hitārtham upa-
 darśayeyam/ (4) tadāham ṛddhyā gatvā śakrabrahmāṇalokapāla- (5)
 devarṣīnām nāgarṣīnām śakrarṣīnām manuṣyarṣīnām āroca- (6) (7) (8)
 yeyam/ (9) Ekavidapatir nāma parvataḥ, tatra sannipātayitvā
 (10) (11) Viḍacarakamūrdhani nāma sthānam bhūtasamnivāraṇapra-
 ti- (12) śaraṇam rakṣāvātapittaśleṣmasamprasādanaśāstram nirdeśa-
 yeyam/ (13) peyālam, aprameyāsaṃkhyeyānām sattvānām vyādhi-
 praśamanam kṛtam/ (14) tatra mahāpranidhānam kṛtam yathā
 10 mayāikadivase 'prameyāsaṃkhyeyānām sattvānām prajñāvabhāsaḥ
 (15) kṛtaḥ, triṣu ca yāneṣu niyojitā, apāyapathāḥ pithitāḥ,
 (16) svargapathapra-
 tiṣṭhāpitā, vividhāś ca vyādhayaḥ praśamitāḥ
 parimocitāś ca/ evam aprameyānām asaṃkhyeyānām sattvānām
 prajñāloko dattaḥ, saukhye 'vasthāpitāḥ/ tad anena kula-

(1)nāgarṣayo vā is supplied by Ch T. (2)BD om. śakrarṣayo vā. (3)B:sannipātya. (4)D:tad aham. (5)E:-brahma-. E:-brahmaṇa-. (6)ABE om. nāgarṣīnām. (7)śakrarṣīnām is supplied by Ch T. (8)AB om. manuṣyarṣīnām. (9)E:yeka-. (10)A om. from Viḍa- to sattvānām, B om. from Viḍa- to -āsaṃkhyeyānām, and E om. from Viḍa- to sattvā- in line 8. (11)C:-mūrdhāni. (12)CD:-samprasādana-. cp. T:ri lan tshvaḥi bdag po gcig pa zes bya ba lan tshva spyod paḥi rtse mor ḥes paḥi gnas śes bya ba der bsdud nas ḥbyun po yaṅ dag par zlog pa so so ḥbraṅ žiṅ bsrūn la rluṅ daṅ mkhris pa daṅ bad kan rab tu ži bar byed paḥi bstan bcos dag rab tu bstan to(316b6-7). ch1:有毘陀山願諸仁等皆共來集爾時大眾聞是言已皆悉集聚既集聚已皆共誦持毘陀呪術以是力故能却一切諸惡鬼神摧護眾生復修醫方能治瘕瘕風寒冷熱 (227b). ch2:有山名僊迦毘羅鉢帝來集其上頂石韓陀遮羅迦大醫之處於中造說治風火諸大病方 (283b). (13)E:-prasamanam. (14)B:mayaikasamaye. (15)A:-paṭhāḥ. (16)ABE:-pathāprati-.

(1)

putra kuśalamūlavipākena iyaṃ me praṇidhānāśā paripūrṇāḥ/
yadā ca mayaikadivase 'prameyānām asaṃkhyeyānām sattvānām
apāyapathā nirodhitāḥ, svargapathe ca pratiṣṭhāpitā,

glānapratyayopakaraṇārthaṃ devarṣiyakṣasaṅghāḥ sannipā-

(2)

5 pātītāḥ sattvānām arthāya Viḍacarakamūrdhani devaloke

prakāśite sattvānām ārogyakauśalyam/ evaṃ eva Timire

buddhakṣetre sarvadvīpeṣu caivaṃrūpaḥ puruṣakāraḥ kṛtaḥ,

(3)

sattvās ca svargapathe pratiṣṭhāpitā, devanāgayakṣa-

manuṣyā ṛṣayaḥ sannipātītā yais sattvānām arthāya vividhā

(4)

10 vidyāsthānāḥ prakāśitāḥ/ yatheha Timire buddhakṣetre

evaṃ eva daśasu dikṣu gaṅgānadīvālikāsameṣu pañcakaṣāyeṣu

(5)

buddhakṣetreṣv evaṃrūpaḥ puruṣakāraḥ kṛtaḥ, sattvās ca

triṣu yāneṣu niyojitāḥ, svargapathe ca pratiṣṭhāpitā,

(6)

vividhās ca vidyāsthānā loka prakāśitāḥ, sattvā vyādhitāḥ

15 parimocitā, anuttarā ca me kulaputraivaṃrūpā āśā pari-

(7)

pūrṇāḥ/ api tatra Timire buddhakṣetre sarvadvīpeṣv evaṃ-

(8)

(9)

rūpaḥ puruṣakāraḥ kṛto yathā praṇidhānaṃ kṛtaṃ/ apy

(1)E:-mūlena vipākena. (2)-kacara- in Mss. cp. T:ñas nad pa rnams kyi yo byad kyi don dan sems can rnams kyi don gyi phyir lhaḥi drañ sroñ rnams dan gnod sbyin gyi tshogs rnams lhaḥi ḥjig rten lan tshva spyod paḥi rtse mor bsud nas sems can rnams kyi nad med pa la mkhas pa rab tu bśad do(317a3-4). ch1:為諸病者請諸天龍神仙之人集毘陀山修毘陀呪令無量無邊阿僧祇人悉得離病受於快樂(227c). ch2:為疾病故集諸天眾仙眾夜叉眾龍眾鳥眾生故集轉陀遮羅迦山頂眾醫眾獻說除眾病平健方藥(283b). (3)E:-jākṣemanuṣya. (4)C:mitire. E:mitire. (5)ABE:kṛtaṃ. (6)Ch T:sarvavyādhitāḥ. T:nad thams cad las yons su thar bar byas nas. ch1:悉得離病受於快樂 ch2:於世除眾疾病. (7)E:mitira. (8)T ins. pūrva-. (9)B:kṛtaḥ.

anuttareṇa jñānena daśasu dikṣu gaṅgānadīvālikāsameṣu
 (1) (2)
 śūnyeṣu pañcakaṣāyeṣu buddhakṣetreṣv aikaikasmin buddha-
 kṣetre sarvadvīpeṣv evaṃrūpaḥ puruṣakāraḥ kṛto, yathā me
 pūrvapraṇidhānaṃ kṛtaṃ/ paśya kulaputra prajñāviśeṣaṃ
 (3)
 5 bodhicaryāyāṃ, ayaṃ ca tathāgatasya trayāṇāṃ sucaritānāṃ
 kuśalamūlabījaṃ/ (4) (5)
 tathā pratyavarakālasamaye 'saṃkhyeyaiḥ kalpair
 (6)
 adhikatarair antareṇedaṃ buddhakṣetraṃ Vicitradoṣaṃ nāmā-
 (7)
 bhūt, saṃśrayase mahākālpe vartamāne tad api pañcakaṣāyaṃ/
 (8) (9)
 10 purimāyāṃ diśy anupañcāśāyāṃ cāturdvīpikāyāṃ Vaḍaṃ
 nāma jambūdvīpaṃ abhūt/ tatrāpy ahaṃ sattvapariṇāṣanā-
 (10)
 rtham upapannaḥ, caturdvīpeśvaraḥ cakravartī rājā Ambaro
 nāma babhūva/ tatra ca mayā sattvā daśasu kuśaleṣu karma-
 patheṣu samādāpitā niveśitāḥ pratiṣṭhāpitās, triṣu yāneṣu
 (11)
 15 samādāpitā niveśitāḥ pratiṣṭhāpitāḥ/ sarvandaśaś ca
 (12)
 babhūva sarvatraḍāyī/ tatra ca me yācanakā āgatvā
 (13)
 vividhāni ratnāni yācanti, tadyathā hiraṇyasuvārṇaṃ

(1) A om. śūnyeṣu. B: buddhakṣetreṣu. (2) ACDE: aikaikasmin.
 (3) C: bodhiparyāyāṃ. (4) A: yathā. ch1: 悲華經卷第十檀波羅釐品第五之三.
 (227c). ch2: 大乘悲分陀利經現供藏施品第二十七(283c). (5) A: pratyakāra-
 samaye. cp. T: dus han paḥi tshe. ch1: 其後. ch2: 於好時. * (6)
 ABE: vicitradoṣaṃ. ch1: 選擇諸惡. But ch2: 除穢. (Vivarjita-
 doṣaṃ), T: rnam rgyal sgra dbyañs (Vijitaghosaṃ). cf. 377, 12;
 383, 11. (7) cp. T: legs bcas. ch1: 善等益. ch2: 饒益. (8) B: anurū-
 pañcāśāyāṃ. T: gliñ bñi pa lha bcu ḥdas pa na. (9) cp. T:
 dgah ba. ch1: 虛婆羅. ch2: 帝例. cf. 382, 10; 383, 3. (10) T: nam
 mkhaḥ. ch1: 虛空淨. ch2: 虛空. (11) C: sarvandaśaś. D: sarvadāś.
 (12) B: sarvapradāyī. cp. T: thams cad sbyin žiñ kun la sbyin
 par yañ gyur te. ch1: 布施一切無所分別. ch2: 又一切施一切廣施. (13) BCE:
 -suvārṇa.

yāvac cendranīlamahānīlajyotīrasadakaprasādakāni yācana-
kānām tāvat prabhūtāni ratnāni labhyante/ tadāham

amātyām prṣṭavān/ "kuta eṣām ratnānām prādurbhāvaḥ?"/
(2) (3) (4)
ta āhuḥ/ (5) "nāgarājāno nidhīr nidarśayanti, nidhīnām loke
(6)

5 prādurbhāvād ratnānām prādurbhāvo bhavati/ na kevalam
(7) (8) (9)
tāttakā nirdeśayanti yāttakā devasya yācanakāḥ"/ tadā-

ham prañidhānam akarot/ "yady ahaṃ pañcakaṣāye loke

vartamāne tīvrakleśārāṇe kaliyuge vartamāne varṣaśatā-
(10)

yuṣkāyām prajāyām anuttarām samyak sambodhim abhisambudh-
(11)

10 yeyam/ tad iyaṃ me āśā paripūryatu, yad aham asmin
(12)

buddhakṣetre Nidhidarśako nāma nāgarājā bhaveyam/ sarva-
(13)

tra cāsmiṃ Vijitaghoṣe buddhakṣetre sarvadvīpeṣu ca
(14) (15)

ekaikasmin dvīpe saptajanmāni parigrhṇīyām/ ekaikasmiṃś
(16)

ca janmani nidhikoṭīnayutaśatasahasrāṇi darśayeyam pra-

15 yaccheyam ca nānāratnaparipūrṇāni: tadyathā hiraṇya-
(17)

suvarṇam yāvad indranīlamahānīlajyotīrasadakaprasādās ca/

ekaikaś ca nidhiyojanasahasrāṇi gatvā vistareṇa pari-
(18)

pūrṇam api ratnam sattvānām nidarśayeyam prayacchayeyam

(1)A:-prasādakā yām yāvan prabhūtāni. (2)AE:tam āhu. C:
ta āha. (3)E:nidhi. (4)A:nirdeśayanti. BE:nirdarśayanti.
C:nidarśayati. (5)CD:-bhāvo. (6)C:C:-bhāvā. E:bhavanti.
(7)AE:tāvattakā. B:tāvantakā. (8)AE:nirdarśayanti. E:ni.
CD:nideśayanti. (9)ABE:yāvakā. (10)BC:abhisambodheyam. (11)
C:tad ime āśā. (12)ch2:得烏龍王名現伏藏. But chl T om. nāma. chl:
作大龍王不現雜寶珍寶之藏. T:gter ston par byed paḥi kluḥi rgyal por
hgyur žiñ. (13)T:rnam rgyal sgra dbyaṅs. But chl:選擇諸惡.
(Vicitadosa), ch2:除穢 (Vivarjitadosa). (14)AC:-janmani.
E om. (15)-grhṇīyām in Mss. (16)B:-koṭīniyuta-. (17)E:
-jyotirasa-. (18)T:bahuratnam.

- ca, yad asmiṃ buddhakṣetre evaṃrūpaṃ śūrabhāvaṃ kuryāṃ/
 evaṃ eva daśasu dikṣu gaṅgānadīvālikāśameṣu buddhakṣetreṣu
 paī evaṃ eva daśasu dikṣu gaṅgānadīvālikāśameṣu buddhakṣetreṣu
 dv: pañcakaṣāyeṣu lokadhātuṣu ekaikasmin kṣetre sarvatra
 5 dvīpe saptajanmāni pratigrhñīyāṃ", yāvad yathā pūrvoktaṃ/
 yada ca me kulapūtraivaṃrūpaṃ prāṇanānaṃ kṛtāṃ
 (3) (4) (5)
 tadā gaganatale devakoṭīnayutaśatasahasrair antarīkṣāt
 puṣpavrṣṭiḥ pravarṣitā sādhu kārāś cānupradattaḥ/ "sādhu
 (6)
 sādhu Sarvaṃdada, ṛdhiṣyati te evaṃrūpā āśā yathā te
 (7)
 prañidhānaṃ kṛtāṃ"/ aśroṣīn mahājanakāyaḥ rājño 'mbara-
 (8)
 10 sya devair gaganatalagataiḥ Sarvaṃdada iti nāma kṛtāṃ,
 śrutvā ca iṣaṃ etad abhavat/ "yan nūnaṃ vayaṃ duṣākara-
 (9)
 parityāgaṃ dānaṃ yācemaḥ/ yadi parityakṣyati tadā
 (10)
 Sarvaṃdada iti nāma bhaviṣyati"/ tatas te sarvā ārabdhā
 rājño 'mbarasyāntaḥpurikāṃ yācitum, devīm agramahiṣīm
 15 putraduhitṛṇāṃ yācitum; tadā rājāmbaraḥ prayacchati
 (11)
 prasannacittas/ teṣāṃ etad abhavat/ "na cedāṃ duṣkaraṃ
 (12)
 yo bhāryāṃ parityajati/ yan nūnaṃ vayaṃ rājño 'mbarasyā-
 (13)
 ṅgapratyaṅgāni yācemaḥ/ tad yadi dāsyati Sarvaṃdado

(1)T:buddhakṣetre. (2)-grhñīyāṃ in Mss. (3)ACD:gaganatale, E:gaganantaḥ. (4)B:-niyuta-. (5)ACDE:antarīkṣe. T:bar
 snaṃ lās. (6)T:thams cad sbyin pa. chl:一切布施 ch2:一切施 (7)A:
 mahāyānakāyaḥ. E:mahā enakāyaḥ. (8)D:gaganatala-. (9)AB:
 -tyajyati. (10)Ch T ins. atha na parityakṣyati na Sarvaṃ-
 dada iti bhaviṣyati. T:ji ste yons su gton bar mi byed na
 ni hdihi miñ thams cad sbyin pa žes bya bar yañ mi hgyur
 ro(318b4). chl:如果不能,何得稱爲一切施也(228a). ch2:若不與者,非一切施(284a)(11)A:
 abhadavat. B:abhagavān. CE:abhavet. (12)ABCE:yā. ABC:
 bhāryyā. (13)A:prabhāgāni. BE:prabhāṅgāni. C:prabhāmāni.
 D:prahāryāni dhamāḥ. Corr. by Ch T. T:yan lag dañ ñiñ lag.
 chl:身支節. ch2:支節.

- (1)
bhaviṣyati, atha na dāsyati na Sarvaṃdado bhaviṣyati"/
(2)
tatas tasyāgrataḥ tatra Jyotīraso nāma māṇavako
(3)
rājño 'mbarasyāgrataḥ sthitvā, "Sarvaṃdada rājyaṃ
(4)
dadasve"-ti prārthitavān/ śrutvā ca rājñāmbareṇa
5 paramaprītimanasā svayaṃ eva brāhmaṇaṃ snāpayitvā
(5)
paṭṭaṃ badhvā rājābhiṣekenābhiṣicya rājatve pratiṣṭhā-
payitvā sarvaṃ jambūdvīpaṃ niryātayitvā, praṇidhānam
akarod/ "ahaṃ sarvajambūdvīpaparityāgenānuttarāṃ samyak-
(6) (7)
saṃbodhim abhisambudhyeyaṃ/ yadīyaṃ me āśā paripūryati,
10 yo 'yaṃ mamaitarhi sarvajambūdvīpe rājā pratiṣṭhāpito
(8) (9)
vartatvasya jambūdvīpe ājñā, dīrghāyus ca bhavatu,
rājā cakravartī cirasthāyī/ yadā cāham anuttarāṃ samyak-
saṃbodhim abhisambudhyeyaṃ, yadā yuvarājatvena vyākuryāṃ
(10)
anuttarāyāṃ samyaksambodhau"/ Roco nāma brāhmaṇas, tena
15 me ubhau pādaṃ yācitau, tasya mayā svayaṃ eva prasanna-
cittena tīkṣṇaṃ śāstraṃ gṛhītvā svapādaṃ chitvā pradattau,
(11)
praṇidhānaṃ cākarot/ "labheyāham anuttarāṃ śīlapādāṃ"/

(1)B-dadaḥ & om. bhaviṣyati. (2)AE:jyoraste. CD:jyotīrase.
cp. T:te nas bram ze skar ma la dgaḥ ba žes bya ba. chl:於
是象中有乞兒享青光明受持狗戒. ch2:時有人敬持雞戒名爲月光 (3)C:rājñorasyā-
D:rājñodhārasyā-. (4)AE:dadasva ti. (5)cp. T:rgyal thabs
kyi thod 1 to abhisambudhyeyaṃ. (7)B:-pūryeta. (8)B:bhavet
yadīyaṃ t(9)T:sarvajambūdvīpe. (10)T:hdod pa. chl:廣志. ch2:
tasya. (9)(11)BD:vākarot.
廣通. (11)BD:vākarot.

- (1) tatra Drāṣṭāvo nāma brāhmaṇas, tena me ubhe netre
(2) yācite, tasya ca mayā ubhe netre utpādyā datte, peyālam,
(3) anuttaram pañcacakṣuḥ pratilābhāya praṇidhānam kṛtavān/
(4) na cireṇa Saracchighoṣo nāma brāhmaṇas, tena me ubhau
5 karnau yācitau, svayam eva tasya mayā karnau chitvā
(5) dattau, anuttaraśrotāpratilābhāya ca praṇidhānam kṛtaṃ/
(6) Saṃjīvanaś ca nāmājīviko 'bhūt, tena me puruṣanimittam
puruṣendriyam yācitam, svayam eva ca mayā chitvā dattaḥ,
anuttaravastiguhyatālakṣaṇapratilābhāya ca praṇidhānam
10 kṛtaṃ/ apareṇa ca me mām̐sarudhiram yācitam, svayam eva
ca mayā dattaṃ, suvarṇavarṇatālakṣaṇapratilābhāya ca me
(7) praṇidhānam kṛtaṃ/ aparas ca Kṣīraso nāma parivrājakas,
tena ca me ubhau hastau yācitau, svayam eva ca mayā
dakṣiṇena hastena vāmaṃ hastam chitvā dakṣiṇam chedāpa-
(8) yitvā datto, anuttaraśraddhāhastapratilābhāya ca praṇi-
15 dhānam kṛtaṃ/ yadā cāṅgapratyaṅgāni chinnāni tadā ca
(9) mayā rudhiramrakṣitena kāyena praṇidhānam kṛtaṃ/ "yadi

(1)CD:dāṣṭrāvā. ch1:牙 (Daṣṭra). ch2:陀吒拔. T:1ta ba bsruḥ (prob. Drṣṭipāla). (2)CD:natre. (3)C:utpādayatte. (4)C:sarasthi-. T:sgra bzañ. ch1:淨堅牢. ch2:堅紅. (5)B:-śrotra-pratilābhāya. C:-śrotāpratilobhāya. D:-śrotāpattilobhāya. cp. T:bla na med paḥi sñan thob par bya baḥi phyir. But Ch:-jñānaśrotā-, ch1:當得吳足無上智耳. ch2:得無上智耳. (6)T:yañ dag ḥtsho. But ch1:想. (Saṃjñā), ch2:逸林. (7)T:ho ma ḥdzag. ch1:餐味. ch2:日味. (8)E:dattau. (9)D:-prakṣitena. E:-mracchitena.

me 'nena parityāgenānuttarāyāṃ samyaksambodhau āśā pari-
(1)
pūryeta, avaśyam aham asya kāyasya pratigrāhakaṃ prati-
labheyaṃ"/

te 'py akṛpakā anāryā akṛtajñāḥ sattvāḥ koṭṭarājāno

- 5 'mātyāś cāhuḥ/ "ayaṃ durbuddhir alpamedhāḥ sarvāṅga-
(2)
vikartitaḥ sarvarājyaisvāryaparibhraṣṭaḥ/ kiṃ bhūyo
(3)
'nena mānsapeśinā prayojanaṃ?"/ te mām gṛhītvā bahir
(4) nagaraśmaśānabhūmau choritvā prakāntāḥ/ tatra daṃśa-
(5)
maśakā āgatvā rudhiraṃ pibanti, kurkuraśṛgālagṛdhrā
10 āgatvā mānsaṃ bhakṣayanti/ tatra cāhaṃ prasannacittaḥ
praṇidhānam akarot/ "yadā ca mayā sarvarājyaisvāryaṃ
(6)
parityaktaṃ, sarvaśarīraṃ caivāṅgapratyaṅgāni parityajātā,
(7)
ekakṣaṇam api na vipratīśārikṛtaṃ cittaṃ, na ca me roṣa
utpāditas/ tena me āśā paripūryatu, ayaṃ me kāyo mānsa-
15 parvataḥ saṃtiṣṭhatāṃ, ye kecit sattvā mānsāhārā rudhira-
(8) (9) (10)
pānās te mānsaṃ bhakṣayantu rudhiraṃ pibeyantu/ yāvac ca

(1)A:-pūryata. E:-pūryataḥ. (2)A:-vivarttitaḥ. (3)A:
nagarasya śāśāna-. B:nagarasya śāśāra-. C:nagare śmaśāra-
D:nagaraśmaśāra-. cp. T:de dag gis ṇa khyer nas groṇ khyer
gyi phyi rol dur khrod kyi sar bor te doṇ do (319b5-6).
chl:是時大臣即持我身送著城外曠野塚間各還所止(228). ch2:即便攝我擲置城外丘墳之處捨已還歸(2848)
(4)-maśakāgatvā in Mss. Corr. by Ch T. (5)B:kukkura-. E:
kurkura-. A:-śṛgāra-. BE:-śṛṃgāra-. CD:-śṛgāra-. cp. T:
khyi daṇ wa daṇ bya rgod dag. chl:狐狼野干鵲之屬. ch2:狐狼鳥鵲.
(6)C:-tyajagatā. (7)B:avakṣaṇam. (8)AE:rudhiraṃ pātās.
BCD:rudhirapātās. Corr. by Ch T. (9)T ins. me. (10)rudhiraṃ
pibeyantu is supplied by Ch T. T:sems can gaṇ su dag śa
za ba daṇ khrag ḥthuṇ ba de dag bdag gi śa za bar gyur cig
khrag ḥthuṇ bar gyur cig. chl:有諸飲血啖肉衆生悉來至此隨意飲啖. ch2:
其有衆生食肉血者令彼盡來服吾血肉.

- (1)
me sattvā māmsaṃ bhakṣayeyū rudhiram ca pibeyus tāvan me
praṇidhānavaśena śarīram vardhatu, anupūrveṇa yāvad
(2) (3)
yojanaśatasahasram uccatvena kāyaḥ saṃvardhatu pañca-
(4)
yojanasahasram vistāreṇa/ tatra mayā varṣasahasram
5 svamānsarudhireṇa sattvāḥ saṃtarpitā; yāvabhyaś ca
(5)
mayā jihvāḥ parityaktā yā mṛgapakṣibhiḥ paribhaktāḥ
(6) (7)
praṇidhānavaśena cānyonyāḥ prādurbhūtāḥ teṣāṃ ayaṃ gr̥dhra-
(8)
kūṭaparvatapramāṇo rāśiḥ syān, nityaṃ cānuttarāprabhūtā-
(9) (10)
jihvatālakṣaṇapratilābhāya me praṇidhānam kṛtaṃ/
(11)
10 tatrāhaṃ cyutvā Rūdhavaḍe jambūdvīpe pūrvapraṇidhāne-
(12) (13)
na nāgeṣūpapanno Nidhisamdarśano nāma nāgarājā babhūva/
yām eva rātriṃ nāgeṣūpapannas tām eva rātriṃ nidhikoṭī-
(14) (15)
nayutaśatasahasrāṇi nidhānānāṃ samdarśitāni svayam eva
(16)
ghoṣaṃ cārayāmi/ "bhoḥ sattvā asmin pradeśe nidhiḥ
15 prādurbhūtāḥ, nānāratnaparipūrṇas tadyathā hiraṇya-
(17)
suvarṇaḥ yāvad dakaprasādakam/ yūyaṃ gr̥hnadhvaṃ/ gr̥hī-
(18)
tvā bhoḥ sattvā daśakuśalān karmapathān samādāya varta-
dhvaṃ, anuttarāyāṃ ca samyaksambodhau cittam utpādayata, .

(1)AE:-yeyu. (2)Ch:yojanasahasram. (3)CD:sambhavatu. E:
samvatu. (4)Ch:-śataṃ instead of -sahasram. (5)ABE:pari-
tyaktāḥ. (6)E:mayā. (7)A:gr̥ddhakūṭa-. (8)CD:-prabhūta-.
(9)B:-jihvātā-. (10)C:-pratilobhāya. (11)T:śiñ ba ta skye
ba. chl om. ch2: 啼例. v. 383.3. (12)T:gter ston. chl: 示現
寶藏. ch2: 現伏藏. cf. 377. 11. (13)ACDE:vabhūvaṃ. (14)B:
-niyuta-. (15)AD:samdarśatāni. (16)B:bho bho. (17)ACDE:
gr̥hnadhvaṃ. B:gr̥hnīdhvaṃ. (18)E:bho.

- (1) (2) (3)
 śrāvakayānena vā pratyekabuddhayānena vā cittam utpādaya-
 tha/ gacchatha gr̥h̥natha ratnāni yāvad arthaṃ"/ tatra ca
 (5) (6)
 Rūdhavaḍe jambūdvīpe saptanāgajanmaparivartena sapta-
 (7)
 saptavarṣakoṭīnayutaśatasahasreṣv aprameyāsaṃkhyeyā
 (8)
 5 nidhayo nirdarśitās ca pradattās ca/ evaṃ ca tatrāpra-
 (9)
 meyāsaṃkhyeyāḥ sattvās tribhir yānair niveśitā, daśasu
 kuśaleṣu karmapatheṣu niveśitā, nānāvidhaiś ca ratnaiḥ
 saṃtarpitā, anuttaradvātriṃśallakṣaṇapratilābhāya praṇi-
 dhānaṃ kṛtaṃ/ evaṃ dvitīye dvīpe saptabhir nāgajanma-
 10 parivartair evaṃrūpaṃ puruṣakāraṃ kṛtavān/ evaṃ tritīye
 (10) (11)
 yāvat sarvatra Vijitadoṣāyāṃ lokadhātau sarveṣu dvīpeṣu
 evaṃrūpaḥ puruṣakāraḥ kṛtaḥ/ evaṃ eva daśasu dikṣu
 (12)
 gaṅgānadīvālikāsameṣu śūnyeṣu pañcakaṣāyeṣu buddhakṣetre-
 ṣu, ekaikasmin dvīpe evaṃrūpāḥ saptanāgajanmaparivarteṣu
 (13) (14)
 15 mayā yāvat saptasaptavarṣakoṭīnayutaśatasahasrair evaṃ
 aprameyāsaṃkhyeyā nidhayaḥ sattvānāṃ pradattā, yāvad
 yathā pūrvoktaṃ/ paśya kulaputra tathāgatasya bodhi-
 (15)
 cārikāṃ, yathā tathāgatas tīvreṇa balavīryeṇa dvātriṃśal-
 (16)
 lakṣaṇaparyeṣaṇabodhicaryāṃ cīrṇavān, yathātra pūrve na

(1)E:-yāne. (2)ACDE om. pratyeka-. (3)E:-yāne. (4)gr̥h̥natha
 in Mss. (5)E:rūdhavaḍe. T:śiñ ba ta skye ba. ch1 om. ch2:
 噶例 (6)T ins. pūrvapraṇidhānavaśena. (7)BE has one sapta-.
 (8)B:nidarśitās ca pradarśitās ca. (9)ABE:daśa-. (10)A:
 jivita-. T: rnam rgyal sgra dbyaṅs. ch1: 選擇 (Vicita). ch2:
 餘緣 (Vivarjita-). (11)B:sarvatra. (12)B:-vālukā-. (13)
 saptavarṣa- in Mss. (14)T:evaṃrūpā. (15)CD:tīvratīvreṇa.
 (16)AB:pūrveṇa. C:pūrve nye. D:pūrvan ye.

- ye bodhisattvā evaṃrūpāṃ tīvrabalavīryeṇa bodhicārikāṃ
 (1)
 cīrṇavantāḥ, na kaścīd etarhi, na ca punaḥ kaścīd paścād
 bhaviṣyati bodhisattvo ya evaṃ tīvrepodyogabalavegenā-
 nuttarāyāṃ samyaksaṃbodhau cārikāṃ caret, sthāpayitvā
 5 tān aṣṭau yathā pūrvoktaṃ/
 (2)
 tadā cāsaṃkhyeyānāṃ kalpānāṃ atyayena pratyavara-
 (3)
 kālasamayenedaṃ buddhakṣetraṃ Pravāḍodupānir nāma babhūva/
 śūnye pañcakaṣāye utpale mahākālpe vartamāne 'syāṃ cātur-
 (4)
 dvīpikāyāṃ ahaṃ śakro 'bhūvan Savirocano nāma/ apaśyam
 (5)
 10 ahaṃ asmin jambūdvīpe sattvānāṃ akuśalaparyeṣṭicaryāṃ;
 drṣṭvā cāhaṃ paramabhīṣaṇakaṃ yakṣarūpam ātmānam abhi-
 nirmāyāsmiṃ jambūdvīpe 'vatīrya manuṣyāṇāṃ purataḥ praty-
 (6) (7)
 asthāṃ/ te ca mām drṣṭvā bhītā mām prcchanti/ "kena te
 (8)
 prayojanaṃ?, vayaṃ te tad dāsyāmaḥ"/ mayoktaṃ/ "āhāreṇa
 15 me prayojanaṃ"/ ta āhuḥ/ "kīdrśas ta āhāraḥ?"/ mayo-
 ktaṃ/ "manuṣyān mārayitvā bhakṣayāmi/ tāmś cāhaṃ na
 (9)
 khādayāmi ye manuṣyā yāvaj jīvaṃ prāṇātīpātād viratā,
 yāvan mithyādrṣṭyāḥ prativiratā, anuttarāyāṃ samyaksaṃ-
 bodhau cittam utpādayanti pratyekabuddhayānena vā śrāvaka-

(1)D:naikaścid. (2)ABE:pratyajana-. T:duṣ ṇan paḥi tshe.
 chl om. ch2:於餘好時. v. 376, 7. (3)pṛabhādo- in mss. T:
 byi ru ḥbyuṃ ba. chl:珊瑚池. ch2:珊瑚井. v. 385, 18-9. (4)T chl
 suggest Savirocano. T:legs par rnam par byed (Read ---
 rnam par snaḥ byed). chl:善日光明. ch2: Saṃ- or Samavirocano,
 等照. (5)A:-paryāṣṭicaryyā. B:-cāryyā. C:-caryā. E:
 -paryāṣṭicaya. (6)BD:mā. (7)CD:prcchati. (8)AE:vaye. (9)
 D:viratā.

yānena vā cittāny utpādayanti tān apy ahaṃ na khādayāmi"/
 tatra ca me sattvā nirmitakāḥ paribhuktāyāṃ dr̥ṣṭvā te
 sattvā bhayena yāvaj jīvaṃ prāṇātipātāt prativiratā
 adattādānād yāvan mithyādr̥ṣṭeḥ prativiratāḥ/ ⁽¹⁾ kaiścid
 5 anuttarāyāṃ samyaksaṃbodhau cittam utpāditam, ⁽²⁾ kaiścit
 pratyekabuddhayāne kaiścic chrāvakayāne cittam utpāditam/
 sarve cāturdvīpikāḥ ⁽³⁾ sattvā daśasu kuśaleṣu karmapatheṣu
 triṣu ca yāneṣu pratiṣṭhāpitās/ tatra mayā prañidhānaṃ
 kṛtaṃ/ "yadi me 'nuttarāyāṃ samyaksaṃbodhau āśā pari-
 10 pūryeta, tad idaṃ me prañidhānaparipūrṇaṃ bhavet, yathā
 ca me ⁽⁵⁾ cāturdvīpikāḥ ⁽⁶⁾ sattvāḥ ⁽⁷⁾ kuśale mārge niyojitā/ evaṃ
 eva sarvatrāsmiṃ buddhakṣetre sarvacāturdvīpikeṣu ⁽⁸⁾ sattvāḥ
 evaṃrūpeṇa bhayena mām paśyeyuḥ, daśasu caiva kuśaleṣu
 karmapatheṣu pratiṣṭhāpayeyam, triṣu ca yāneṣu niyojayeyam/
 15 evaṃ eva samantād daśasu dikṣu śūnyeṣu pañcakaṣāyeṣu
 buddhakṣetreṣu ⁽⁹⁾ sattvāṃ daśasu kuśaleṣu karmapatheṣu prati-
 ṣṭhāpayeyam, triṣu ca yāneṣu niyojayeyam"/ ⁽¹⁰⁾ evaṃ eva me
 kulaputra āśā prañidhiś ca paripūrṇaḥ sarvatra Pravādo-
 dupānāyāṃ ⁽¹¹⁾ lokadhātau manuṣyā yakṣarūpeṇa vinītāḥ kuśaleṣu
 20 dharmeṣu/ evaṃ eva daśasu dikṣu gaṅgānadīvālikāsameṣu

(1)E:kecid. (2)E:kecit. (3)AB:daśa-. (4)B:-dhānaṃ pari-
 pūrṇa. (5)ACDE:catur-. (6)AE:sarve. (7)B:-dvīpikāḥ. (8)
 T ins. mayā ca tān sattvān. (9)T:sarvasattvāṃ. (10)B:
 evaṃ meva. (11)chl:daśasu kuśaleṣu triṣu ca yāneṣu in-
 stead of kuśaleṣu dharmeṣu, 謂依衆生 今住十善及三衆中.

- (1)
śūnyeṣu pañcakaṣāyeṣu buddhakṣetreṣu yakṣarūpeṇa mayā
manuṣyāḥ kuśalamārgacaryāyāṃ pratiṣṭhāpitāḥ/ yathā ca
mayā bahavaḥ sattvā bhayāt kuśalacaryāyāṃ pratiṣṭhāpitāḥ;
tena karmāvaśeṣeṇa mamaitarhi bodhivṛkṣamūle vajrāsane
(2)
5 niṣaṇṇasya bodhim abhisambodhukāmasya mārāḥ pāpīyāṃ mahā-
(3)
(4)
sainyenopasaṃkrānto bodhau vyākṣepakaraṇārthaṃ/
(5) ayam me kulaputra saṃkṣiptena dānapāramitā; bodhi-
(6) (7)
caryāṃ caramāṇasya labdhā cāhaṃ gaṃbhīrāṃ kṣāntiṃ (8)
gaṃbhīrāṃ dhāraṇīṃ gaṃbhīrāṃ samādhiṃ pañcalaukikābhijñāḥ
(9) (10)
10 pratilabdhāḥ; evaṃrūpaṃ mahāpuruṣakāraṃ kṛtavān/ evam
aprameyāsaṃkhyeyāḥ sattvā anuttarāyāṃ samyaksambodhau
samādāpitā niveśitāḥ pratiṣṭhāpitāḥ/ evam aprameyāsaṃ-
(11)
khyeyāḥ sattvāḥ pratyekabuddhayāne, evam aprameyāsaṃ-
khyeyāḥ sattvāḥ śrāvakayāne samādāpitā niveśitāḥ prati-
(12)
15 ṣṭhāpitāḥ/ sthāpayitvā yāvanto mayā bodhisattvacaryāyāṃ
caramāṇena, buddhakṣetraparamāṇurajaḥsamā me buddhā

(1)śūnyeṣu is supplied by Ch T. (2)-vṛkṣa- is supplied by Ch T. (3)C:pāpīyā mām. D:pāpīmām. (4)ABC:-krāntā. E:-krātā. (5)ABCE:-caryyā. (6)D:vāhaṃ. (7)E:abhirām. (8)E:-jñā. (9)E:-labdhā. (10)E:-rūpām. cp. T:rīgs kyi bu ṅas byañ chub kyi spyad pa spyod pa na sbyin paḥi pha rol tu phyin pa thob pa mdor bsdus pa ni de yin te, deḥi tshe ṅas bzod pa zab mo daṅ gzuṅs zab mo daṅ tiṅ ṅe ḥdzin zab mo daṅ ḥjig rten paḥi mñon par śes pa lña yaṅ thob ste, skyes buḥi rtsal chen po de lta bu dag byas so (322a1-2). But chl: 善男子, 略說我為菩薩之時, 檀波羅蜜, 善男子, 諸大菩薩甚深法忍, 微妙總持, 解脫三昧, 我於爾時, 悉未得之, 唯除一身有漏五通, 我於爾時, 作此大事. (229b). ch2: 善男子, 此是略說, 檀波羅蜜行, 菩提行, 未得深忍, 深陀羅尼, 深三昧, 除先一身得世五通, 如是立大丈夫行. (285a). (11)Ch T ins. samādāpitā niveśitāḥ pratiṣṭhāpitāḥ. (12)ch2 T:bodhicaryāyām.

bhagavantāḥ paryupāsītāḥ, ekaikasya buddhasyāntike
 sāgarodakabindupramāṇā mayā guṇāḥ parigrhītāḥ, gaṇanā-
 tiktāntānāṃ pratyekabuddhānāṃ mayā pūjā kṛtā, gaṇanā-
 tiktāntānāṃ tathāgataśrāvakānāṃ pūjā kṛtā, evaṃ mātā-
 5 pitṛṇāṃ pañcābhijñānāṃ ṛṣīṇāṃ pūjā kṛtā/ mayā ca kṛpayā
 pūrvam bodhisattvacaryāṃ caramāṇena svamāṃsarudhireṇa
 sattvāḥ saṃtarpitā, idānīm api dharmeṇa saṃtarpitāḥ//

(6)
 iti śrīkaruṇāpuṇḍarīke mahāyānasūtre dāna-
 parivarto nāma pañcamah//5//

(1)A:kṛtāḥ. (2)kṛtāḥ in Mss. (3)C:pūrva-. (4)B:-tarpitāḥ.
 (5)cp. T:svadharmeṇa, da ltar yañ rañ gi chos rnams kyis
 tshim par byas pa yin no. But chl:如是大悲. 今諸羅漢. 悉無是心. ch2:
 彼時憐愍. 今阿羅漢. 所無有也. (6)CD om. iti śrī-. So T om.

(1)
VI (EPILOGUE)

(2) (3)

yathāhaṃ kulaputra buddhakakṣuṣā paśyāmi daśasu

dikṣu buddhakṣetraparamāpurajaḥsamān buddhān bhagavataḥ

parinirvṛtān, ye mayā prathamam anuttarāyāṃ samyaksaṃ-

bodhau samādāpitā niveśitāḥ pratiṣṭhāpitāḥ, ye mayā dāna-

5 pāramitāyāṃ prathamam samādāpitā yāvat prajñāpāramitāyāṃ
(4)

samādāpitā niveśitāḥ pratiṣṭhāpitāḥ/ evam evaitarhi

pūrvasyāṃ diśi aprameyāsaṃkhyeyās te buddhā bhagavantaḥ

pravartitadhārmikadharmacakrāḥ tiṣṭhanto yāpayanto dharmam
(5)

deśayanto 'drākṣam, ye mayā prathamam anuttarāyāṃ samyak-
(6)

10 saṃbodhau cittam utpāditā niveśitāḥ pratiṣṭhāpitāḥ/ evam
(7)

yāvat ṣaṭsu pāramitāṣu vaktavyam, evam dakṣiṇapaścimo-

ttaraheṣṭimopariṣu dikṣu vaktavyam/

paśyāmy ahaṃ kulaputra purime digbhāge ito buddha-
(8) (9)

kṣetrād ekanavatibuddhakṣetraśatasahasrāṇy atikramya

(1) No name for this last chapter is given in Skt & T. However ch1: 悲華經入定三昧門品第六 (229c), which suggests Samādhi-mukhāvatāraparivarta; and ch2: 大衆悲分陀利經卷第八菩薩集品第二十八 (285a), which suggests Bodhisattvasannipātaparivarta. We may call this chapter Anuparindanā-(or Anuparīndanā-)parivarta.
(2) C om. from yathāhaṃ to Sākyamunis tathāgataḥ (400, 2).
(3) BE ins. vahu-. (4) A: evam ca mavaitarhi. E: eva ca mavaiarhi. (5) E: 'drāntam. (6) T: samādāpitā instead of cittam utpāditā. (7) A: -tavyaḥ. B: -tavyā. DE: -tavya. (8) Ch: ekonanavati-. (10) ch1 T: -nayutaśata-. T: sa ya phrag dgu dan chig ḥbum. ch1: 八十九億. ch2: 八十九百千. cf. 391, 5; 392, 18; 402, 1.

- (1) Sampuṣpīte lokadhātāu Vimalatejagūṇarāja nāma tathāgatas
(3) tiṣṭhati dhriyate yāpayati dharmaṃ ca deśayati/ mayā sa
(4) bhagavān pūrvaṃ prathamam anuttarāyāṃ samyaksaṃbodhau
(5) (6) (7) cittam utpāditāḥ samādāpito niveśitāḥ pratiṣṭhāpitāḥ;
(8) 5 mayā dānapāramitāyāṃ yāvat prajñāpāramitāyāṃ prathamam
samādāpitāḥ, peyālam/ purimāyāṃ diśi Abhiratyē buddha-
(9) kṣetre Akṣobhyo nāma tathāgato, Jambūnade buddhakṣetre
(10) Sūryagarbho nāma tathāgataḥ, Ratīśvare buddhakṣetre Ratī-
(11) śvaraghoṣajyotir nāma tathāgataḥ, Sūryapratīṣṭhite buddha-
(12) (13) kṣetre Jñānabhāskaro nāma tathāgataḥ, Jayavaiśraye buddha-
(14) (15) kṣetre Nāganinardito nāma tathāgataḥ, Saṃjīvane buddha-
(16) kṣetre Vajrakīrtir nāma tathāgataḥ, Svaraje buddhakṣetre
(17) Vyāghraraśmir nāma tathāgataḥ, Aratīye buddhakṣetre Sūrya-
(18) garbho nāma tathāgataḥ, Vairaprabhe buddhakṣetre Kīrti-
15 śvararāja nāma tathāgataḥ, Meruprabhe buddhakṣetre

(1)T:me tog kun tu rgyas pa. ch1:善華 ch2:華敷. (2)T:dri med gzi brjid yon tan rgyal po. ch1:無垢功德光明王. ch2:無垢德明王. Later we have Vimalagūṇatejarāja as Ch suggests. v. 390, 16:17; 392, 16:7; 393, 5:10-1. (3)A:dhriyanti. BD:dhriyati. (4)AB:pūrvām. E: pūrvo. (5)D:-tā. (6)D:-tāḥ. (7)D:-tāḥ. (8)B ins. yāvad. (9)T:hḍzam buḥi chu kluṅ. ch1:閼浮. ch2:紫摩. (10)A:ratīte-śvare. B:ratīsvare. T:dgah baḥi dbaṅ phyug. Ch:樂自在. (11)AE:ratīśvara-. B:ratīśvara-. T:dgah baḥi dbaṅ phyug sgra dbyaṅs ḥod zer. ch1:樂自在音光明. ch2:樂自在月明. (12)A:-bhāskako. B:-bhaskaro. DE:-bhāstako. T:ye śes ṇi ma. Ch:智日. (13)T:rgyal baḥi gnas rab. ch1:勝功德. ch2:勝息. (14)T:hbrug sgra bsgrogs pa. ch1:龍自在. ch2:龍雷. (15)T:yaṅ dag ḥtsho. ch1:善相. ch2:等林. (16)T:śin tu rdul med. ch1:江海王. ch2:自王. (17)AD:-rasmir. T:stag gi ḥod zer. ch1:光明. ch2:虎光. (18)T:hkhon sbyoṅ ḥod. ch1:離垢光明. (=Virajāḥprabhe). ch2:照怨.

(1)

Acintyarājo nāma tathāgataḥ, Saṃvare buddhakṣetre Jyoti-

(2)

(3)

śrīr nāma tathāgataḥ, Kusumaprabhe buddhakṣetre Prabhā-

(4)

ketur nāma tathāgataḥ, Kṣamottare buddhakṣetre Merusvara-

sandarśanamerur nāma tathāgataḥ, Dharaṇāvatyām buddha-

(5)

5 kṣetre Jñānabimbo nāma tathāgataḥ, Kusumavicitre buddha-

(6)

kṣetre Vimalanetro nāma tathāgataḥ/ etām pūrvagamām

(7)

kṛtvā kulaputra purimāyām diśy aprameyāsaṃkhyeyān buddhān

(8)

(9)

(10)

bhagavatas tiṣṭhato yāpayato dharmam deśayato buddha-

(11)

cakṣuṣā paśyāmi/ ye 'nutpāditabodhicittāḥ pūrve 'nuttarā-

10 yām samyaksaṃbodhau samādāpitā mayā ca prathamam dāna-

(12)

pāramitāyām yāvat prajñāpāramitāyām samādāpitāḥ prati-

ṣṭhāpitā, mayā ca prathamam tiṣṭhatām yāpayatām buddhānām

bhagavatām sakāśam upanītā yatra taiḥ sarvapraathamam

vyākaraṇam pratilabdham anuttarāyām samyaksaṃbodhau"//

15 atha tasyām velāyām Saṃpuṣpitāyām lokadhātau tasya

(13)

Vimalaguṇatejarājasya tathāgatasyāsanam prakāṣpitam/

(14)

ye tatra bodhisattvās te tasya Vimalaguṇatejarājasya

(1)T:nam mkhaḥ(=Ambare). ch1:聚集 ch2:衆護. (2)Ch T suggest -śrīgarbho. T:snañ dpal sñiñ po. ch1:大功德藏 ch2:月德藏. (3)T: hod gsar tog. ch1:光明音相 ch2:音勝光. (4)E:-śvare-. T:lhun dbyaṅs lhun po yañ dag ston. ch1:安和自在見山王 ch2:現和自在彌樓. (5)T:ye śes gzugs. ch1:和像 ch2:智像. (6)A:pūrvagamām. (7) B:diśi aprameyān. (8)A:tiṣṭhanto. (9)A:-yanto. (10)A: -yanto. (11)AE:-cakṣuṣām. (12)BE:-pāramitām. (13)B:-tejo-. (14)A om. -teja-. B:-tejo-.

- tathāgatasyāsanam prakampitam dr̥ṣṭvā tam eva tathāgatam
 pr̥ṣṭavantam/ "ko bhadanta bhagavan hetuḥ kaḥ pratyayo
 yad idam adr̥ṣṭapūrvam bhagavata āsanam prakampitam?" iti/
 sa tathāgatas tām avocat/ "asti kulaputrāḥ paścime dig-
 (1)
 5 bhāge ito buddhakṣetrād ekonanavatibuddhakṣetrān atikramya
 (3)
 tatra Sahā nāma lokadhātus, tatra Śākyamunir nāma tathā-
 (4) (5) (6)
 gatas tiṣṭhati dhriyate yāpayati/ sa etarhi caturṇām
 parṣadām pūrvayogam ārabhya dharmam deśayati/ tena tathā-
 gatena pūrvam bodhisattvabhūtenānuttarāyām samyak-
 10 bodhau samādāpitaḥ, yena me prathamam anuttarāyām samyak-
 sambodhau cittam utpannam; tena tathāgatenāham prathamam
 dānapāramitāyām samādāpito niveśitaḥ pratiṣṭhāpito yāvat
 (7)
 prajñāpāramitāyām; tena tathāgatena pūrvabodhisattva-
 caryām caratāham prathamam tiṣṭhatām yāpayatām buddhānām
 15 bhagavatām sakāśam upanīto, yatra me prathamam vyākaraṇam
 pratilabdham anuttarāyām samyak-sambodhau/ sa ca me
 (8)
 Śākyamunis tathāgataḥ kalyāṇamitraḥ Sahe lokadhātāu
 tiṣṭhati yāpayati, sa evam caturṇām parṣadām imam pūrva-
 yogam ārabhya dharmam deśayati/ tena tathāgatādhiṣṭhā-
 (9) (10)
 20 nena mamāsanam kampate/ ko yuṣmākaḥ kulaputrotsahate

(1)D:-putrādhvapaścime. (2)T:sa ya phrag dgu dan chig hbum.
 ch1:八十九億. ch2:八十九百千. (3)B:sattā. E:sabhā. (4)AE:tiṣṭhamti.
 (5)A:dhriyati. E:dhriyate. (6)A:yāpayamti. (7)B:pūrvam
 bodhisattvā caryām. (8)B:saha-. (9)B:kampitam. (10)B:
 -putra utsahate.

- (1) mad⁽¹⁾ vacanāt Saham buddhakṣetram gantum Śākyamunes tathā-
 (2) gatasyārogyakauśalyam paripṛcchanāya?"/ tatas te bodhi-
 (3) (4) (5) sattvā Vimalaguṇatejarājānam tathāgatam āhur/ "ya iha
 (6) bhadanta bhagavan Saṃpuṣpīte buddhakṣetre rddhimantaḥ
 (7) 5 sarvabodhisattvagūṇapāramitāprāptās te 'dya pūrvāhna-
 samaye mahāntam avabhāsam dṛṣṭvānyasmād buddhakṣetrād
 (8) vikurvyābhyāgatās, tenāyam muhūrtaṃ pṛthivīcālaḥ puṣpa-
 (9) vṛṣṭiś ca"/ te ca bodhisattvā āhuḥ/ "vayam api bhadanta
 (10) bhagavan gamiṣyāmas taṃ Saham buddhakṣetram taṃ Śākya-
 (11) (12) munim vandanāya paryupāsānāya taṃ ca sarvajñatākāra-
 dhāraṇīmukhapraveśam dharmaparyāyam śravaṇāya"/
 (13) te bahubodhisattvaśatasahasrāḥ svena rddhyanubhāvena
 (14) tato buddhakṣetrāt saṃprasthitāḥ/ te nāvagacchanti kva
 gantavyam/ te 'py āhuḥ/ "tām api vayam bhadanta bhaga-
 15 van diśam na jānīmo yatra Sahā lokadhātuḥ Śākyamunes
 (15) tathāgatasya buddhakṣetram"/ tataḥ sa Vimalaguṇateja-
 rājas tathāgato bāhuṃ prasārya pañcabhyo 'ṅgulibhyo
 (16) (17) vividhāny arcīṣi pramumoca/ tatas tārciṣa ekonanavati-

(1)AE:ma canāt saham. B:mama vacanāt saham. D:mad vacanot saham. (2)B:-nāyā. (3)A:-satvaṃ. (4)-guṇa- is left out in Mss. B:-tejo-. (5)A:āhur yyaṃ iha. (6)ABE:-puṣpita. (7)ABE:tadya. (8)B:vikurvatyā-. (9)AE:-satvāhuḥ. (10)B:-vata gamiṣyāmas. D:-van āmiṣyāmas. (11)A:paryupāsānāya. E:paryupāsānāya. (12)A:sarvākārajñatā-. (13)B:svaina rddhānubhāvena. (14)A:supra-. (15)-guṇa- is left out in Mss. B:-tejo-. E:vimalas-. (16)A:vividhāny arcīṣi. B:vividhāni rocīṣi. D:vividhāny arcāṣi. E:vividhāny aṛṣi. (17)ch1:八十九億. ch2:八十九十. But T:ekanavati-, sa ya phrag dgu dan chig ḥbum.

- (1) (2)
buddhakṣetrasahasrāṇy avabhāsitavān, yāvac cemaṃ Sahaṃ
(3)
buddhakṣetram avabhāsitavān/ yatas te bodhisattvāḥ
paśyanti sarvāvad imaṃ Sahaṃ buddhakṣetram sphuṭaṃ
bodhisattvair gaganatale ca devanāgayakṣāsuraḥ sphuṭaṃ/
(4)
5 drṣṭvā ca punas te bodhisattvās taṃ Vimalaguṇatejarājānaṃ
tathāgataṃ evaṃ āhuḥ/ "paśyāmo vayaṃ bhadanta bhagavan
Sahaṃ buddhakṣetram sarvāvantam sphuṭaṃ, nāsti tatrā-
(5)
vakāśo 'ntaśo daṇḍanikṣepaṇamātram api yaṃ na sphuṭaṃ
(6)
bodhisattvair/ paśyāmaḥ Śākyamunis tathāgato 'smān
10 nirīkṣate dharmaṃ ca deśayati"/ sa ca Vimalaguṇateja-
(7) (8)
rājas tathāgatas teṣāṃ bodhisattvānāṃ evaṃ āha/
(9)
"samantacakṣuḥ kulaputrāḥ Śākyamunis tathāgato/ ye
(10)
kecit kulaputrāḥ Sahe lokadhātāu sattvā bhūmisthitā vā
(11)
antarīkṣasthitā vā tataś caikaikaḥ sattva evaṃ saṃjñānti,
(12)
15 "māṃ Śākyamunis tathāgataḥ sarvacetasā nirīkṣate mamai-
(13)
kam ārabhya dharmaṃ deśayati"/ sarvavarṇaś ca sa kula-
putra Śākyamunis tathāgato dharmaṃ deśayati ekavarṇa-

(1)A:-bhāsitavyaṃ. (2)E:cevaṃ. (3)E:yas. T:tatas. (4)B:-tejo-. (5)ADE:sphuṭaṃ. (6)T:bam po bcu lha pa ste tha maḥo(325a2). (7)B om. E:-guṇastejarājāṃs. (8)AE:-gataṃs. B om. (9)D:tatho. (10)ADE:-putrā. B:-putrāḥ śākyamunis tathāgato. (11)A:cekaika. B:caikaika. E:cakaika. (12)E:-munīṃs. (13)A:sarvaṃ varṇaś. B:sarvavarṇaś. D:sarva-varṇaś. cp. T:rigs kyi bu dag de bzin gśegs pa śā kya thub pa ni kha dog dan dbyibs gcig gis kyan kha dog dan dbyibs thams cad du chos ston par mdzad de. ch1:善男子彼釋迦如來以一聲聲為諸種種異類說法。衆生各各隨類得解。非以異音為多人說。ch2:善男子彼釋迦牟尼如來以某一身現一切形而為說法。

- (1) (2)
- sthānaṃ/ ye ca tatra kulaputra sattvā brāhmabhaktās te
 Śākyamuniṃ tathāgataṃ brahmāṇaṃ samanupaśyanti, mahā-
 (3)
 brahmapativyāhāreṇa dharmāṃ śṛṇvanti; yāvad ye mārā-
 bhaktikā, ye sūryabhaktikā, ye candrabhaktikā, ye
 5 vaiśravaṇabhaktikā, ye virūḍhakabhaktikā, ye virūpākṣa-
 (4)
 bhaktikā, ye dhṛtarāṣṭrabhaktikā, ye maheśvarabhaktikās
 te sattvā maheśvararūpavarṇasamsthānavacanavyāhāreṇa
 Śākyamuniṃ tathāgataṃ paśyanti dharmāṃ ca śṛṇvanti/
 (5)
 yāvac caturaśītis tatra sattvānāṃ varṇasamsthānabhakti-
 10 rūpavyāhārasahasrāṇi te tathā caiva Śākyamuniṃ tathā-
 gataṃ paśyanti dharmāṃ ca śṛṇvanti"/
 (6)
 tasyāṃ ca parṣadi Rahagarjito nāma bodhisattvo
 (7)
 dvitīyaś ca Jyotiraśmir nāma bodhisattvaḥ/ atha Vimāla-
 (8)
 guṇatejarājas tathāgatas tān bodhisattvān āmantrayati
 15 sma/ "gacchatha yūyaṃ kulaputrāḥ Sahe lokadhātau Śākya-
 muniṃ tathāgataṃ mad/vacanād ārogyakauśalyaṃ sukhasparśa-
 (9)
 vihāratāṃ paripṛcchatha"/ te bodhisattvā āhuḥ/ "sarvā-
 (10)
 vantaṃ bhadanta bhagavan Saḥaṃ buddhakṣetraṃ sakṣiti-

(1)T ins. buddhakṣetre. (2)A:taṃ. (3)ABE:-prativihāreṇa. D:-parivihāreṇa. cp. T:tshaṅs paḥi bdag po chen poḥi sgra skad kyis chos thos so. ch1:為梵天像而得聞法 ch2:聞大聲音而為說法 (4)AE:-kāyes. B:-kāye. (5)A:varṇaṃ saṃsthāna-. D:varṇaṃ saṃs-kāra-. (6)B:rasa-. T:gsaṅ ba bsgrags. ch1:羅睺電. ch2:羅漢象. (7)ADE:-rasmir. T:snaṅ baḥi ḥod zer. ch1:火光明. ch2:月光照. (8)AE:-tejarāja nāmas. B:-tejorājo nāma. (9)E:vihāritāṃ. (10)A:bhagavanta. B:bhagavans taṃ. E om. bhadanta bhaga-van. T supports us.

(1)
gaganam bodhisattvaih sphuṭam samanupaśyāmaḥ/ na cātrai-
kasattvasyāpy avakāśo 'sti kṣitau gagane vā yatra vayam
pratitiṣṭhemaḥ"/ sa ca Vimalaguṇatejarājas tathāgata
āha/ "mā kulaputrā evaṃ vadatha, "nāsti Sahe buddha-
5 kṣetre 'vakāśaḥ"/ vistīrṇāvakāśaḥ sa Śākyamunis tathā-
gato 'cintyair buddhaguṇaiḥ, pūrvaprapñidhānena vistīrṇā
(2) (3)
tathāgatsya kṛpāśāsanāvatārapraveśā, trīśaraṇagamaṇam,
triyānadharmadeśanām ārabhya dharmam deśayati, trividham
ca śikṣāsaṃvaram deśayati, trīṇi ca vimokṣadvārāṇy upa-
(4)
10 darśayati, tribhyo 'pāyebhyaḥ sattvān uddharati, tīrṣṣu
ca śiveṣu patheṣu pratiṣṭhāpayati/

ekasmiṃ samaye kulaputra Śākyamunis tathāgato
(5) (6) (7)
'cirābhisambuddho vaineayasattvāvekṣayā madhye Śaila-
(8)
parvate Indrākṣasya yakṣasya bhavane Sālagrahāyām vi-
(9)
15 harati, saptāham ekaparyāṅkenātināmayati, vimuktiprīti-
sukham pratisaṃvedayati/ sarvāvatī ca sā Sālagrahā
tathāgatakāyena sphuṭā, nāsti tatrāvakāśo 'ntaśaś catur-

(1)AB:-gaganam. (2)A:-āvakāra-. cp. T:thugs rje dan bstan
pa la hjug pa ni yaṅs pa yin no. ch1:悲心廣大. ch2:憐愍儀法所容甚廣.
(3)A:-gamaṇam. (4)B:upadeśayati. (5)AE:-buddhā. (6)AE:
-āvekṣayādhye. B:-āvekṣayādhye. (7)ch1:Viḍaparvate. cf.
374, 5. (8)ABE:śāla-. D:śālagrahāyām. (9)B ins. sma.
cp. T:rīgs kyi bu dag de bzin gsegs pa śā kya thub pa de
mñon par rdzogs par saṅs rgyas nas riñ po ma lon pañi dus
śig na ḥdul bañi sems can la gzigs śiñ ri brag mi mñam
pañi dbus na gnod sbyin dbaṅ po mig ces bya bañi gnas śiñ
sā lañi phug na rnam par grol bañi dgah ba dan bde ba ñams
su myoñ žiñ skyil mo kruñ(T1:dkyil mo dkruñ) gcig gis žag
bdun las ḥdah bar mdzad ciñ bžugs pa na(326a2-4). ch1:善男子
又一時中釋迦如來成無上道未久之間. 爲欲調伏諸衆生故. 在毘陀山. 因臺尊羅座. 七日七夜. 結跏趺坐. 三昧正受.
入解脫樂(230c). ch2:憍度衆生. 於中石山. 帝眼祀叉宮. 住毘陀座. 一結跏趺坐. 七日無諍. 覺解脫喜樂(286a).

- aṅgulapramāṇaṃ yat tathāgatakāyena na sphuṭaṃ/ tasya ca
 (1) (2)
 saptāhasyātyayena daśābhir diśābhir dvādaśanayutā
 bodhisattvānāṃ tatra Sahe lokadhātāu yas tasya parvata-
 syābhimukhaṃ sthitvā Śākyamunes tathāgatasya vandanāya
 5 paryupāsanāya dharmaśravaṇāya/ sa ca kulaputra Śākyā-
 (3) (4)
 munis tathāgatas tatra parśadi ridhyabhisamskāram abhi-
 samskṛtavān; sā ca Sālaguhā evaṃ vistīrṇā caivaṃ vipulā
 (5)
 ca prādurbhūtā, yadā te dvādaśanayutā bodhisattvānāṃ
 (6) (7)
 tatra Sālaguhāyāṃ praviṣṭā vistīrṇāvakāśaṃ paśyanti sma/
 10 ekaikaś ca bodhisattvas tatra tathāgatasya vividha-
 (8)
 bodhisattvavikurvaṇena pūjāṃ kṛtvā, ekaiko bodhisattvas
 tatra saptaratnamayāsanāṃ nirmītavān yatropaviṣṭā dharmāṃ
 śṛṇvanti sma/ evaṃ vistīrṇāvakāśaḥ kulaputra sa Śākyā-
 (9)
 munis tathāgataḥ/ te ca bodhisattvās tasya Śākyamunes
 (10)
 15 tathāgatasya sakāśād dharmāṃ śrutvā, Śākyamunes tathā-
 (11)
 gatasya pādau śirasā vanditvā triṣkṛtvāḥ pradakṣiṇī-
 (12)
 kṛtya svakasvakeṣu buddhakṣetreṣu samprasthitāḥ/ acira-
 (13)
 prakāntānāṃ ca teṣāṃ bodhisattvānāṃ Sālaguhā yathā
 (14)
 paurvāṇāṃ samsthitā/

(1)B:daśadiśābhir. (2)B:-nayutaṃ. (3)A:tathāgata śākyā-
 munis. B:tathāgatas. E:tathāgataḥ śākyamuninis. (4)B:
 rddhy-. (5)B:-niyutā. (6)AE:pravistā. B om. (7)AD:paśyati,
 (8)E:yekaiko. (9)ADE:-satvāḥ. (10)ABDE:śakāśād. (11)ADE:
 triskṛtvāḥ. B:triḥkṛtvāḥ. (12)ADE:-prasthitāḥ. (13)AE:
 sāra-. (14)A:paurāṇāṃ. BE:paurāṇāṃ. D:paurāṇā. cp. T:sa
 laḥi phug de yaṃ shon ji lta ba bzin du gyur te. chl:寢還
 如故. ch2:彼等寢還復如故.

- (1) tatra caturdvīpikāyāṃ (2) Kauśiko nāma śakra āyuhparī- (3)
 kṣīṇas tiryagonyupapattibhayabhītaḥ, sa caturaśītibhis
 (4) trayastriṃśaddevasahasraiḥ sārdhaṃ yena Sālaguhā yena ca
 (5) bhagavāṃs tenopasaṃkrāmati/ upasaṃkrāmya sāmantake
 Indrākṣasya Sālaguhābhavane sthitaḥ, tasya bhagavato
 (6)
 5. 'nubhāvena etad abhavad/ "yan nūnaṃ vayaṃ Pañca-
 (7) śikhaṃ gandharvaputram adhyeṣemaḥ/ sa ca Pañcaśikho
 madhureṇa svareṇa bhagavantam abhimukhaṃ staviṣyati,
 tadā bhagavān dhyānasamādhibhyo vyutthāsyati"/ tataḥ
 śakraḥ Pañcaśikhaṃ gandharvaputram adhīṣṭhavan/ atha
 (8) (9) (10)
 10. Pañcaśikho vīṇāṃ manojñena gītavāditenā bhagavato 'nu-
 (11) (12)
 bhāvena pañcabhiḥ stavaśatair bhagavato varṇam abhāṣata/
 yadā ca kulaputra Pañcaśikha ārabdho bhagavato 'bhi-
 (13)
 stavanāya tataḥ sa Śākyamunir bhagavān Sughoṣavairocana-
 ketuṃ nāma samādhiṃ samāpannas; tena samādhinā ye Sahe
 15. lokadhātau maharddhikayakṣarākṣasā vāsura vā garuḍā vā
 (14)
 kinmarā vā mahoragā vā gandharvā vā sarve kāmāvacarā
 (15) (16) (17)
 devā sarve rūpāvacarā devaputrās tatra sannipātā
 babhūvur; ye ca svarabhaktikās te svaram śrutvā pra-
 sīdanti, ye varṇayaśobhaktikās te bhagavato varṇam

(1)B:cātur-. (2)T:kau śi ka. Ch:橋尸迦. (3)AB:āha/ parīkṣīṇas.
 E:āhuḥ parīkṣīṇas. (4)T:-devaputra-. (5)B:-krāmaṃti sma.
 (6)ADĒ ins. ahaṃ. B ins. aha. (7)T:dri zaḥi bu gtsug phud
 lha pa. chl:乾闥婆天般遮旬. ch2:般遮那. 乾闥婆天. (8)T ins. gandharvaputro.
 (9)T ins. grhītvā. (10)D:gītar vāditenā. E:gītar vādis
 tena. (11)-bhīstava- in Mss. Can be pañcābhīstavaśatair.
 (12)E:abhāṣataḥ. (13)A:-vaillocana-. T:dbyaṃs sñan rnam par
 snaṃ byed rtog. chl:相. ch2:無聲勝明. (14)AE:sarva-. (15)T:
 devaputrāḥ. (16)E:sarva-. B om. (17)B:sannipatitā & om.
 babhūvur.

- śrutvā tasya bhagavataḥ sakāśe tīvrapremaprasādaguru-
 (1)
 gauravacitrīkārājātāḥ prasīdanti, ye veṇuvādyabhaktikās
 te veṇuvādyam śrutvā prasīdanti/ tataḥ Śākyamunir
 (2) (3)
 bhagavāms tataḥ samādhher vyutthāya Sālaguhāyā dvāraṃ
 5 darsāpayām āsa/ śakraś copasaṃkrānto bhagavantam prṣṭa-
 vān/ "bhagavaṃ kutropaviśāmaḥ?" / sa Śākyamunis tathāgata
 (4)
 uvāca/ "niṣīdadhvaṃ yakṣā yāvat tasthuḥ samāgatāḥ" / tataḥ
 Sālaguhā evaṃ vistīrṇā samsthitā yathā dvādaśagaṅgānādī-
 (5)
 vālikāsamā yakṣās tatra guhāyāṃ pravīṣṭā, niṣaṇṇāyās
 (6) (7)
 10 ca tasyāḥ parṣadaḥ sa Śākyamunis tathāgatas tathārūpāṃ
 (8)
 dharmadeśanāṃ kṛtavāṃ; yathā ye tasmin parṣadi śrāvaka-
 (9) (10)
 yānikā niṣaṇṇās te śrāvakayānakathāṃ śṛṇvanti, nava-
 (11) (12)
 navatikotṭyas tatra śrotāpattiphalaṃ prāptāḥ; ye ca
 (13)
 tatra parṣadi anuttarasamyaksambuddhayānikās te śuddhāṃ
 15 mahāyānakathāṃ śṛṇvanti; tatra ca Pañcaśīkhagandharva-
 (14)
 pūrvamgamā aṣṭādaśanayutā avaiivartikāḥ samsthitā anuttarā-
 yāṃ samyaksambodhau; yaiś ca tatrānutpāditam triṣu
 (15)
 yāneṣu cittam, tatra kaścid anuttarāyāṃ samyaksambodhau

(1)E:venu-. (2)E:-guhāyāṃ. (3)A:dvāyāra. (4)A:tastus
 masāgatāḥ. B:tasthuḥ smasāgatās. D:tasthus samāgatāḥ.
 E:tasthus masāgatāḥ. (5)T:Sālaguhāyāṃ. (6)A:parṣata. (7)
 ADE left out tathāgatas. T has bhagavān for tathāgatas.
 (8)B:tat. (9)ABE ins. vā. (10)AE:-yānikathā. B:-yānikā
 kathā. (11)A:śropāpatti-. T:rgyun du žugs paḥi hbras bu.
 Ch:須陀迦果. (12)Ch adds pratyekabuddhayānika, chl:若有修學,結覺果者.
 即便得聞緣覺之法. ch2:有寂靜支佛來者,彼得解說辟支佛果. (13)E:suddhā. (14)B:
 -niyutā. (15)A:citram.

- cittam utpāditam, kaścīc tatra pratyekabuddhayāne cittam
 utpāditam, kaścīc chrāvākayāne cittam utpāditam; sa ca
 tatra Kauśikaḥ śakro bhayāt parimukto, varṣasahasraṃ
 (1)
 cāyur vivṛddham, avaiivartikaś cānuttarāyāṃ samyaksaṃ-
 5 bodhau babhūva/ tad evaṃ vistīrṇāvākāśaḥ kulaputra sa
 Śākyamunis tathāgataḥ/
 (2)
 evaṃ vistīrṇaṃ cāsyā tathāgatasya svaramaṇḍalam/
 na śakyaṃ kenacit tasya tathāgatasya svaramaṇḍalasya
 paryantam udgrhītum vā gaṇayitum vā/ vistīrṇaṃ tasya
 10 tathāgatasyopāyakaśālyam sattvapariṇāśaś ca; na
 (3) (4)
 śakyaṃ tasya tathāgatasyopāyakaśālyam paryantam ud-
 grhītum/ vistīrṇakāyaś ca kulaputra tathāgato; na
 (5)
 śakyaṃ kenacit tasya mūrdhānam avalokayitum, kāyasya
 (6)
 vā paryantam adhigantum/ yāvantaś ca sattvā etarhi tatra
 (7)
 15 Sahe buddhakṣetre sannipatitā yadi te sattvāḥ Śākyamunes
 tathāgatasya kukṣau praviśeyus, te sarve tatra vicareyus;
 (8)
 te ca sattvās tasya tathāgatasyaikaromamukhe praviśeyuḥ
 (9)
 niṣkrameyus ca; te ekaromamukhāt tasya tathāgatasya
 na śaktāḥ paryantam udgrhītum ūnatvaṃ vā pūrṇatvaṃ vā-

(1) A:-vaivattiś. B:-varttikaś. D:-vartiś. E:-varttiś.
 (2) E:śvara-. T:dbyaṃs kyi dkyil ḥkhor. ch1:音聲 ch2:音輪.
 (3) ABE om. tasya. T:kenacit tasya. (4) D:-kauśalyasya.
 (5) B:-m vyavaloka-. (6) E:yetarhi. (7) T ins. sarve. (8)
 ABE:-vimukhe. (9) AE:-kramyayus.

ntaśo divyenāpi cakṣuṣā/ tad evaṃ vistīrṇakāyaḥ sa
Śākyamunis tathāgataḥ/

- punar aparaṃ kulaputra vistīrṇabuddhakṣetraḥ sa
Śākyamunis tathāgato/ yāvantaś ca daśasu dikṣu gaṅgā-
(1)
5 nadīvālikāsamā buddhakṣetrā evaṃ paripūrṇā bhaveyuḥ
(2)
sattvais tadyathāpi nāmaitarhi Saḥaṃ buddhakṣetraṃ
sarve te sattvā etarhi Sahe buddhakṣetre viśeyuḥ sarve
te tatra vicareyuḥ/ tat kasmād dhetos?/ tathaiva
tasya tathāgatasya pūrvaṃ prathamacittotpādenānuttarāyāṃ
(3)
10 samyaksaṃbodhau praṇidhānaṃ babhūva/ tiṣṭhatu kula-
(4)
putraikaṃ gaṅgānadīvālikāsamā lokadhātavaḥ, sacet kula-
putra yāvad daśasu dikṣu sahasraṃ gaṅgānadīvālikāsamā
buddhakṣetrā evaṃ vistīrṇāḥ tadyathaitarhi Saḥabuddha-
(5)
kṣetraṃ paripūrṇaṃ sattvaih te sarve etarhi Sahe loka-
(6)
15 dhātau praviśeyus te sarve tatra vicareyur/ evaṃrūpaṃ
(7)
tasya tathāgatasya pūrvaṃ prathamacittotpāditānuttara-
jñānapratilābhāya praṇidhānaṃ babhūva/ evaṃ vistīrṇa-
buddhakṣetraḥ sa kulaputra Śākyamunis tathāgataḥ/ ebhiś
(8)
caturdharmair viśiṣṭatarāḥ sa Śākyamunis tathāgato

(1)B:-vālukā-. (2)ABE:-kṣetre. (3)E:tiṣṭhamtu. (4)ABE:
sarve. (5)ABE:buddhakṣetra. CD:buddhaṃ. (6)E:sarvatra.
(7)B:-otpādānuttara-. (8)AD:ca dharmair. BC:ca dharmer.
E:ca dharme. T:chos bzī po de dag gis. chl:以是四法. ch2:
以是四法故.

- (1) yathāvad/ (2) gr̥hṇīta yūyaṃ kulaputrā imāṃ candrarocavimalāṃ
(3) puṣpāṃ, gacchatha paścimāṃ diśaṃ yathā svayaṃ dṛṣṭvā
(4) Sahāṃ buddhakṣetram, mama vacanena taṃ Śākyamuniṃ tathā-
(5) gatam ārogyakauśalyaṃ pr̥cchata"/
(6) (7)
- 5 sa ca Vimalagunatejarājas tathāgataś candraroca-
(8) vimalāṃ puṣpāṃ gr̥hītvā Raharājasya bodhisattvasya Jyoti-
(9) rasmeś ca bodhisattvasya datvāha/ "gacchata kulaputrau
(10) (11) (12) (13) mama rddhibalādhānena Sahāṃ lokadhātum"/ tatra ca
viṃśatih prāṇisahasrāṇy āhur/ "vayaṃ api bhadanta bhaga-
(14) (15) van gacchemaḥ tathāgatānubhāvena Sahāṃ lokadhātum tasya
(16) Śākyamunes tathāgatasya darśanāya vandanāya paryupāsanāya"/
(17) Vimalagunatejarājas tathāgata āha/ "gacchata kulaputrā
(18) yathābhiprāyāḥ"/ tau ca dvau bodhisattvau Raharājaś ca
(19) Jyotiraśmiś ca sārdhaṃ viṃśatibhir bodhisattvasahasraḥ
(20) (21) tasya Vimalagunatejarājas tathāgatasya riddhibalena
(22) (23) (24) tataḥ Sampuṣpitāyā lokadhātoḥ samprasthitā ekacitta-
(25) kṣaṇenedaṃ Sahāṃ buddhakṣetram anuprāptā Gr̥dhrakūṭe
(26) (27) parvate pratyasthātāḥ/ te yena bhagavāṃ Śākyamunis
(28) tathāgatas tenāñjaliṃ praṇamyāhuḥ/ "asti bhagavan

(1)C:yathā ca. (2)ABCE:gr̥hṇīta. D:gr̥hīta. (3)E:paścimāyāṃ.
(4)C:tathā. (5)ABE:ālokyā-. (6)B:-kauśalyaṃ apr̥cchata. (7)
B:-tejo-. (8)D:rasa-. (9)E:-rasmeś. (10)B:-putra. (11) AE:
dhivalā-. B:pranidhivalā-. (12)B:sahe. (13)AE:-dhātau. B:
-dhātoḥ. (14)ACĒ:agacchemaḥ. (15)tathānubhāvena in Mss. T:
de bñin gsegs pañi mthus. ch2:承如来神力. ch1:承佛神力. (16)C:-nāyā.
E:-nāyāḥ. (17)B:-tejo-. (18)B:-prāyaṃ. (19)AE:-rasmiś.
(20)B:-tejo-. (21)B:rddhi-. (22)ABE:-yāṃ. (23)A:-dhātauḥ.
BE:-dhātau. (24)E:yeka-. (25)AB:gr̥dha-. E:gr̥ddha-. (26)B:
pratyestāt. (27)AE:te jena. B:yena. C:tena ya. (28)ABCD
om. tathāgatas.

(1)

purastime digbhāge ekonanavatibuddhakṣetrasahasrāṇy

atikramya tatra Sampuṣpito nāma lokadhātuḥ, tatra Vimāla-

(2)

guṇatejarājo nāma tathāgataḥ/ sa ca punas tathāgato

(3)

bodhisattvagaṇaparivāras tathāgatasya guṇavarnakīrtaya-

(4)

5 māna evam āha/ "Śākyamunir nāma tathāgataḥ Sahe buddha-

kṣetre tiṣṭhati yāpayati/ tena ca tathāgatena pūrvam

(5)

(6)

bodhisattvabhūtena bodhisattvacārikām caramāṇenāham

sarvaprathamam anuttarāyām samyaksaṃbodhau samādāpito

niveśitaḥ pratiṣṭhāpitas, tasya ca vacanena mayānuttarā-

(7)

10 yām samyaksaṃbodhau cittam utpāditaṃ tena tathāgatenāham

prathamam dānapāramitāyām niveśito, yāvat pūrvoktam/

(8)

evam ebhiś caturbhir dharmair viśiṣṭatarāḥ sa Śākyamunis

(9)

tathāgato/ yathā teneme candrarocavimalā puṣpāḥ preṣitā

ārogyakauśalyam ca prcchati"/

15 evam Abhiratyā buddhakṣetrād Akṣobhyasya tathā-

gatasyāsanam kampaṭi/ ye ca tatra bodhisattvāḥ sanni-

patitās te cāpi drṣṭvĀkṣobhyasya tathāgatasyāsanam

(10)

(11)

kampitaṃ pariprcchanti sma/ peyālam yathā pūrvoktam/

(1)ABCD:-triṃśati-. E:-viṃśati-. Corr. by Ch, ch1:八十九億, ch2:八十九萬. T:ekānavati-, sa ya phrag dgu dan chig ḥbum. cf. 388,15; 391,5; 392,18. (2)B:-tejo-. E:-tejo nāma. (3)B:-kīrttayāna. (4)C:saha-. (5)A:-satvena bhūtena. (6)B:bodhicārikām. (7)E:utpāditaḥ. (8)A:ārbbhiś. BE:ābbhiś. C:obhiś. (9)CE:tena me. (10)BC:-prcchati. (11)B om. yathā pūrvoktam.

- sarveṣāṃ evaṃ vaktavyaṃ/ tena ca samayenāprameyāsaṃ-
 khyeyāḥ purimāyāṃ diśi tathāgatadūtā bodhisattvā imaṃ
 (1)
 Sahaṃ buddhakṣetraṃ saha candrarocavimalaiḥ puṣpaiḥ saṃ-
 prāptāḥ Śākyamunes tathāgatasya paripṛcchanāya pūjanāya
 5 vandanāya paryupāsanāya dharmāśravaṇāya ca/
 (2)
 samanantaraparivāsito bhagavataḥ purimāyāṃ diśi
 (3)
 buddhakṣetranāma parikīrtanaṃ buddhānāṃ bhagavatāṃ,
 dakṣiṇāṃ diśaṃ punar bhagavān ārabdhaḥ parikīrtayitum/
 (4)
 "paśyāmy ahaṃ kulaputra dakṣiṇasyāṃ diśīto buddhakṣetrād
 10 ekagaṅgānadīvālikāsamāni buddhakṣetrāṇy atikramya tatra
 (5) (6)
 Sarvaśokāpagato nāma lokadhātus, tatrāśokaśrīr nāma
 (7)
 tathāgatas tiṣṭhati dhriyati yāpayati / mayā sa bhagavān
 (8)
 sarvaprathamam pūrvaṃ bodhisattvacārikāṃ caramāṇenā-
 (9)
 nuttarāyāṃ samyaksaṃbodhau samādāpito, yāvad yathā pūrvo-
 (10) (11) (12)
 15 ktaṃ/ Jambūprabhe buddhakṣetre Dharmēśvaravinardir nāma
 (13) (14)
 tathāgataḥ, Merupratīṣṭhite buddhakṣetre Gatīśvarasālendro

(1) puṣpaiḥ is supplied by Ch T. (2) A: -parivaśito. CDE: -parivasito. (3) E: -kṣetre nāma. cp. T: bcom ldan ḥdas kyis śar phyogs kyi saṅs rgyas bcom ldan ḥdas rnams kyi mtshan dan saṅs rgyas kyi zin yons su bsgrags pa dag mthar phyin ma thag tu ---. ch2: 爾時世尊適徧東方世界名字諸佛號已... ch1: 善男子如是東方無量諸佛皆遣諸菩薩徧讚於我... (4) A: pascimasyāṃ. (5) T: mya ṇan thams cad dan bral ba. ch1: 離諸憂. ch2: 除一切憂惱. (6) T: mya ṇan med paḥi dpal. ch1: 無憂功德. ch2: 無憂德. (7) Ch T add dharmam ca deśayati. (8) BDE: pūrva-. (9) samādāpito is supplied by Ch T. (10) T ins. evaṃ. (11) T: ḥdzam buḥi ḥod. ch1: 閼浮光明. ch2: 閼浮提光. (12) CE: dharmāśvara-. T: chos kyi dbaṅ phyug rnam sgrogs. ch1: 法自在師子遊戲. ch2: 法自在聖. (13) T: lhun po rab gnas. ch1: 安須彌. ch2: 彌樓安. (14) AE: -sārendro. T: ḥgro baḥi dbaṅ phyug sā laḥi dbaṅ po. ch1: 通自在婆羅王. ch2: 至自在聖帝.

- (1)
nāma tathāgataḥ, Guṇendraniryūhe buddhakṣetre Siṃha-
(2) (3)
vijṛmbhitarājā nāma tathāgataḥ, Maṇimūlavyūhe buddha-
(4) (5)
kṣetre Nārāyaṇavijitagarbho nāma tathāgataḥ, Mukṭāprabha-
(6)
saṃcaye buddhakṣetre Ratnaguṇavijṛmbhitasamcayo nāma
(7) (8)
5 tathāgataḥ, Devasome buddhakṣetre Jyotigarbho nāma tathā-
(9) (10)
gataḥ, Candanamūle buddhakṣetre Nakṣatravidhānakīrtir nāma
(11) (12)
tathāgataḥ, Viśiṣṭagandhe buddhakṣetre Puṇyabalasālarājā
(13) (14)
nāma tathāgataḥ, Suvidite buddhakṣetre Manojñaghoṣasvara-
(15) (16)
vinardito nāma tathāgataḥ, Durāṇye buddhakṣetre Sālaajaya-
(17)
10 bindurājā nāma tathāgataḥ, Nardaścoce buddhakṣetre Teje-
(18) (19)
śvaraprabhāso nāma tathāgataḥ, Abhigarjite buddhakṣetre
(20) (21)
Sumanojñasvaranirghoṣe nāma tathāgataḥ, Ratnavisabhe
(22)
buddhakṣetre Ratnatalanāgendro nāma tathāgataḥ, Palāma-

(1)E: punyendra-. T: yon tan dbaṅ poḥi ba gam. ch1: 功德樓王. ch2: 德莊嚴帝. (2)BE: -rājo. T: seṅ ge bsgyiṅs paḥi rgyal po. ch1: 師子吼王. ch2: 獅子奮迅王. (3)T: nor bu gṣir bkod. ch1: 珍寶莊嚴. ch2: 珠冠莊嚴. (4)T: sred med kyi bus rnam par rgyal baḥi sñiṅ po. ch1: 八臂勝雷. ch2: 那羅延伏藏. (5)B: muktaprabha-. T: ḥod ḥgyed yaṅ dag bsags. ch1: 寶珠光明遍照. ch2: 放光遍覆. (6)T om. ratna-, yon tan bsgyiṅs pa yaṅ dag bsags. ch1: 珍寶藏功德吼. ch2: 寶集功德奮迅. (7)T: lhaḥi zla ba. ch1: 天月. ch2: 天樂. (8)T: skar maḥi sñiṅ po. ch1: 火藏. ch2: 明藏. (9)T: tshan dan gyi rtsa ba. Ch: 栴檀根. (10)E: nakṣetrenakṣetra-. T: rgyu skar chog grags pa. Ch: 星宿綽. (11)T: dri mchog. ch1: 綽香. ch2: 香聞. (12)B: -sārarājō. T: bsod nams stobs sā laḥi rgyal po. ch1: 功德力娑羅王. ch2: 福力娑羅王. (13)T: śin tu rtogs pa. ch1: 善釋. ch2: 善解. (14)T: yid du ḥoṅ baḥi sgra dbyaṅs rnam par bsgrags pa. ch2: 柔軟雷音聲. ABE: -ghoṣeśvara-. So ch1: 妙音自在. (15)ch1: 頭闍若. ch2 T: Araṇye, 閑庵. & rtsed med. (16)B: sārajayaṃ vimdurājō. T: sā laḥi thig paḥi rgyal po. ch1: 娑羅勝毘摩王. ch2: 娑羅稱帝王. (17)B: nardaśvāje. T: zla bsgrags. ch1: candreśvare, 月自在. ch2: 雷足. (18)T: gzi brjid dbaṅ phyug ḥod. ch1: 光明自在. ch2: 自在明照. (19)T: mñon par sgrogs. ch1: 善雷音. ch2: 雲雷. (20)E: -śvara-. T: sgra dbyaṅs yid du ḥoṅ ba. ch1: 妙音自在. ch2: 柔軟音聲. (21)T: rin chen khyu mchog. ch1: 寶和合. ch2: 分寶. (22)T: klu dbaṅ rin chen ḥos. ch1: 寶掌龍王. ch2: 寶掌龍.

- (1) ratnavṛkṣaratne buddhakṣetre Dharmameghanirghoṣeśvara-
 (2) saumyo nāma tathāgataḥ, peyālaṃ yathā pūrvoktaṃ/ (3) evaṃ
 aprameyāsaṃkhyeyānāṃ buddhānāṃ bhagavatāṃ dakṣiṇasyāṃ
 (4) diśy āsanāni kaṃpanti/ sarve te buddhā bhagantaḥ Śākya-
 5 munes tathāgatasya varṇaṃ yaśaḥ kīrtim udīrayanti/
 yāvat tena samayenāprameyāsaṃkhyeyā dakṣiṇasyāṃ diśi
 tathāgatadūtā bodhisattvāḥ saha candrarocavimalaiḥ puṣpair
 (5) imaṃ Saḥaṃ buddhakṣetram anuprāptāḥ Śākyamunes tathā-
 gatasya pṛcchanāya yāvad dharmāśravaṇāya"/
 10 punaś ca bhagavān āha/ "paśyāmy ahaṃ kulaputra
 (6) paścimāyāṃ diśīto buddhakṣetrāt saptānavatibuddhakṣetra-
 (7) nayutaśatasahasrāṇy atikramya tatrOpasāntamatir nāma
 (8) buddhakṣetras, tatra Ratnagirir nāma tathāgataḥ tiṣṭhati
 dhriyati yāpayati dharmāṃ ca deśayati/ mayā sa bhagavān
 (10) pūrvam bodhisattvabhūtena bodhisattvacaryāṃ caramāṇena
 (12) sarvaprathamam anuttarāyāṃ samyaksambodhau samādāpito,

(1)B:patvāsarātne-. E om. -vṛkṣaratne. ch2: 波羅摩寶樹. ch1: 垂寶樹. T:rin chen ljon śiñ ḥbrās bu dpag med rin po che (Ratnavṛkṣaphalāprameyasarātne). (2)E:dharmmagha-. T:chos sprin sgra dbyaṅs dbaṅ phyug zla ba. ch1: 雨音自在法光明 ch2: 法雲月明自在. (3)B om. yathā pūrvoktaṃ. (4)ADE:sarve nuvuddhā. (5)C:iyaṃ. (6)T:khrag khrig ḥbum phrag dgu bcu rtsa bdun. ch2: 九十七那由他百千. But ch1: 七萬七千百千那由他. (7)T:blo gros ṅe bar ṣi ba. Ch: 寂靜. (8)AE:-kṣetra. B:-kṣetram. (9)T:rin chen ri bo. Ch: 寶山. (10)A:-satvena. (11)A:vodhicaryāṃ. C:vodhicaryā. DE:vodhicaryāṃ. T:caryāṃ. ch1 om. (12)-prathamam samādāpito in Mss. anuttarāyāṃ samyaksambodhau is supplied by ch2 T.

- (1)
yāvad yathā pūrvoktaṃ/ buddhakṣetrānāṃ peyālaṃ, Vara-
(2) (3)
raśmikośo nāma tathāgataḥ, Svarajñakośo nāma tathāgataḥ,
(4) (5) (6) (7)
Haritālakīrtiḥ, Samantagarbhaḥ, Brahmakusumaḥ, Karadhara-
(8) (9)
vikramaḥ, Dharmaveśapradīpaḥ, Asamantarameruvavaravighuṣṭa-
(10)
5 rājaḥ, Brahmendraghoṣaḥ, yathā pūrvoktaṃ/ evaṃ aprameyā-
saṃkhyeyānāṃ paścimāyāṃ buddhānāṃ bhagavatāṃ yeṣāṃ Śākya-
(11)
muninā tathāgatena nāmāni parikīrtitāni teṣāṃ āsanāni
kaṃpanti/ yāvat tena samayenāprameyāsaṃkhyeyāḥ paścimā-
yāṃ diśi buddhadūtā bodhisattvāḥ saha candrarocavimalaiḥ ||
(12)
10 puṣpair imaṃ Saḥaṃ buddhakṣetram anuprāptā yāvan niṣaṇṇā
(13)
dharmaśravaṇāya/ peyālaṃ, evaṃ uttarā dig vaktavyā,
(14)
evaṃ uparimāyāṃ, evaṃ adhaḥ, evaṃ pūrvadakṣiṇā, evaṃ
(15) (16)
dakṣiṇapaścimā, evaṃ paścimottarā, evaṃ uttarapūrvā"/
punaḥ Śākyamunir bhagavān āha/ "paśyāmy ahaṃ kula-
(17) (18)
15 putrottara-pūrvāyāṃ diśīto buddhakṣetrād aṣṭānavati-

(1)B:pūrvavat. (2)AE:varakasmim-. B:varakasminko. C:vara-
kalpi-. D:varakasmī-. T:hod zer mchog gi mdzod. ch2:妙光藏.
chl:勝光無憂 (Vararaśmyaśoka). (3)-jñāśoko in Mss. T:dbyaṅs
mkhyen mdzod. Ch:音智藏 (4)T:ba bla grags pa. chl:稍廣 ch2:廣稱.
(5)T:kun tu sñiṅ po. chl:遍藏 ch2:普藏. (6)D:vara-. T:tshaṅs
paḥi me tog. Ch:梵華. (7)E:dharaadhara-. T:sku mchog rnam par
gnon. chl:勢進 ch2:掌超越. (8)C:-vesa-. T:chos kyi ūgs kyi
sgron ma. chl:法燈勇 ch2:法燈明. (9)C:-mevarusvara-. T:lhun
po phrag med pa sgra dbyaṅs rnam par grags paḥi rgyal po.
But chl:勝音山佛. 稱音王佛 ch2:無等辯佛. 樂高音佛. 流布王佛. (10)T:tshaṅs paḥi
dbaṅ po dbyaṅs. chl:梵音王 ch2:梵帝聲. (11)A om. C:-muni nāma.
E:-munis. (12)ABE:niṣarṇā. (13)D:vāktavyā. (14)C:eva
dharmaḥ. (15)E:dakṣiṇāpaścimā. (16)evaṃ is left out in Mss.
(17)B:-putra uttara-. -paścimāyāṃ in Mss. Corr. by Ch T.
T:byaṅ ūsar gyi phyogs logs su. Ch:東北方, cf. 410, 10. (18)T:
bye ba khrag khriḡ ḥbum phrag dgu bcu rtsa brgyad. ch2:
九十八億那由他百千 But chl:百千那由他.

- (1) buddhakṣetrakoṭīnayutaśatasahasrāṇy atikramya tatra Vi- (2)
 jayaṃ nāma buddhakṣetraṃ, Vigatasam̐tāpodbhavavaiśravaṇa- (3) (4)
 sālarājo nāma tathāgataḥ/ mayā sa tathāgataḥ pūrvaṃ (5)
 bodhisattvabhūtena bodhisattvacaryāṃ caramāṇena sarva- (6) (7)
 5 prathamam anuttarāyāṃ samyaksaṃbodhau samādāpito, yāvat (8) (9)
 ṣaṭsu pāramitāsu; yāvan mayā sarvaprathamam tiṣṭhatām (10)
 yāpayatām buddhānām bhagavatām sakāśam upanīto, yatra
 tena vyākaraṇaṃ pratilabdham anuttarāyāṃ samyaksaṃbodhau;
 yadā nāma parikīrtitaṃ tadāśanaṃ kāmṇitaṃ; yāvac catur-
 10 aśītisattvānām varṇabhaktisaṃsthānarūpavyāhārasahasrāṇi (11)
 tathā Śākyamuniṃ tathāgataṃ paśyanti dharmam ca śṛṇvanti/ (12)
 tatra ca parṣadi dvau bodhisattvau, ekaḥ Vigopa- (13) (14)
 śikharo nāma dvitīyaḥ Saṃrocanaḥ buddho nāma; sa ca Vi- (15)
 gatasam̐tāpodbhavavaiśravaṇasālarājo nāma tathāgatas tau (16) (17)
 15 dvau bodhisattvau āmantrayitvaivam āha/ "gacchata yūyaṃ (18)
 kulaputrau Sahe buddhakṣetre, mad|vacanāc Chākyamunes

(1)AE:-kṣetrā-. B:-koṭīniyuta-. (2)T:rnam par rgyal ba. But chl:無垢 ch2:無塵 =Virajaḥ. (3)T ins. tatra. (4)C:-sam̐tāpohabhava-. BCD:-vaiśramaṇa-. T:gduñ bral mñon par hphags pa rnam thos kyi bu sā lahi rgyal po. chl:離熱惱增毘沙門沙羅王. ch2:除憂惱踊上廣闍婆羅王. (5)chl om. from mayā sa to dharmam ca śṛṇvanti(11). (6)ABE:-caryāyāṃ. C:-caryā. (7)E:sarvaṃ. (8)B:ṣaṭ-. (9)T ins. samādāpito. (10)D:uparīte. (11)T ins. yāvad yathā pūrvoktaṃ. (12)T:phkrugs med rtse mo. chl:寶山. ch2:山窟. (13)T:sans rgyas yañ dag hdod. chl:光明觀 ch2:等樂趣. (14)chl om. from sa ca to yāvad yathā pūrvoktaṃ(410,17.). (15)-odgata- in Mss. ABCD:-vaiśramaṇa-. CD:-sālarājo. cp. fn. 4;409;12. (16)-tvevam in Mss. (17)CD:yūvaṃ. (18)E: vacanā śākyamunis.

- tathāgatasyārogyakauśalyaṃ sukhasparsāvihāratāṃ pari-
 (1)
 prcchata"/ tāv āhatuḥ/ "sarvāvantāṃ bhadanta bhagavan
 (2) (3) (4)
 nāvāṃ Sahaṃ buddhakṣetraṃ sakṣitigaganāṃ samanupaśyāmaḥ/
 na ca tatraikasattvasyāpy avakāśo 'sti kṣitau vā gagane
 5 vā, yatrāvāṃ pratiṣṭhevahi"/ sa ca tathāgata āha/
 (5) (6) (7) (8)
 "mā kulaputraivaṃ vadata, "nāsti Sahe buddhakṣetre 'va-
 kāśaḥ"/ tat kasmād dhetor?/ vistīrṇāvakāśaḥ kula-
 putrau sa Śākyamunis tathāgato 'cintyair buddhaguṇaiḥ,
 pūrvapraṇidhānena vistīrṇā tasya tathāgatasya kṛpāsāsanā-
 (9) (10)
 10 vatārapraveśā, triśaraṇagamaṇaṃ, tribhir yānair dharmāṃ
 deśayati, trividhaṃ śikṣāsaṃvaram deśayati, trīṇi vimokṣa-
 (11)
 dvārāṇi prakāśayati, tribhyaś cāpāyebhyaḥ sattvān uddhara-
 ti, triṣu ca śivapatheṣu sattvān pratiṣṭhāpayati/
 ekasmin samaye kulaputra sa Śākyamunis tathāgato
 (12)
 15 'cirābhisambuddho vaineyasattvāvekṣayā viṣamaśailendra-
 (13)
 parvatamadhye Indrākṣasya yakṣasya bhavane Sālaguhāyāṃ
 viharati sma, saptāhaṃ ekaṇyāṅkenātināmayati sma,
 (14)
 vimuktiṇīṣṭisukhasaṃvedī/ sarvāvatī ca sā Sālaguhā

(1)B:tāvān hetuḥ. C:tāv āhetuḥ. (2)A:nāca. B om. bhagavan
 nāvāṃ. C:nācāṃ. D:nānāṃ. E:nācā. (3)T:sarva-. (4)B:-paśyā-
 mi.* (5)D:śā. (6)A:-aiva data. (7)C:saha-. (8)'navakāśaḥ
 in Mss. T:rīgs kyi bu dag saṅs rgyas kyi žiñ mi mjed na
 go skabs med do žes de skad ma zer cig(331b8). ch2:喜男无莫作
 是說 淨觀佛土無可住處(287c)(9)praveśaḥ in Mss. v. 395,7. (10)T ins.
 dharmadeśanām ārabhya, theg pa gsum gyis chos bstan pa las
 brtsams te chos ston par mdzad pa. cf. 395,8. ch2:三衆說法.
 (11)CD:cāpātyabhyaḥ. (12)D:viṣame śailaidrā-. cf. 395, 13-1
 (13)E:śāla-. (14)B:-saṃvadī.

* Read - paśyāvāḥ

- sphuṭā tathāgatakāyena, nāsti tatrāvakāśo 'ntaśaś catur-
aṅgulapramāṇaṃ. yan na tathāgatakāyena sphuṭaṃ/ tasya ca
saptāhasyātyayena daśabhyo digbhyaḥ dvādaśanayutā bodhi-
sattvānāṃ mahāsattvānāṃ Sahe lokadhātau samprāptās tasya
5 Śākyamunes tathāgatasya vandanāya/ yāvad imaiś caturbhir
dharmair viśiṣṭatarāḥ sa Śākyamunis tathāgato yathānye
tathāgatā/
gr̥hṇīdhvaṃ yūyaṃ kulaputrā imāṃ candrarocavimalāṃ
puṣpāṃ; gr̥hītvā gacchata dakṣiṇapaścimāṃ diśaṃ, yathā
10 svayaṃ dr̥ṣṭvā taṃ Saḥaṃ buddhakṣetraṃ; mama vacanāt
tasya Śākyamunes tathāgatasyārogyakauśalyaṃ pr̥cchata"/
sa ca Vigatasam̐tāpodbhavavaiśravaṇasālarājas tathāgataḥ
candrarocavimalān puṣpāṃ gr̥hītvā Vigopasīkharasya bodhi-
sattvasya dadāti Samrocanaḥbuddhasya ca bodhisattvasya
mahāsattvasya, evaṃ cāha/ "gacchata kulaputrau mama
15 rddhibalādhānena Saḥaṃ buddhakṣetraṃ"/ tatra viṃśati-

(1)B:-niyutā. (2)ch2 T:Sahe, lokadhātau yas tasya parvata-
syābhimukhaṃ sthitvā tasya Śākyamunes tathāgatasya vanda-
nāya paryupāsanāya dharmasravaṇāya. T:de bzin gsegs pa sā
kya thub pa de la phyag bya ba dañ bsñen bkur bya ba dañ
chos mñan pañi phyir ḥjig rten gyi khams mi mjed kyī ri de
gañ yin pa de logs su mñon du phyogs te ḥkhod pa zes bya
ba nas(332a8-b1). ch2:至彼娑訶世界住彼山前奉見恭敬釋迦牟尼如來(287c). cf; 396,
3-5. (3)T ins. yāvad yathā pūrvoktaṃ. (4)gr̥hṇī- in Mss.
(5)dakṣiṇa- is left out in Mss. T:lho nub kyī phyogs logs
su. ch2:西南方. (6)E:diśi. (7)C:te. (8)Saḥaṃ is supplied by
ch2 T. (9)ACE:pr̥cchatā. (10)ABCD:-vaiśramaṇa-. (11)candra-
rocavimalān is supplied by ch2 T. T:me tog zla ba mdog
mdzes dri ma med pa dag. ch2:月掣無垢華. (12)ch2 T om. mahā-
sattvasya. (13)E:maha-.

- (1)
prāṇasahasrāṇy āhuḥ/ "vayam api bhagavan gamiṣyāmas
(2)
tathāgatasyānubhāvena Sahaṃ buddhakṣetram Śākyamuniṃ
tathāgataṃ darśanāya vandanāya paryupāsanāya"/ tathā-
(3)
gata āha/ "gacchata kulaputrā yathābhiprāyāḥ"/ tatas
5 tau dvau bodhisattvau sārdhaṃ viṃśatibhir bodhisattva-
(4)
sahasrais tasya tathāgatasya riddhyanubhāvena tato
Virajāḍ buddhakṣetrāt samprasthitāḥ, ekakṣaṇeneha
Vj (5) (6)
buddhakṣetre 'nuprāptā Gr̥dhrakūṭe parvate pratyasthuḥ/
buddhakṣetre 'nuprāptā Gr̥dhrakūṭe parvate pratyasthuḥ/
(7)
ekāntasthitāś ca yena Śākyamunis tathāgatas tenāñjaliṃ
(8)
10 praṇamyāhuḥ/ "asti bhadanta bhagavan nuttarapūrvāyāṃ
(9)
diśi, yathā pūrvoktaṃ/ tena tathāgateneme candraroca-
vimalāḥ puṣpāḥ preṣitā, bhagavataś cārogyakauśalyaṃ
pr̥cchati"/ evaṃ mārabhavanavidhvamsānasya tathāgatasyā-
sanam kampaṭam/ ye ca tatra bodhisattvāḥ sannipatitās
(10) (11)
15 te cāpi dr̥ṣṭvā taṃ mārabhavanavidhvamsanam tathāgatasyā-
sanam kampaṭam tathāgataṃ paripr̥cchanti, yāvad yathā
(12) (13) (14)
pūrvoktaṃ/ evaṃ Sālendrarājā Vikramaraśmiḥ Padmottaraḥ

(1)B:-prāṇi-. (2)AC:-syābhāvena. (3)B:-prāyaṃ. (4)B:r̥ddhy-.
AE:-bhāvenā. (5)A:gr̥ddha-. (6)B:pratyatasthuh. (7)E:ekāta-
tās. (8)A:nanuttarā-. B:nanuttarāyāṃ pūrvāyā. E:nuttarā-.
(9)T:diśīto. (10)C:vodhi. (11)tathāgatasyāsanam kampaṭam
is supplied by ch2 T. T:---de dag gis de b̄zin ḡsegs pa
bdud kyī gnas rnam par ḥjoms paḥi gdan g'yos pa mthoñ ste,
de b̄zin ḡsegs pa de la yoñs su žus pa nas. ch2:見彼降魔宮如來座動
即問如來所由因緣. (12)B:peyālam. (13)T ins. deḥi tshe na(tena
samayena). ch1 ins. another name, 壞諸魔佛. (Māraavidhvamsana).
(14)Ch T:Mahā-. T:rnam par gnon pa chen poḥi ḥod zer. ch1:
大力光明佛. ch2:大力光佛.

(1)

(2)

Candano Merurājāḥ Sāgarāḥ Sārajyotir Jñānavikramas tathā-
gataḥ/ yāvat tena ca samayenāprameyāsaṃkhyeyā uttara-
purimāyāṃ diśi tathāgatās te bodhisattvāḥ saha candra-
rocavimalapuṣpair iha Sahe buddhakṣetre saṃprāptāḥ Śākya-
munes tathāgatasya prcchanāya pūjanāya vandanāya dharma-
śravaṇāya//

(4)

tāvād eva Śākyamunis tathāgata ṛddhyanubhāvena

sarveṣāṃ sattvānāṃ ye Sahe buddhakṣetre sannipatitās

(5)

teṣāṃ ekaikasya sattvasya yojanapramāṇamātram ātmabhāvaḥ

saṃsthitāḥ; sarvāvantāṃ ca Sahaṃ buddhakṣetram evaṃ-

(6)

rūpaiḥ sattvaiḥ sphuṭaṃ, na kaścid buddhakṣetre kṣitau

(7)

vā gagane vāvakāśo yaḥ sattvair asphuṭo 'ntaśo 'ñjana-

śalākāpradeśamātram api yaḥ sattvebhyo na sphuṭo 'bhūt/

sarve ca te sattvāḥ śūnyam ākāśaṃ paśyanti, na ca paras-

15 paraṃ paśyanti; na caiṣāṃ parvataSumeruCakravāḍaMahā-

(8)

cakravāḍaparvatās cakṣuṣa ābhāsam āgacchanti, na lokā-

(1)T:tshan dan & lhun poḥi rgyal po. ch1:栴檀佛 & 彌樓王佛. D: candanāmeru-. So ch2:栴檀彌樓王佛. C:-rājāḥ. (2)B om. Sāgarāḥ. T:rgya mtsho, skar maḥi sñiñ po & rnam par gnon paḥi ye śes. But ch2:海此岸明佛 & 智力佛. ACDE:-jyoti-. ch1:堅泥水佛 & 火智大力佛. (3)T ins. paryupāsanāya. (4)ch2:大乘悲分陀利經入三昧門品. 第二十九(288a). (5)T:re reḥi lus kyañ dpag tshad kyi tshad tsam du gyur nas. But Ch:paramānumātram, ch1:即一變米會者. 極令微細. 如亭麗子. ch2:令一一衆生. 身如芥子. (6)kṣitau is supplied by Ch T. (7)ACDE:'jana-. B:ntaśaḥ aṃjana-. T:tha na mig sman gyi thur ma gzugs paḥi gtos tsam yañ med do. ch1:無空處. 乃至一毛. ch2:乃至無容. 毫髮之處. (8)A:cakṣuṣābhāsam.

- (1)
 ntarikā divyā Vimānā ūrddhaṃ yāvad adho Kāñcanacakraṃ
 (2)
 tatorddhaṃ prthivī cakṣuṣo nābhāsam āgacchanti, sthāpa-
 yitvā tathāgataṃ Śākyamuniṃ/ te tathāgataṃ paśyanti/
 (3)
 tatra ca bhagavān Ākāśasphuraṇaṃ dharmāvacchedaprasrabdhi-
 5 samādhiṃ samāpanno/ yatas te candrarocavimalāḥ puṣpāḥ
 sarvaromamukheṣu bhagavataḥ praviśanti/ sarve ca te
 sattvāḥ paśyanti Sahe lokadhātāv antargatā vigatāḥ
 sarvasattvānāṃ cittacaitasikeṣu manasikārarūpasamdarśa-
 (4)
 natāḥ, te caiva bhagavato romamukhe nirīkṣante sma/
 10 tatra codyānam adrākṣuḥ, nānāratnavṛkṣaṃ nānāpatraṃ
 (5) (6) (7)
 nānāpuṣpaṃ nānāphalākīrṇaṃ nānāvastraṃ nānācchatra-
 dhvajapataṅkākeyūramuktikāhārālaṅkṛtāṃs tāṃ vṛkṣāṃ paś-
 yanti, tadyathāpi nāma Sukhāvatyāṃ lokadhātāv udyānāṃ/
 sarveṣāṃ ca teṣāṃ sattvānāṃ etad abhavat/ "gacchāmo
 15 vayam etad udyānaṃ darśanāya"/ sarve ca te sattvā ye

(1)C:ūrddha. D:ūrddhā. (2)BC:tatorddha. E:tato ddhaṃ.
 (3)BCE:-sphuraṇaṃ. T:tiñ ne ḥdzin mkhaḥ khyab chos sel
 śin tu sbyaṅs pa. ch1:遍虛空斷諸法定意三昧. ch2:遍虛空法無斷滅三昧. (4)
 E:nirīkṣete. cp. T:gañ dag ḥjig rten gyi khams mi mjed
 kyi khoṅs su chud par gyur paḥi sems can de dag thams cad
 kyis kyañ mthoñ ṅo. sems can de dag gi sems las byuñ ba
 dag kyañ gzugs la kun tu lta baḥi yid la byed pa dañ bral
 žiñ de dag bcom ldan ḥdas kyi spuḥi sgo ḥbaḥ žig tu ṅes
 par rtogs te(333b6-7). ch1:一切大眾悉皆自見. 爾時眾生都不憶念. 佛色身相. 唯見毛孔. (232.6)
 ch2:是諸眾生. 集眾訶世界者. 皆悉得見. 彼諸眾生. 捨惡情. 觀佛色身心. 皆觀如來毛孔. (288.0). (5)CE:
 -ākīrṇā. (6)T ins nānāduṣyaṃ, ras bcos bu sna tshogs.
 So ch2:種種頭舍. (7)AE:-cchatraṃ.

- Sahe lokadhātāv antargatāḥ, sthāpayitvā nairayikāṃ yāma-
laukikāṃ tairyagyonikāṃ ārūpyāvacarāṃ, sarve pariśiṣṭāḥ
sattvās tasya tathāgatasya romamukhebhyaḥ tathāgata-
śarīre praviṣṭāḥ/ atha bhagavāṃs tām rddhiṃ pratipra-
(1) (2)
5 srambhayitvā vyutthitāḥ/ tatas te sattvā anyonyam
drṣṭvāhuḥ/ "kutra Śākyamunis tathāgataḥ?/ Maitreyo
bodhisattva āha/ "saṃprajānaṃ tataḥ sattvāḥ samanvāharata
sarve vayaṃ tathāgatasya kuṣṣau sannipatitāḥ"/ tatas te
sattvāḥ sāntarabāhiraṃ tathāgatakāyaṃ drṣṭvā svayaṃ
10 pratyakṣībhūtā "yathā vayaṃ tathāgatasya kuṣṣāv antar-
gatāḥ sannipatitāś ca", teṣāṃ etad abhavat/ "kuto vayaṃ
(3)
tathāgatasya kuṣṣau praviṣṭāḥ, kenāsmiṃ praveśitāḥ?"/
(4)
tato Maitreyaḥ sarvāvatī parśadaṃ svareṇa vijñāpayan
(5)
nuvāca/ "śrṇvantu bhavantas tathāgatasyaivam rddhi-
15 vikurvaṇapratihāryaṃ yad asmākaṃ hitakaraḥ śāstā dharmam
(6) (7)
deśayati tad yuṣmābhiḥ sarvacetasā samanvāhartavyāḥ"/
tataḥ sarvāvatī parṣat prāñjalībhūtāḥ/

(1)ACDE:pratisaṃbhayitvā. B:pratisraṃbhayitvā. T:rdzu
hphrul de dag slar bsdus te. ch1:還捨神足. ch2:還攝神通.
(2)ACDE:satvānyonyam. (3)B:apraveśitāḥ. (4)B:sarvāvantam.
(5)AE:bhagavantas. D:mayam tas. (6)AE:yuṣmākambhiḥ. (7)E:
samanvāhartavyā.

(1)

bhagavāṃś ca sarvasukhacaryādharmam deśayati sma/

(2)

tatra katarā sarvasukhacaryā?/ yad uta saṃsārapaṅkāḍ

(3)

uttāraṇaṃ āryāṣṭāṅgamārga 'vatāraṇaṃ sarvajñatā svayaṃ-

(4)

bhūjñānaparipūrṇatā/ tatra daśaparakārā dhyānaniveśa-

(5)

5 cittotpādapariṇāmanatā, yad uta sarvasattvebhyo mahā-

(6)

karuṇācittādhiṣṭhānaṃ, hitavastusaṃjānanatā, atīrṇa-

(7)

sattvottāraṇatayā mahānāvasamudānanatā, amuktamocanatā-

sannāhaṃ asantaviparyāsaparinimocanatayā, mahāsimhanādā-

(8)

(9)

nutrāsanāsannāha nairātmyadharmapratyavekṣaṇatayā,

(10)

10 sarvalokadhātugamanāsannāha māyāsvapnapratibhāśopama-

sarvadharmāvabudhyānatayā, sarvalokadhātuvavabhāsanā-

(11)

laṅkāraṇāsannāhaḥ śīlaskandhādhiṣṭhānapariśuddhyā,

daśatathāgatabalapariniṣpādanāsannāhaḥ sarvapāramitā-

(12)

paripūryā, caturvaiśāradyapratilābhasannāhaṃ yathāvādi-

15 tathākāritayā, yāvad aṣṭādaśāveṇikabuddhadharmaniravaśeṣa-

(13)

pratilābhasannāhaṃ, bodhisattvānāṃ yathāśrutadharmā-

(14)

pratipattir aprapañcanatā ceyaṃ daśaparakārā niveśadharmā-

(15)

mukhacaryā/ alakṣaṇāmukhaparijñāgaticaryāyā sarvadharmā-

(1)T:bde ba spyod paḥi chos thams cad. But Ch has -mukha-

for -sukha-. ch1:一切行門.ch2:一切法門行經.(2)T adds -dharma & Ch

has -mukha- for -sukha- as in fn.1. (3)T ins thams cad

mkhyen pa ṅid la gzud pa daṅ(prob. sarvajñatāyām avatāra-

ṇaṃ). ch1:具足成就得一切智.ch2:滿足一切種智.(4)E:-jñānaṃ pari-. (5)B:-

pañāmatā. D:-parināmanatā. E:-pariṇāmanatāḥ. (6)E:-kāruṇā-. (7)D:mahānātha-. (8)CDE:-sannāhaḥ. (9)C:-pratyave'kṣaṇatayā

E:-pratyavekṣaṇayā. (10)AE:-gamaṇaṃ saṃnāha. C:-gamaṇasaṃ-

sānāha. D:-gamaṇasaṃnāhaḥ. (11)AE:-ālaṃkāraṇa-. B:-laṃkāra-. (12)B:-sannāhaḥ. (13)B:-sannāhaḥ. (14)ACDE:-prakārāṇi veśa-. (15)T has -sukha- for -mukha-, bde ba spyod paḥi chos

thams cad la gzud pa.

(1)

nairātmyamanasikāracittānutpādānirodhāsamayam avai-

(2)

vartikabhūmir yatra samvartavivartānucchedam aśāśvatam

(3)

avikṣiptam/ imasya khalu punar dharmaparyāyasya bhāṣya-
mānasyāśītikotīgaṅgānadīvālikāsamāḥ sattvās tathāgatasya

5 kukṣigatā avaiivartikā abhūvan nanuttarāyām samyaksam-

bodhau; gaṇanātikrāntās ca tatra bodhisattvā mahāsattvā

ye nānāvidhadhāraṇīkṣāntipratilabdā abhūn/ sarve ca

(4)

punas tathāgataśarīrād romamukhebhya niṣkrāntā āścarya-

(5)

(6)

prāptā, bhagavataḥ pādau śīrasā vanditvā, daśadiśaḥ

10 prakāntāḥ, svakasvakeṣu buddhakṣetreṣu gatās tathāgatasya

svaramaṇḍalakāyapramāṇajñapanārtham/

(7)

tatra ye bodhisattvāḥ purimām diśam gacchanti apra-

(8)

meyāsamkhyeyāḥ purimāyām diśi yad buddhakṣetrān ati-

krāmanti na ca Śākyamunes tathāgatasya svaramaṇḍalam

15 pratihanyate, evaṃ ca tatra svaram śṛṇvanti vicitrapadā-

rthavyañjanāḥ, tadyathā Śākyamunes tathāgatasya purato

niṣaṇṇair dharmāḥ śrutāḥ, evaṃ evāsyā dharmam śṛṇvanti/

(1)CD:-ānirodhasamayam. (2)ACDE:-bhūmi. (3)A ins. avi-
kṣiptam. C ins. anikṣiptam. cp. T:mtshan űid med paḥi sgo
yohs su śes pa rtogs paḥi spyod pa daḥ, chos thams cad bdaḥ
med par yid la byed pa daḥ, sems skye ba med pa daḥ, ḥgag
pa med par rtogs pa gaḥ yin pa ni phyir mi ldog paḥi sa yir
te, de la ni ḥjug pa daḥ, ldog pa chad ciḥ rtag pa med pa
daḥ, gdeg pa med pa daḥ, gḥag pa med pa yin no (334b8-335a2
ch1:無相行門. 智道行門. 一切法無我. 心無思惟. 不生不滅. 是名菩薩不退轉地. 以是故. 非退. 非不退. 非斷. 非常.
非足. 非亂. (232c). ch2:知至無相行門. 思惟一切法無我. 心無生滅. 是不退. 不轉. 不斷. 不常. 無悔. 無證. (238b). (4)B:
nihkrāntā. (5)śīrasā is supplied by Ch T. (6)E:vanditā.
(7)ABE:purimāyām. (8)ABE:āti-.

api ca tatrāpi Śākyamunes tathāgatasya kāyasyonatvaṃ vā
 pūrṇatvaṃ vā na prajñāyate, Śākyamunes tathāgatasya
 kāyaḥ sphuṭo dr̥śyate bodhisattvaih śrāvakaiś cāprameyā-
 saṃkhyeyā bodhisattvāḥ śrāvakāś caikaromamukhe Śākya-
 (1)
 5 munes tathāgatasya praviśanto niṣkrāmantaś ca saṃdr̥śyante/
 evaṃ dvitīye romamukhe, yāvat sarvaromamukhebhyaḥ pra-
 viśanto niṣkrāmantaś ca saṃdr̥śyante, yāvac caivaṃ daśasu
 dikṣu vaktavyaṃ/

sarvāvatī ca sā parṣā yāvad bhagavataḥ kāyāntargatāḥ
 (2) (3)
 10 sā bhagavataḥ kāyaromamukhebhyo niṣkrāmya bhagavataḥ
 (4)
 pādau śirasā vanditvā bhagavantam triṣpradakṣiṇī kṛtvā
 (5)
 bhagavato 'bhimukhaṃ pratyavasthād bhagavantam eva
 (6)
 vicitrārthapadavyañjanarutavyāhāraiḥ stavamānāḥ/ atha
 (7)
 tāvac caiva kāmāvacarā rūpāvacarāś ca devaputrā vicitrāṃ
 15 ca gandhamālyavilepanavr̥ṣṭiṃ pravarṣitā, divyāni ca
 tūryāni pravāditavanto, divyāni ca chatradhvajapatākā-
 vastraduṣyābharāṇāni bhagavataḥ pūjāyodyuktāḥ//
 (8) (9)
 tatra Vaiśāradyasamuddhāraṇir nāma bodhisattvo yena
 bhagavāms tenāñjalim praṇāmya bhagavantam etad avocat/

(1)B:hiḥkrāman-. (2)ACD:kāyāntargatā roma- for kāyaroma-.
 B om. -ḥ bhagavataḥ kāya-. E:bhagavatāḥ sa bhagavatām
 kāyāntargatā roma-. Corr. by Ch T. (3)B:nihkrāmya. (4)
 B:triḥpradakṣiṇīkṛtya. (5)C:pratītyasthā. (6)-vyāhārai in
 Mss. (7)B:devā putrā. (8)ch2:大衆悲分陀利經 囉果品第三十(288c).
 (9)BCD:-samudvāraṇir. T:hjigs med yañ dag ḥdren. chl:無畏
 等地 ch2:無畏等持

"kiṃ nāmāyaṃ bhadanta bhagavan mahāvvyākaraṇaṃ sūtrāntaḥ?"/

bhagavān āha/ "Sarvajñatākāradhāraṇīmukhapraveśo nāma,

(1)

(2)

Bahubuddhakaṃ nāma, Bahusannipātaṃ nāma, Bodhisattva-

vyākaraṇaṃ nāma, Vaiśāradyamārgottāraṇaṃ nāma, Samādhāna-

5 kalpāvatarāṇo nāma, Buddhakṣetrasandarśano nāma, Sāgaro-

pamo nāma, Gaṇanātikrānto nāma, Karuṇāpuṇḍarīko nāma"/

punar apy āha/ "kiyantaṃ bhadanta bhagavan kula-

putro vā kuladuhitā vā puṇyaskandhaṃ prasaviṣyati, ya imaṃ

dharmaparyāyaṃ śroṣyati udgrhīṣyati dhārayiṣyati vāca-

(3)

10 yiṣyati pareṣāṃ ca vistareṇa saṃprakāśayiṣyati likhiṣyati

likhāpayiṣyati antaśa ekagāthāṃ api?"/ āha/ "pūrvam ca

mayoktam iha puṇyaskandhaṃ; saṃkṣepenedānīm kathayiṣyāmi/

yaḥ kaścid imaṃ dharmaparyāyaṃ śroṣyati udgrhīṣyati dhāra-

yiṣyati vācayiṣyati parebhyaś ca vistareṇa saṃprakāśa-

15 yiṣyati antaśa ekagāthāṃ api, yaś ca punaḥ paścimāyāṃ

(4)

pañcāśatyāṃ antaśo likhitvā dhārayiṣyati, sa bahutaram

(5)

(6)

puṇyaskandhaṃ prasaviṣyati, na tv evaṃ ṣoḍaśamahākālpān

ṣaṭpāramitācaramāṇasya bodhisattvasya puṇyaskandhaḥ/

(1)T:saṃs rgyas mañ po. ch1:無量佛. But ch2:-buddhākaraṃ, 諸佛之藏

(2)B:-pātakaṃ. (3)Ch T om. likhiṣyati likhāpayiṣyati. (4)

T:500. ch2 om. yaś ca punaḥ paścimāyāṃ pañcāśatyāṃ. (5)na

tvaivaṃ in Mss. (6)Ch T:10. cp. T:---gañ yañ ma hoñs pañi

dus lña brgya pa tha ma na tha na bris te ḥchañ bar byed n

de bsod nams ches mañ du skyed par ḥgyur gyi, byañ chub

sems dpañ gañ dag bskal pa chen po bcuñi bar du pha rol tu

phyin pa drug la spyod pañi bsod nams kyi phuñ po ni de

lta ma yin no(336a4-5). ch1:---於後五十歲中乃至有能筆寫一偈. 所得功德. 勝諸菩薩

十大劫中行六波羅蜜(233a). ch2:---是人得福. 過於菩薩. 十大劫中. 具行六波羅蜜者(288c).

- tat kasmād dhetoḥ?/ (1) sadevakasya lokasya samāarakasya sa-
brahmakasya saśraṇabrāhmaṇikāyāḥ prajāyāḥ sayakṣanāga-
gandharvakumbhāṇḍapretapiśācakinnaśurāṇām duṣṭacittānām
prasādanāḥ, sarvarogāṇām praśamanāḥ, sarvakalikalaha- (2)
5 vighrahavivādavyupaśamanāḥ, sarvavātākālamaraṇarogapra-
śamanāḥ, sarvadurbhikṣapraśamanakaraḥ, kṣemakaraṇīyāḥ,
subhikṣakaraḥ, ārogyasāmagrīkaraḥ, bhītānām abhayasukha-
karaḥ, kleśavyupaśamanakaraḥ, kuśalamūlavivṛddhikaraḥ, (3)
apāyaduḥkhapramocanakaras, tribhir yānair mārḡasandarśana-
10 karaḥ, samādhidhāraṇīkṣāntipratilābhakaraḥ, sarvasattvānām (4)
upajīvakaro, vajrāsananiṣīdanakaraḥ, caturmāradharsaṇa-
karō, bodhipakṣābhisambudhyanakaro, dharmacakrapravartana-
karaḥ, āryasaptadhanavirahitānām sattvānām bodhipakṣa-
samṛddhikaraḥ, bahuparivāraḥ; abhayapuranāgarapraveśa-
15 karaṇārthaṃ mayā dharmaparyāyo bhāṣitaḥ"/ (5)
- "kasya haste imaṃ dharmaparyāyaṃ parindāmi?/ ko (6)
mamemaṃ dharmaparyāyaṃ pāścimāyāṃ pañcāśatyāṃ rakṣiṣyati,
(7)
adharmabhūmiṣṭhānām sattvānām bhinnasīlānām ca bhikṣūṇām

(1)ABCD:saśramāṇa-. (2)ACDE:-rāga-. AE:-prasamanakaraḥ.
B:-praśamanakaraḥ. C:-prasamanāḥ. T:sarvākālavātākāla-
vr̥ṣṭi-, dus ma yin paḥi rluñ dañ dus ma yin paḥi char dañ
hchi ba dañ nad thams cad rab tu ži bar bya ba. chl:消滅一切
暴風惡雨. 病者得愈. ch2:又能除滅. 非時惡風霜雹暴雨. (3)AB:-pramocakaras. CD:
-pramorakanas. (4)cp. T:bdud bži gžom par bya ba. Ch:能破四魔
(5)A:parimi. BE:paridāmi. cp. T:gtad par bya. Ch:當付囑. (6)
T:lha brgya pa tha ma la. chl:於後五十歲中. ch2:於後惡世之中. (7)T=Skt.
But Ch has deśāntarāgātānām avaiivartikānām bodhisattvānām
instead of from adharmabhūmiṣṭhānām to bhikṣūṇām. chl:誰能
與諸在在處處. 不退菩薩. 豈現今聞. ch2:今於諸方. 不退轉菩薩. 皆得聞知. cp. 4/9, 9.

- karṇapuṭe prakāśayiṣyati, adharmarāgaraktānām viṣama-
 (1)
 lobhābhibhūtānām mithyādharmaparicitānām aparipakva-
 (2)
 cittam saṁvejayiṣyati?"/ sarvāvatī ca sā parṣā bhagavataś
 (3)
 cetasā cittam ājñāya; tatra parṣadi Merupuṇyo nāma
 5 yakṣariṣir niṣaṇṇaḥ/ atha Maitreyo bodhisattvo mahā-
 (4)
 sattvas taṁ Merupuṇyaṁ yakṣariṣiṁ grhītvā bhagavataḥ
 (5)
 sakāśam upanītavān/ bhagavān āha/ "udgrhṇa tvaṁ maha-
 (6)
 (7)
 rṣa imaṁ dharmaparyāyaṁ, yāvat paścimāyāṁ pañcāśatyāṁ
 deśāntaragatānām avaiivartikānām bodhisattvānām karṇapuṭeṣu
 10 prakāśasva/ adya cāvaiivartikacittam saṁjanayasvā-" hai-
 "vaṁ bhadanta bhagavaṁś, caturaśītimahākālpā atikrāmantā
 yan mayā bhadanta bhagavan pūrvaṁ praṇidhānena yakṣa-
 (8)
 (9)
 riṣitvālabdhyānuttarāyāṁ samyaksaṁbodhau bodhicārikāṁ
 (10)
 caramāṇo. gaṇanātikrāntāḥ sattvā mayā caturṣu brāhma-
 15 vihāreṣu pratiṣṭhāpitāḥ, avaiivartikabhūmau ca pratiṣṭhā-

(1)ABE:-lābhā-. (2)C:samvaja-. cp. T:chos ma yin pa chags pas chags par gyur pa rnams dañ ḥdod pa mi bzad pas zil gyis non pa rnams dañ chos log pas yoñs su dkris pa rnams dañ sems can yoñs su ma smin pa rnams kun tu skyo ba med par ḥgyur zig gu sñam du dgoñs pa(336b5-8). ch1:誰復能為行非法欲惠貧邪見不信善惡有果報者演布是教(233b). ch2:令除衆生染著非法貪瞋利處邪見法惡果報心皆悉除滅(289a). (3)T:bsod nams lhun po. ch1:無惡諸宿. ch2:那彌樓帝沙(4)E:-rṣim. (5)udgrhṇa in Mss. (6)ABE:-rṣe. (7)T:lña brgya pa tha ma la. ch1:末後五十歲中. ch2:於後惡世之中. (8)-riṣisvāraṣṭrānuryānuttarāyāṁ in Mss. cp. T:bdag smon lam gyis bskal pa chen po brgyad bcu rtsa bñi ḥdas pa nas gnod sbyin gyi drañ sroñ gis bla na med pa yañ dag par rdzogs pañi byañ chub kyi spyad pa spyod pa na. ch1:我於過去八十四大劫中. 以本願故作仙夜叉修行阿耨多羅三藐三菩提. ch2:我以本願. 為夜叉仙. 過八萬四千大劫. 於行菩提行. (9)ABCE om. bodhi-. (10)ABCE nātikrāntāḥ. D:tikrāntāḥ. ch2:諸教衆生 T:gaṇanāsamātikrāntāḥ, sems can bgrañ ba las yañ dag pār ḥdas pa dag. ch1:'pramey saṁkhyeyāḥ, 無量無邊阿僧祇人.

(1)
pitāḥ/ ahaṃ ca sattvānāṃ svayam eva paripācayāmi yāvat
(2) (3) (4)
paścimāyāṃ pañcāśatyāṃ ya imaṃ dharmaparyāyam udgrhīṣyati,
yāvad ya itaś catuspadikāṃ api gāthāṃ dhārayiṣyati"//
(5)

idam avoḥad bhagavān āttamanāḥ sarvāvati parṣat sa-
(6)
5 devamānuṣāsuraḥ gandharvaś ca loka bhagavato bhāṣitam
abhyānandan niti//

(7)
iti śrīKarunāpūṇḍarīkaṃ nāma mahāyānasūtram
(8)
samāptam//

(9)
śubham astu//

(10) (11)
10 ye dharmā hetuprabhavā hetu teṣāṃ tathāgataḥ/
(12) (13) (14)
hevadat teṣāṃ ca yo nirodha evaṃ vādi mahāśramaṇam//

(15)
śubham astu sarvadāt//

śubham// śubham// śubham//

(1)ACDE:-pitā, (2)T:līa brgya pa tha ma la. chl:於後末世五十歲中.
ch2:於後惡世.(3)ACD om. ya. (4)B adds dhārayiṣyati vācayiṣ-
yati. (5)E:-maṇās ca sā ca sarvāvati. (6)ACDE:-āsuraś. B:
-āsuraḥ gandharvaś. Ch T support us. (7)CD om. iti śrī-.
T om. iti. (8)B:-ptam iti. (9)A:śubham. BE om. śubham astu.
C Ch T om. the rest. (10)D om. the rest. (11)A:-prabhāvā.
(12)B:pyevadat. Read hy avadat. (13)ABE:teṣāṃś ca. (14)B:
-śramaṇaḥ. E:-śravaṇam. cf. SP. p.487,8-9. (15)AE om. the
rest

Part Two

APPENDIX

SARVAJÑATĀKĀRA-DHĀRAṆĪ

PREFACE

The present text of the Sarvajñatākāradhāraṇī is based on the following two Sanskrit manuscripts.

A: The Ms. preserved in the Library of the Royal Asiatic Society (London).

Hodgson Collection, Ms. No.55 (H.147). Yellow paper, 240 leaves, 6 lines, 39.0 x 10.5 cm., Nepalese characters, modern.

Folio Nos. 51b6-59b6.

B: The Ms. preserved in the Tokyo University Library (Tokyo).

Kawaguchi & Takakusu Collection, Ms. Nos. 11, 184, 346. (New No. 416). White paper, 117 leaves, 7 lines, 38.4 x 10.6 cm., Nepalese characters, modern.

Folio Nos. 40a1-46a2.

The above two manuscripts contain many dhāraṇīs from various sūtras, thus forming the collection of dhāraṇīs (Dhāraṇīsaṅgraha). The sixth part in both texts is the S-dhāraṇī.

The S-dhāraṇī contains fifteen dhāraṇīs, which are identical with those in the second chapter of the Karuṇā-puṇḍarīka. These dhāraṇīs are divided into two groups, of which ten are in the first group and five are in the second, similar to the KP(21,17-25,17 & 43,13-46,11). The order of these dhāraṇīs is the same as that of the Skt. Mss and the Tib. translation of the KP, but different from that of the Chinese translations.

In the KP, it is in the third dhāraṇī that the Ch. version differs from the Skt.-Tib. version. After śubhaprade(KP 22,12), the third dhāraṇī of the Ch. version continues to maitra samāpade(24,11) of the ninth dhāraṇī in the Skt.-Tib. version, ending with caturṇām vaiśāradyānām adhimuktipadaprakāśanapadam idam(24,13-4). The fourth dhāraṇī of the Ch. version begins with tat-phale(22,12) and ends with trayāṇām āraṅgītānām adhimuktipadam idam(22,16-7), which is the part of the third dhāraṇī in the Skt.-Tib. version. The tenth dhāraṇī of the Ch. version begins with cakravajre(24,11), which is the beginning of the ninth dhāraṇī of the Skt.-Tib. version, and connects immediately with vartte cakre(24,15), which is the beginning of the tenth dhāraṇī in the Skt.-Tib. version.

Thus, we can conclude that the S-dhāraṇī is based on the later version of the KP, transmitted in the Skt. and Tib. versions.

Although the focus is on these fifteen dhāraṇīs, the S-dhāraṇī as a whole takes the form of an independant sūtra, beginning with "evaṃ mayā śrutam" and ending with "idaṃ avocaḍ bhagavān --- bhagavato bhāṣitam abhyanandan". Its closing line is the same as that of the KP itself (420,4-6). The rest of the S-dhāraṇī forms a summary of the first and second chapters of the KP(1,4-50,3).

The number of the bhikṣus, to whom the Bhagavat gives the discourse of the S-dhāraṇī, is 1,200. This number corresponds to the Skt. version of the KP(1,6), which is different from the Ch. and Tib. translations where we have 62,000. As we have already seen, the later Skt. version of the KP has been altered and has the opening similar to that of the Saddharmapundarīka.

The S-dhāraṇī follows the main narrative of the first and second chapters of the KP, and ignores side first and second chapters of the KP, and ignores side Ratnacandradharmā and Saddharma of bodhisattvas by the Bhagavat as the answer to Ratnacandravairocana Bodhisattva(KP 35,1

There are several passages where the S-dhāraṇī takes a little different course from the KP. For instance, in the S-dhāraṇī(15,6 f.) the Bhagavat tells Maitreya that the Bhagavat himself obtained the dhāraṇīs from Kāśyapa Buddha, the sixth of the Seven Past Buddha; while in the KP(42,16 f.) the Bhagavat confirms the word of Maitreya that Maitreya himself obtained the dhāraṇīs from Sālendrarāja Buddha. In the S-dhāraṇī (21,1 f.) it is the transformed Buddha(buddha-nirmita) who advises beings in the hells(nairayika) to recite "Namo buddhāya, namo dharmāya, namaḥ saṅghāya"; whereas in the KP(48,13 f.) it is the Bhagavat himself who advises them.

Emphasizing the great merit of the dhāraṇīs, it is said that those who keep the dhāraṇīs in mind will attain the ten progressive stages of a bodhisattva (daśabhūmi). The S-dhāraṇī gives the name of the first stage, Pramuditā(15,3), which we find in the system of the Daśabhūmika-sūtra(J. Rahder, Daśabhūmikasūtra, Paris 1926, p.5). In the KP, we find several other systems of the Daśabhūmi, such as systems in the Mahāvastu, Gaṇḍavyūha and larger Prajñāpāramitā sūtras.

The dhrāraṇī (spells or magic formula), which sometimes consists of meaningless combinations of syllables, has its remote origin in the Non-Āryan cultures, and becomes one of subjects of great importance in the esoteric schools of Buddhism. It is interesting to see that the KP as well as the S-dhāraṇī state their dhāraṇīs as spells of Dravidian origin. Viz. Drāmiḍa-mantrapadāṃ (KP 39,1); Dramiḍā mantrapadā (ibid. 39,3) & iyaṃ Drāviḍa-mantrapadā sarvajñatâkâra-dhāraṇī (S-dhāraṇī 16,1-2); amī Drāviḍa-mantrapadāḥ (ibid. 19,8).

The dhāraṇīs are subdivided into four kinds, i.e., ātma-, grantha-, dharma- and mantra-dhāraṇī (Dharma-saṅgraha 52). Thus, the dhāraṇīs in our texts belong to the fourth class, mantra-dhāraṇī.

Together with the Samādhi and the Kṣānti, the Dhāraṇī is regarded as the important subject to be mastered by a Mahāyāna bodhisattva.

SARVAJÑATÂKÂRA-DHÂRANĪ

(1)

om namaḥ sarvabuddhabodhisattvebhyaḥ//

evaṃ mayā śrutam, ekasmiṃ samaye bhagavān Rājagṛhe
(2)
viharati sma, Gr̥dhrakūṭe mahatā bhikṣusaṃghena sārdhaṃ
dvādaśabhir bhikṣusātaiḥ evaṃ pramukhaiś cānekamahā-
(3)
5 śrāvakādibodhisattvabhikṣubhikṣuṇyupāsakopāsikādevanāga-
(4)
yakṣagandharvāsuraḥ garuḍakinnaramahoragamanuṣyāmanuṣya-
rājāmātyapauraajānapadaparivāraiḥ//

tena khalu punaḥ samayena bhagavānś catasṛbhiḥ
(5) (6)
parṣadbhiḥ parivṛtaḥ puraskṛtaḥ arcanādisaṃskṛtas tadā
(7)
10 bodhisattvaviśayaśandarśanapraṇidhānavyūhasamādhiviśaya-
dhāraṇīśukhavyūhasamādhānanirdeśacaryāvaiśāradyamahā-
(8)
vaipulyabodhisattvānugatasarvabuddhapariḥgraha nāma
dharmaparyāyasūtrāntaṃ bhāṣitum ārabdhavān/ tadā nānā-
(9)
varṇaraśmayo niścaritāyan prabhābhīṇayaṃ trisāhasramahā-
15 sāhasralokadhātun mahatāvabhāṣena sphuṭo 'bhūt//

(1)B:namāḥ. (2)gr̥ddha- in Mss. (3)A:-upāsakopāsikā-. B:-upāsakopāsikā-. (4)A left out-mahoraga-. (5)A:paṣadbhi
(6)B:acanā-. (7)B:-viśayaśandarśana-. (8)A:-vobdhisattvāḥ.
nūgata-. (9)-varṇparasmayo.

- atha Ratnavairocana nāma bodhisattvo mahāsattvas
 (1) (2) (3) (4) (5)
 tam mahānimittam prātihāryam dr̥ṣṭvā sahasā sthāyaikāṃśam
 uttarāsaṅgam kṛtvā dakṣiṇajānumaṇḍalam pṛthivyām prati-
 (6)
 ṣṭhāpya yena bhagavāṃs tenāñjaliṃ prañamya bhagavantam
 (7)
 5 etad avocat/ "paramāścaryābhūt tatprāptōham bhagavan
 (8) (9)
 kuta ime rāsmaya āgatāḥ? kasyaiṣa viṣaya/ prabhāvaḥ? -/
 ko 'tra hetupratyayo bhaviṣyati?"
- bhagavān āha/ "asti kulaputra pūrvadakṣiṇasyām
 (10)
 diśi, ito buddhakṣetrakoṭīśatasahasragāṅgānadīvālukā-
 (11)
 10 samān buddhakṣetrān atikṛāmya Padmā nāma lokadhātu
 nānāguṇaratnavibhūṣitā nānāratnakūṭāgārādiṣṭkṣapuṣkarīṇy-
 upaśobhitā/ yatraikajātipratibaddhā bodhisattvāḥ Padmo-
 (12) (13)
 ttaratathāgataḥ sakāśād dharmam śṛṇvanti/ tatra loka-
 dhātau Indro nāma mahābodhiṣṭkṣaratnamayāny asti/ tasya
 (14)
 15 mūle koṭīśatasahasrasuvarṇapātraratnamayapadmō 'sti/
 tatrādyarātrau Padmottarenārhatā samyaksaṃbuddhenā-
 nuttarāṃ samyaksaṃbodhir abhisaṃbuddhaḥ/ tatra padmāsana-
 (15)
 niṣaṇṇā bodhisattvāḥ tasya prātihāryāṇi paśyanti/ te
 sarvalokadhātubhyaḥ āgatā bodhisattvās tam pūjayitvā
 20 tatra sthitāḥ/

(1)B:mahām nimittam. (2)prātihārya in Mss. (3)B:dr̥ṣṭā.
 (4)A:sahasā. (5)B:sthāyaikām. (6)B:tenāñjali. (7)A om.
 tat-. (8)rasmaya in Mss. (9)B:kasyaiṣaya. (10)B:-nadi-
 (11)B:lokadhā. (12)padmottama- in Mss. See the line 16
 and the following pages. Viz. KP. 9.15 ff. (13)B:sakāśā
 (14)-suvarṇa-. (15)B:-āsane niṣaṇṇā.

- (1) (2)
- atha Padmottaratathāgatas teṣāṃ āśayānuśayaṃ jñātvā⁽³⁾
 bahujaṇahitāya sukhāya lokānukampāya devamanuṣyāṇāṃ ca
 hitāya mahāyānasya paripūrāṇārtham avaiivartikadharmā-
 cakram pravartitavān/⁽⁴⁾ bodhisattva āha/ "bhagavan kiyac
 5 ciraṃ sā lokadhātuḥ Padmottaras tathāgatas tiṣṭhati sad-
 dharmam vā?"/ bhagavān āha/ "bhaviṣyati kulaputra Padmo-
 ttarasya tathāgatasyāyuspramāṇam triṃśadantarakalpāni,
⁽⁵⁾
⁽⁶⁾ saddharmaṃ daśāntarakalpān sthāsyati, ye yatra jātā bodhi-
 sattvās teṣāṃ catvāriṃśadantarakalpāyuspramāṇam/⁽⁷⁾ pūrvañ
 10 ca kulaputra sā lokadhātuś Candanā nāma babhūva/ na tv
⁽⁸⁾
 evaṃ pariśuddhā nākīrṇasuddhasattvā yathaitarhi sā loka-
⁽⁹⁾
 dhātuḥ/ kulaputra Candanāyāṃ lokadhātau Candrottamo
 nāmābhūt tathāgato 'rhan samyaksambuddho yāvat sa cāpi
 viṃśatyantarakalpān dharmam deśayitavān/⁽¹⁰⁾ tasya parinir-
 15 vāṇakālasamaye cāpy ekatyā bodhisattvāḥ prapīdhānavaśenā-
 nyadbuddhakṣetram saṃkrāntāḥ/ ye cāvaśiṣṭā bodhisattvānām
 etad abhavad/ "adyarātrau madhyame yāme Candrottamas
⁽¹¹⁾
 tathāgataḥ parinirvāsyati tasya daśāntarakalpān saddharmaḥ
⁽¹²⁾
 sthāsyati/ kaḥ saddharmāntardhānasyānantaram anuttarāṃ
 20 samyaksambodhim abhisambhotsyate?"/

(1)-gata in Mss. (2)A:āśayānuśayaṃ. B:āśayānuśayaṃ, which is same as Pāli. (3)A:-manuṣyāṇāṃ ca. B:-mānuṣyāṇāṃ ca. (4)His name is Ratnavairocana in KP.17,17. (5)B:-āyuspramāṇam. (6)B:daśā-. (7)candranā in Mss. Viz. KP.19,131 (8)nākīrṇasuddha- in Mss. (9)candranāyāṃ in Mss. (10)B:-kāra-. (11)A:-nivāsyati. (12)-āntaddhānasyā- in Mss.

(1)

(2)

- tena khalu punaḥ samayena Gaganamudro nāma bodhi-
 sattvaḥ sa pūrvapranidhānena Candrottamena tathāgatena
 (3) (4)
 vyākṛtaḥ/ "bhaviṣyasi tvam kulaputra mama parinirvṛtasya
 daśāntarakalpān saddharmāḥ sthāsyati; rātryāḥ prathame
 (5)
 5 yāme me saddharmāntarahāsyati, tatraiva rātryāḥ paścime
 yāme tvam anuttarāṃ samyaksaṃbodhim abhisambhotsyase,
 Padmottaro nāma bhaviṣyasi tathāgato 'rhan samyaksaṃbuddha
 tatkāle ye bodhisattvā mahāsattvā yena Candrottamas tathā-
 gatas tenopajagmuḥ/ upetya te sarve nānāprakārair bodhi-
 10 sattvavikurvaiś Candrottamasya pūjāṃ kṛtvā bhagavantam
 (6)
 etad avocaṃ/ "icchāmo vyaṃ bhadanta bhagavan nime daśā-
 ntarakalpā nirodham avahitena cittenātināmayitum"/ (7)
 tatra khalu kulaputra Candrottamas tathāgato Gaganamudraṃ
 (8) (9)
 bodhisattvam āmantryaitad avocaḥ/ "udgrhṇa tvam
 (10)
 15 kulaputremaṃ sarvajñatākāradhāraṇīmukhapraveśaṃ sarvā-
 tītānāgatais tathāgataiḥ samyaksaṃbuddhair yauvarājyā-
 (11)
 bhiṣiktānāṃ bodhisattvānāṃ deśitaṃ/ ye caitarhi daśasu
 (12)
 dikṣu sarvalokadhātuṣu buddhā bhagavantas tiṣṭhantas te
 'pi deśayanti/ ye bhaviṣyanty anāgate 'dhvani buddhā
 20 bhagavantas te 'pi yauvarājyābhiṣiktabodhisattvānāṃ
 deśayiṣyanti/ tadyathā;

(1)A om. punaḥ. samaye in Mss. (2)B:gaganasamudro. cf. KP. 20,8. (3)B:-tāḥ. (4)-nivṛtasya in Mss. (5)A:-āntaradhāsyat v. KP.20,12. (6)avocat in Mss. (7)B:gaganamudraṃ. (8)B: āmantraitad. (9)A:udgrhṇa. B:ugrṇa. (10)B:-praveśaṃ. (11) B:dasasu. (12)bhagavanta in Mss.

(1)

jali jalini mahājalini phutke butke saṃmade mahā-

saṃmade, devām aṭi caṭi ṭake ṭharāṭharkke amimakasi

hilicilitili ruruke mahāruruke, jaya durjaye jaye

(2)

jayamati śānte śāntanirghoṣapi, amūlaparicchinne,

5

mārasainya vitrāsane, mukte muktapariśuddhe, abhite

bhayamocane, bhāra oharapā dānta vidyāvidyā varuttame

(3)

nigrahaṃ parivādinām, dharmavādinām anugrahaṃ, ārakṣa

(4)

dharmavādinām caturṇām smṛtyupasthānānām adhimukti-

(5)

padaprakāśanapadam idaṃ/ (1)

10

buddhakāśaye amama nimama, avevi arthe arthani

stīraṇe, lokādhimukte, sandadha paribhāvane, caturṇām

āryavaṃśānām, adhimuktipadaprakāśapadā/ (2)

bhāṣithe bhāṣaṇe, dhāre dhārayati, gupte śubha-

(6)

prabhe, tatphale agraphale niṣphale nilaha amukta

15

amukta nirmukte, atravita vimuktavati, vilaphala,

(7)

ayukta iviti, yiviti, ratitula, tulamaṃ ahimsāma

(8)

itivāva, atvānatvāna sarvaloke, aneka livindha

abhūsare, hatamatte, veśāgravate, aphala, kaphala,

(9)

(10)

trayāṇām ārakṣitānām adhimuktipadam idaṃ/ (3)

(1)cf. KP.21,17ff. (2)B om. śānte. (3)B:paridinām. (4)B:caturṇāmṛty-. (5)B:-prakāśanam idaṃ. (6)B:niṣphale. (7)B:aviti. (8)A:rivindha. (9)trayānām in Mss. (10)B:idaṃ. Here the anunāsika, ṃ, is distinguishable from anusvāra, as B has { after da.

- jaḍata, aniharavavatavyo idaṃ phalaṃ, niyāma-
 (1)
 phalaṃ, samudānāya vibhūṣa, pasye somantra, anumatto
 akumatto, cchedāvane mantrastā daśabala vighrahasthā,
 isusthita, sunikhama, tīkṣṇāmati, āloko, atitrṣṇā,
 (2)
 5 adimati, pratyutpannabuddhapūrvaprahāre, caturṇām
 samyakprahāṇām, adhimuktipadaprakāśapadam idaṃ/ (4)
 (3)
 anye manye mane, mamane, vire virate, śame
 (4)
 śamitāvi, śānte mukte nirakṣame, same samasame,
 kṣaye akṣaye, ajiti śānte samiṣṭhe, dhāraṇī ālokā-
 10 vabhāse, ratnavrate, rasamyavate, jñānavate, meruvate
 kṣayanidarśane, lokapradīpanidarśane, caturṇām
 pratisaṃvidām adhimuktipadaprakāśapadam idaṃ/ (5)
 cakṣu ābhāse nidarśane jñānālokanidarśanañ ca,
 (5)
 prabhāṣane sarvendriya bhūmātikrānte, sarvasava vamāṇ
 (6) (7)
 15 sarve prāthavā kṣayaṃ kare, gokāha vadane, lokānu-
 (8)
 darśanavibhū, caturṇām ṛddhipādānām adhimuktipada-
 prakāśapadam idaṃ/ (6)
 ācale buddhe vṛddhapracale, satva gṛhṇa siddhi,
 kampaṭi nisiddha smahiṭṭe, parekasire, some cande
 20 datve ācala ācala apare vicivale nīpale pracacale

(1)B:-udānaya. (2)B:-vaddha-. (3)B:anya & om. manye. (4)
 A:nirakṣeme. (5)savendriya in Mss. (6)B:sarva. (7)B ins.
 vā. (8)B:-ānudarśavibhū.

prasare, anaya abhyāse, kaṃkame prabhāvinī, drāme
nijaso grakkrame nayane indriyāṇāṃ balānāṃ adhimukti-
padaprakāśapadam idaṃ/ (7)

5 puṣpe supuṣpe, drumaparihāre, abhayarucire,
cekaratke, akṣayam astu, ninire mamale, pañcaśīśire,
(1)
lokasya vijñāne, nayasaṃgrhīte ca yukte succhendena
saptānāṃ bodhyaṅgānāṃ adhimuktipadaprakāśapadam idaṃ,

cakravajre, maitra samāpade, krānte kete, karuṇa
rudīkṣayi, prītirūpe kṣamasampanne, arake varate,
10 kharo khare, amūle mūle, sādhanē, caturṇāṃ vaiśārady
nāṃ adhimuktipadaprakāśapadam idaṃ/ (9)

vartte cakre cakradhare varacakre vare pravare,
(2)
hire hire dhare, ārūpāvate, huhure yathā jibhaṅga
niṃvare, yathāparam cariniśe yathā bhayarirīśi,
(3)
15 satyanirhāre, jaravila, viryanihāra, cūre mārga-
nihāra samādhinihāra prajñānihāra vimuktinirhāra,
vimuktijñānadarśananihāra nakṣatranirhāra candra-
nirhāra sūryanirhāra, padān caturuttaratathāgatena
adbhutaṃ, niradbhutaṃ saṃbuddhaṃ abuddha ihabuddhaṃ,
(4)
20 tatrabuddhaṃ nihaṅgamapare, araha daraha paṇḍale

(1)B:succhendrena. (2)B:āyūyyavate. (3)B:jaravila. (4)
B:nihaṅgamare.

paṇḍale tatrārtalu, māṃgagharāṇi pūṭani saṃprapūṭani,
 gatapraṃgamanu niruva, nāśani nāśabandhani, cchicchi-
 ni, cchicchidrama, yova hiḍiṃgamā vare mare, hanane,
 bhare bhare bhunde bhire bhire ruṣare, sarāṇe, darāṇe
 pravartte, calanāḍaye, vidraṃvumā varakhumā, brahma-
 cāriṇa, indravani, dhidhirāyani, maheśvaralalani,
 mamasume, aramini ekākṣara vivañcani, carasti ābhi-
 candāra sūre, sarvasūrā āvarasūrā, punakanitām,
 maṇḍitām āyinakaṇḍi jabhāme, gandhare, atra runima-
 kare, bhirohini siddhamatte, vilokamate, buddhā-
 dhiṣṭhite, dhāraṇimukhe, daśānām balānām adhimukti-
 prakāśanapadam idaṃ"// (10)

(9)
 samanantarārabdhe khalu punar bhagavatā'smiṃ sarva-
 jñatākāradhāraṇīmukhapraveśe 'yaṃ trisāhasramahāsāhasra-
 lokadhātuḥ ṣaḍvikāraṃ prakampitā; tathāvabhāsenā daśasu
 dikṣu sarve lokadhātavaḥ samapāṇītalajātā sphuṭā saṃ-
 drśyante/ ye 'pi teṣv avasthitāḥ samādhidhāraṇīkṣānti-
 pratilabdhā bodhisattvās tathāgatabalena svakasvakeṣu

(1)B:nāśani nāsa-. (2)B:calanādeye. (3)A:varaṣumā. B:
 vasuma. cf. KP.25,11. Note the changes in our manuscripts
 between kha and ṣa, and ṣa or śa and sa. (4)B:pañcani.
 (5)B:-sure. (6)B:-surā. (7)B:-sūrā. (8)B:javāve. (9)
 -āraddhe in Mss. (10)A:pakampitā. (11)cf. KP.26,11.

- buddhakṣetreṣv antarhitā imāṃ Sahālokadhātum āgatvā
 (1) (2)
 Gr̥dhrakūṭe bhagavataḥ sakāśam upasaṃkrāntās tasya pādaḥ
 (3)
 śirasā vanditvā nānāprakāraiḥ pūjāṃ kṛtvā tatraiva niṣeduh
 (4) (5) (6)
 sarvajñatākāradhāraṇīmukhapraveśasravanārthaṃ/ gaṇanā-
 (7)
 5 samatikrāntās ca devā nāgayakṣāsuraḥ garuḍamanuṣyakumbhāṇḍa-
 (8) (9)
 piśācādayas sannipatitās te tatra Padmābuddhakṣetraṃ
 mahatā bodhisattvagaṇaparivṛtaṃ tathāgataṃ ca paśyanti/
 (10)
 samanantarodāhṛtasyeyaṃ dhāraṇīmukhapraveśasya bhagavatā
 (11)
 dvāsaptaṭibhir gaṇānadīvālukāsamair bodhisattvair iyaṃ
 (12)
 10 dhāraṇī pratilabdā daśasu dikṣu sarvalokadhātusthāṃ
 (13) (14)
 buddhān bhagavataś ca guṇavyūhān paśyanti sma/ te
 (15)
 "ścaryaprāptā buddhapūjāṃ kṛtvā samādhibalena tasthuḥ/
 (16)
 bhagavān āha/ "imāṃ kulaputra dhāraṇīmukhapraveśaṃ
 (17) (18)
 bodhisattvo bhāvayamānaś caturaśītidhāraṇīśatasahasrāṇi
 15 dvāsaptatīś ca saṣṭīṃ ca sahasrāṇi pratilabhate mahā-
 (19) (20)
 maitrīkaruṇādayaḥ/ ye ca mām dhāraṇīm śroṣyanti te
 'vaivartino bhaviṣyanti/ ye likhiṣyanti te buddhadarśanena
 (21) (22)
 saddharmaśravaṇena saṅghopasthānenāvirahitā bhaviṣyanti/
 ye likhāpayiṣyanti te anuttareṇa parinirvāṇenāvirahitā/

(1)B:gr̥ddha-. (2)sakāśam in Mss. (3)B:-prakāraiḥ. (4)
 -mukha- is left out in Mss. v.KP.27,3-4. (5)-śravanārthaṃ
 in Mss. (6)B:ganana-. (7)A om. -garuḍa-. (8)A om. te.
 (9)padmavuddhakṣetraṃ in Mss. (10)A:samantarodāhatasyeyaṃ
 B:samantarodākṛtasyeyaṃ. (11)A:-vālikā-. (12)A:sarve. B:
 -dhātusyaṃ. (13)bhagavantaś in Mss. (14)-vyūhā in Mss.
 (15)B:sthuh. (16)B:imā. (17)vodhisatva bhāvayamāna in Ms
 (18)B:-asīti-. (19)B:-ādayo. (20)A:śoṣyanti. (21)A:
 sandharma-. (22)B ins. sa.

(1)
 ye | svādhyāyanti teṣāṃ sarvāṇy akarmāṇi parikṣayaṃ gacchatī/
 (2) (3)
 ye bhāvayanti teṣāṃ pañcānantaryāṇy akarmāṇi naśyuh/ ye
 dhārayanti taiḥ Pramuditādidaśabhūmīn pratilabhante/ ye
 (4)
 vācayanti te 'nuttarāṃ samyaksaṃbodhiṃ prāpsyanti/ ye
 5 parebhyaś ca vistareṇa bhāṣayanti te tathāgatā bhavanti//

(5) (6)
 atha khalu bhagavān Maitreyaṃ bodhisattvaṃ etad
 avocat/ "yaiḥ khalu kulaputrātītānāgatapratyutpannais
 tathāgatair arhadbhiḥ samyaksaṃbuddhair asyā dhāraṇyāḥ
 (7)
 prabhāvena samyaksaṃbodhiḥ prāptāmaḥ/ mayā bhūtapūrvam
 10 kulaputra Kāśyapasya samyaksaṃbuddhasya sakāśād imān
 dhāraṇīm prāptā, asyā dhāraṇyāḥ prabhāvena samyaksaṃ-
 bodhiḥ prāptā, etarhy api mayā dhāritā vācitā parebhyaś
 (8)
 ca vistareṇa saṃprakāśitā/ evaṃ khalu Maitreya yathā
 (9)
 Gaganamudrabodhisattvena Candrottamatathāgatasya sakāśād
 15 imāṃ dhāraṇīm prāptā dhāritā vācitā, 'syā dhāraṇyāḥ
 (9)
 prabhāvena Gaganamudro bodhisattvaḥ Candrottamatathā-
 gatasya parinirvāṇād yasyāṃ rātrau prathame yāme sad-
 dharmāntarhite tasyāṃ paścime yāme samyaksaṃbodhiṃ
 prāptā Padmāyāṃ lokadhātau Padmottara nāma tathāgato

(1)sic. cf. KP.29,2-3. (2)sic. cf. KP.29,6-7. (3)nasyuh
 in Mss. (4)A om. samyak-. (5)cf. KP.42,16 ff., which diffe-
 a little. (6)B:maitriyaṃ. (7)B:mahā. (8)maitriya in Mss.
 (9)gagaṇa- in Mss.

- (1)
- bhavati/ tathā kulaputra mama sakāśād iyaṃ Drāviḍa-
 (2) (3)
- mantrapadā sarvajñatākāradhāraṇī dhāraya vācaya vistareṇa
 (4) (5)
- parebhyaś ca saṃprakāśaya/ asyāḥ prabhāvena Maitreyā-
 (6) (7)
- śīttivarṣasahasrāyūṣi prajāyām Maitreya nāma tathāgato
 (8)
- 5 'rhaṃ samyaksaṃbuddho bhaviṣyasi/ tena te Maitreyaitarhi
 (9)
- mamāntikād yauvarājyaṃ parigrhītaṃ, yathātītānām tathā-
 gatānām antikād atītair bodhisattvair yauvarājyaṃ pari-
 grhītāḥ"//
- (10)
- tatra khalu bhagavān sarvāvatīṃ parśadam avalokya
 (11)
- 10 tasyām velāyām imāni mantrapadāny abhāṣata/ tadyathā;
 (12)
- "dāntabhūmiḥ damathabhūmiḥ smṛtibhūmiḥ prajāñā-
 bhūmir vaiśāradyabhūmiḥ pratisaṃvidbhūmir anutkṣepa-
 (13)
- bhūmiḥ samatāparikṣayopekṣabhūmir jātikṣayabhūmir
 (14)
- muja vinmujāḥ, malatmajāḥ, visāgraḥ, daśāvate veśataḥ
 (15)
- 15 teraṇa, veśalagra, śamuśavataḥ, vimati vimati yopahira
 (16) (17)
- regamata vasisakrama iticoravate, makhe mudra dahara-
 (18)
- vate prajāñākṣā bubu dahakramitā sadoṣavantaḥ elaya
 (19)
- tilaya ahusuṭā amundhamam arthavati, muruvati, tehīna-
 dvivā, akanati bakanate samake visābhaṭe, iṭe iṭabale

(1)cf. KP.39,1;3. (2)B:-dhāraṇī. (3)A:vācya. (4)B:vistara-
 bhya for vistareṇa parebhyaś ca. (5)maitriyā- in Mss.
 (6)maitriyo in Mss. (7)B:nāman. (8)A:maitriyai-. B:maitriya
 (9)-āntikā in Mss. (10)-vatī in Mss. (11)avabhāṣata in Ms.
 (12)cp. KP.43,13ff. (13)A:-bhūmi. (14)manuja in KP.43,1
 (15)B:yopacira. (16)B:tegamata. (17)B:vakhe. (18)B:
 yajñākṛā. (19)A:akṣusuṭā. B:ahusuddhā.

atra tatra kuruṣaṃ laruṣaṃ, latatha katha sarvanta
 (1)
 sarvantavaḥ aniruddhaḥ dihakhatambi, phala bahuphala,
 (2)
 śataphala, śiṣṭavate, api devānāṃ bhagavāṃ pratītya-
 (3)
 samutpādapratīsaṃyuktāny adhimuktipadāni prakāśayati,
 (4)
 5 eṣu prakāśyamāneṣu ṣaṣṭibhir devanayutaiḥ satya-
 darśanaṃ kṛtam abhūt/ (11)

(5)
 tatphalam agraphalam, lalaha alaha nilaṃhare,
 vacatakhyā idaṃphalam, niyāmaphalam, namudaya vibhū-
 (6)
 kha, prajñācakra, sunirvṛticakra, jñānicakra, ebhir
 (7)
 10 adhimuktipadair daśānāṃ devakoṭīnāṃ anuttarāyāṃ
 (8)
 samyaksaṃbodhau cittāny utpāditāni tatraivāvai-
 (9)
 vartikāḥ sthitāḥ/ (12)

paśya momate, anumato akumato akumati cchīda-
 ttake, mantasthā deśabala vipravasthaḥ, īśasthita,
 15 atimati tīkṣṇamati, āloko sterituṣṇa, ebhir adhimukti-
 padais catuṣṣaṣṭīnāṃ nāgasahasrāṇāṃ anuttarāyāṃ
 samyaksaṃbodhau cittāny utpāditāni, tatraivāvai-
 vartikāḥ saṃvṛtāḥ/ (13)

(1)A: dihakhamvi. (2)B: pratīte-. (3)-pratīyuktāny in Mss.
 (4)B: -mānyaṣu. (5)B: nilaṃhale. (6)B: jñānicakra. (7)B:
 -koṭīnāṃ. (8)B left out from tatraivā- to utpāditāni of
 the line 17. (9)A: -varttikā sthitāḥ.

aprabhā samadanā ahadyo bhagavadyo, karanyākṣa,
 (1) (2) (3)
 siddhamati, samantakṣau, alabale, piṭakaro, mahābale,
 ojadaro dharane migalakṣa, udākṣa, kukākṣa viroyo,
 (4)
 virūpamukha, akṣihasta saṃkṣibala asurodina, asuro-
 (5)
 5 pramardane, ebhir adhimuktipadair dvādaśānām yakṣa-
 koṭīnām anuttarāyām samyaksambodhau cittāny utpāditā-
 ni tatraivāvaivartikāḥ saṃvṛtāḥ/ (14)

arthe pilile tinithe, saṃtīthe, katitene nakeme,
 nanamaste, ubherabhe, mudame, madame, matime, saniha
 (6)
 10 sūre, dhāraṇīye sendra sadeva, sanāga, sayakṣāsura-
 devā, nāgā nirukti parivāra, niruktarāni, smṛti
 (7)
 prajñā parivāramati pratilābhī, gatidhṛtiparivāra
 (8)
 gatidhṛtilābhīḥ pūrvakeṣu hiteṣu caritavantah, abhi-
 skāmavantah, sūravantah ciravīryavantah bhītavantah
 15 sitabhāge, mārgamudra diśāpakarṣaṇi kṣaparahu,
 oharapo devaracatu suramudra, yakṣamudra, rākṣasa-
 (9)
 mudra, vedivedime, tape, tattape uṣṇāname, prakhādyā,
 (10)
 nanava dhāraṇīya, aviśa diśāsodhane, vākyaśuddhe
 jihvāśuddhe, vācīparikarmaḥ prajñā buddhi smṛti mati

(1)maddhamati in Mss. (2)B:piṭakalo. (3)B:mahāvare.
 (4)B:sakṣivala. (5)A:-pramardane. (6)B:śaniha sule.
 (7)B:-mabhi. (8)B:-lābhīḥ. (9)B:praśādyā. (10)B:nava
 dhāraṇīye.

(1)
gati dhṛti gaṇana pratīśaraṇabuddhiḥ, jayacakre
śūnyacakre vyaya, ebhir adhimuktipadaḥ ṣaṭpañcāśā-
nām asurasahasrāṇām anuttarāyām samyaksaṃbodhau
cittāny utpāditāni avaiivartikāś ca vyavasthitāḥ"// (1)

- 5 tatra bhagavān Vaiśāradyasamavasaraṇaṃ bodhisattvam
(3)
āmantrayate/ "durlabhaṃ kulaputra tathāgatānām loke
(4)
prādurbhāvo; durlabhā ime śīlasamādhiprajñāvimukti-
vimuktiḥ jñānadarśanaparibhāvitā'mī Drāviḍamantrapadāḥ;
sattvānām hitāya bodhisattvagūṇaṇiṣpādanārthaṃ kulaputra
(5)
10 tathāgatena pūrvam bodhisattvacaryām caratā dānadama-
(6)
saṃyamakṣāntivīryasamādhiprajñā parigṛhītā bahavo buddha-
(7) (8) (9)
koṭīnayutaśatasahasrāḥ paryupāsītāḥ, kvaśid dānan dattaṃ,
śīlaṃ rakṣitaṃ, brahmacaryaṃ cīrṇaṃ, kvaśid bhāvanā
niṣevitā, kṣāntir bhāvitā, vīryaṃ ārabdhaṃ, samādhir
15 niṣpāditā, prajñā sevitā, bahvaprameyaṃ vividhanānā-
prakāraiḥ śubhakarma kṛtaṃ, yenaitarhi mayānuttaraṃ
(10)
jñānaṃ pratilabdhaṃ/ anekāṃ kalpakoṭīnayutaśatasahasrāṃ
(11)
tathāgatena pūrvam bodhisattvacaryāṃ caratā, mṛṣā-

(1)B:gaṇa patiśaraṇa-. (2)B:-pañcāśānām. (3)A:dulabhaṃ. B:durabhaṃ. (4)B:imai śīra-. (5)vodhicaryām in Mss. (6)B:paligṛhītā. (7)B:-koṭīniyuta-. (8)B:praryupāsītā. (9)datta in Mss. (10)B:-niyuta-. (11)A:vodhicaryā. B:vodhicaryāṃ.

- paśūnyaparūṣasambhinnaṣṭāṅgaṁ varjitā, anekavidhaṁ
kuśalaṁ vākkarmaṁ sevitaṁ bahulīkṛtaṁ/ yenaitarhi
(1)
prabhūtajihvā pratilabdhā, na hi kulaputra tathāgatā-
rhatānyathā kathayanti"/
(2)
- 5 atha bhagavān tatrarddhyabhisamskāram akārṣīt/
(3)
tenarddhyabhisamskāreṇa sarvapūṇyasamavasaraṇaṁ samādhim
(4) (5) (6) (7)
samāpannāḥ/ mukhāc ca jihvendriyaṁ nirnāmayitvā svaṁ
(8) (9)
mukhaṁ pracchādya tasmāj jihvendriyāt ṣaṣṭirāsmikoṭyo
pramuktās taiś cāyaṁ trisāhasramahāsāhasralokadhātur
10 udāreṇāvabhāseṇa nirayatiryagyoniyamalokadevamanuṣyāḥ
(10)
sphuṭā babhūvuḥ/ te ca rāsmayo ye nairayikā sattvā
agninā prajvalitagātrā dahyante teṣāṁ śītalā vāyavo
(11)
vānti, yeṣāṁ sprṣṭānāṁ tanmuhūrtaṁ sukhā vedanā prādur-
babhūva/ ekaikasya ca nairayikasya purataḥ buddha-
(12)
- 15 nirmitaṁ tiṣṭhati dvātriṁśadbhir lakṣaṇaiḥ samalakṛta
(13)
asītibhiś ca, yaṁ drṣtvā te nairayikāḥ sukhāsamarpitā
(14)
buddhadarśanāpyāyitaśarīrā buddhaṁ drṣṭvaivaṁ cintayanto,
" 'sya sattvasyānubhāvenā' smābhiḥ sukhā vedanā prati-
labdhās"; te bhagavataḥ sakāśe premāprasādagauravaṁ
20 samjanayanti/

(1)B:-jihva. (2)tatra dhyabhisaskāram in Mss. (3)tena dhy-
in Mss. (4)samāpannāḥ in Mss. (5)mukhār ca in Mss. (6)nir-
nāmayitvā in Mss. (7)B:sva. (8)A:tasmā. B:tasyā. (9)-rasmi
in Mss. (10)rasmaya in Mss. (11)A:-muhūrtaṁ. B:-muhūtraṁ.
(12)-bhi in Mss. (13)B:asītis. (14)B:-sarīrā.

- (1)
buddhanirmita āha/ "bhoḥ sattvā evaṃ bhāṣadhvaṃ,
"namo buddhāya namo dharmāya namaḥ saṃghāya", nityam
evaṃ sukhasamarpitā bhaviṣyatha"/ tatas te nairayikās
sattvā añjalim praṅghya vācam udīrayanti, "namo buddhāya
5 namo dharmāya namaḥ saṃghāya"/ atha te sattvās tena
cittaprasādakusālamūlena tataś cyavitvā ekatyā deveṣū-
pāpnā ekatyā manuṣyeṣu, tathaiṃ pūrvavad yāvat/ ye
śītanārakāṃ sattvāḥ pretāḥ piśācā vā sukhasamarpitā deva-
manuṣyeṣūpāpnā evaṃ devamanuṣyatiryaḥ lokaṣu rāsmayas
10 saṃcodanti/
gaṇanātikrāntā devamanuṣyā bhagavatsakāśam upasaṃ-
kramya bhagavataḥ pādau śirasābhivandya niṣarṇṇā Karuṇā-
puṇḍarīka nāma mahāyānasūtradharmaśravaṇāya/ tena ca
samayena gaṇanātikrāntā devamanuṣyakāyā anuttarāyāṃ
15 samyaksaṃbodhau cittāny utpādayāṃ āsuḥ/ gaṇanātikrāntās
cātra bodhisattvāḥ samādhikṣāntidhāraṇīḥ pratilabdhavantaḥ
(8) (9)
idam avocaḥ bhagavān āttamanā sā ca sarvāvatī
(10)
parṣat sadevamānuṣāsuraḥ garuḍaḥ gandharvāś ca loka bhagavato
bhāṣitam abhyanandan//

(1)cf. KP.48,13, where it is the Bhagavad who tells. (2)
tatas nairayikās in Mss. (3)B:cavitvā ekatvā. (4)B:tathai
rvavad yāvat. (5)ya in Mss. (6)rasmayas in Mss. (7)
niṣarṇṇā in Mss. (8)cf. KP.420,4-6. (9)A left out sarvā-
vatī. (10)A:-manuṣā-.

(1) (2)
ity āryaśrīKarūṇāpūṇḍarīkamahāyānasūtre
(3)
iyam sarvajñatākāradhāraṇī samāptā//

(1)B:ārye. (2)B:-pūṇḍalīka-. (3)A:-ākāradhāraṇī. B:
-ākādhāraṇī.